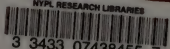


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A  
**CLASSICAL MANUAL,**  
—  
BEING  
A MYTHOLOGICAL, HISTORICAL, AND GEOGRAPHICAL,  
**Commentary**  
ON  
**POPE'S HOMER,**  
AND  
**DRYDEN'S ÆNEID OF VIRGIL:**  
WITH A COPIOUS INDEX.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

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1833.  
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## ADVERTISEMENT.

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THE study of Homer and Virgil being considered an essential part of polite education, the young might, it was presumed, derive some advantage from a work intended as a companion to those poets. The author has endeavoured to comprise, in the following pages, the more material circumstances relative to the mythology, religious rites, customs, fables, traditions, authentic history, and geography of the ancients. A judicious execution of this design would present a great variety of information, which can otherwise not be attainable but by laborious research, and by reference to many scarce and expensive publications. The author has, therefore, spared no pains in collecting information from works of the highest au-

thority; excluding, at the same time, whatever exceptionable language incidentally occurs in the history and mythology of the classical writers.

A very copious Index is subjoined, which will supply whatever convenience might have been derived if this work had assumed the form and plan of a Classical Dictionary.



**ILIAD OF HOMER.**

[The passages inserted between inverted commas, to which the letter P. is added, are  
selected from the Notes of Pott.]

# CLASSICAL MANUAL,

&c.

## THE ILIAD OF HOMER.

### BOOK I.

[The Figures prefixed to the articles indicate the line of the poem to which they refer.]

1.] **ACHILLES** was the son of Peleus, king of Thessaly, and of Thetis, one of the sea deities. In the history of the Trojan war, which is ascribed to Dictys, a Cretan, (who accompanied Idomeneus to Troy,) but which is now supposed to have been a composition of the 15th century, it is affirmed that Thetis, in order to ascertain whether her children were mortal, either immersed them in boiling water, or threw them into fire. Some of them perished; and Achilles would have shared the same fate, had not Peleus snatched him from the flames, before any part of his body had been injured but the heel. The meaning of his first name *Pyrrhous*, "saved from the fire," seems to favour this tradition, which, no doubt, had its foundation in the observance of some religious rite, peculiar to Thetis. According to others, Achilles was so beloved by his mother, that she nourished him with ambrosia by day, and enveloped him in celestial fire by night; and being thrown by her into fire, in order to purify him from whatever mortal properties he might possess, he was rescued from his perilous situation by his father; and, as was related in the former tradition, his heel only received injury. But it is asserted in more popular fiction, that Thetis plunged her son into the waters of the Styx, and, by that immersion, rendered the whole of his body invulnerable, except the heel by which she held him. The care of his education was confided to the Centaur Chiron (see Chiron) and to Phoenix, (see Phoenix, II. ix. 221.) son of Amyntor, king of Argos. As Thetis was aware of the oracle which had declared that he should perish in the Trojan war, she removed him privately to the court of Lycomedes, king of Scyros, where he assumed a female dress, and the name of Pyrrha. It had, however, also been predicted by Calchas, that Troy could not be taken without the assistance of Achilles. This soothsayer, having made known the retreat of the prince, Ulysses immediately proceeded to Scyros; and by the stratagem of offering jewels and arms to sale, under the disguise of a merchant, succeeded in detecting the object of his search. Achilles betrayed himself by the eagerness with which he seized upon the arms, while the daughters of the king directed their whole attention to the female ornaments. Achilles, thus discovered, hastened to join in the common cause against Troy. This fiction, relative to

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the concealment of Achilles in the court of Lycomedes, is unknown to Homer, who represents that hero as proceeding directly to the Trojan war from the court of Peleus. He led the Thessalians, under the various denominations of Achæians, Myrmidons, Hellenes, &c. to the war; his empire extending from Æleian Trachin and the river Sperchius, as far as the Enipeus, where Pharsalus is situated, and thence to the Peneus. When the Greeks had effected their landing on the shores of Troas, (see *Protesilaus*,) some engagements ensued, in which the respective combatants made trial of their strength: but such was the valour of Achilles, that Hector retreated before him, (Il. ix. 466.) and the Trojans shut themselves up within their bulwarks. From this period, till the tenth year of the siege, no action of importance is recorded: the interval was occupied in mutual preparation for attack and defence; and more especially on the part of the Greeks, in rendering themselves masters of several of the towns in Asia Minor which had declared in favour of Troy. Among these, (according to Strabo,) Achilles took possession of Pedasus, Zelia, Adrastia, Percote, Ariaba, Abydos, Chrysa, Cilla, Thebes, Pityea, and Lyrnessus, (Il. ix. 432.); and it was in the division of the spoil, after the capture of the last-mentioned city, that those dissensions arose between him and Agamemnon, on account of the beautiful Briseis, which ended in the temporary retirement of Achilles from the coalition. Briseis had originally fallen to the lot of Achilles: but when Calchas, encouraged by his assurance of protection, had ventured to attribute the pestilence which then desolated the Grecian camp to Agamemnon's detention of Chryseis, (see *Chryses*,) the Grecian king evinced his resentment at this privation, by compelling Achilles to surrender Briseis. Achilles resisted every persuasion to return to the field, until he was roused to action and revenge, by the death of his friend Patroclus, (see *Patroclus*,) when a reconciliation was effected between the contending chiefs, and the captive Briseis (Il. xix. 254.) was restored. Vulcan, at the request of Thetis, fabricated for her son a suit of invulnerable armour, (Il. xviii. 537. &c.) The appearance of Achilles before Troy gave new vigour to the Greeks. After many acts of extraordinary valour, he slew Hector, the bulwark of that city, and dragged his body thrice round the monument of Patroclus (Il. xxiv. 25.), or, according to Virgil, thrice round the walls of Troy, (*Æn. i. 676.*) Having thus avenged the death of his friend, he yielded up, to the tears and entreaties of Priam, the mangled corpse of his son, (Il. xxiv. 749.) and granted a truce for the purpose of enabling the Trojans to pay funeral honours to the greatest and most beloved of their heroes.

The circumstances connected with the death of Achilles are variously represented. The greater part of the poets affirm that Paris killed him with an arrow, by the aid (*Æn. vi. 90.*) or command of Apollo. Horace (*Ode iv. 6.*) ascribes the death of Achilles to the hand of Apollo himself, who wounded that hero in his heel. The anger of Apollo against Achilles is ascribed to various causes. Apollo (say some) was offended at the unworthy manner in which Achilles had treated the corpse of Hector. Achilles (say others) had incurred the wrath of the god by slaying his son Tenes, (see *Tenedos*), the reputed offspring of Cynus. Some writers assert that Achilles fell on the day subsequent to the death of the Trojan chief; but the general tradition represents him as previously slaying Memnon, Penthesilea, and Troilus. The spot in which Achilles fell, is involved in the same contradictions, as are the cause and author of his death. Some writers relate that he was slain (in consonance with Hector's prophecy, Il. xxii. 452.) in the Scaean gate, while rushing into the city. Dictys and Dares narrate, that Achilles was enamoured of Polyxena, a daughter of Priam and Hecuba; and that being inveigled by Priam, under the hope of meeting that princess, into the temple of Thymbræan Apollo, he was there insidiously slain. The ashes of Achilles were mingled in a golden urn with those of Patroclus, (*Od. xxiv. 93—116.*) and a magnificent tomb erected to his memory at Sigæum, where Thetis caused funeral games to be cele-

brated in his honour: these were afterwards annually observed, by a decree of the Oracle of Dodona. It is said, that after the taking of Troy, the ghost of Achilles appeared to the Greeks and demanded of them Polyxena, who was accordingly sacrificed on his tomb, (*Æn.* iii. 417.) by his son Neoptolemus or Pyrrhus. The mother of this prince was Deidamia, (called also Scyrias,) a daughter of Lycomedes, whom Achilles had married while at the court of that monarch. Some ages after the Trojan war, Alexander, in the progress of his march into Persia, offered sacrifices on the tomb of Achilles; and, by such extraordinary honours, attested his admiration of a hero whose good fortune it had been to meet with a friend like Patroclus, and a poet like Homer to perpetuate his fame. Among the predictions mentioned by Homer relative to Achilles are the following:— that he was to reap great glory (*Il.* xviii. 78.) at Troy, but to die before its walls; that Troy was not (*Il.* xvii. 470.) to fall by his hands; that while he was yet alive, the bravest of the Myrmidons was doomed to death, the name of *Patroclus* not being (*Il.* xviii. 14.) expressly mentioned; and that his own death was soon to follow that of Ilector (*Il.* xxii. 451.) The silence, however, of the Greek poet upon many other traditions respecting this prince, justifies the presumption that they were not generally prevalent at the time he wrote.

Among the appellations under which Achilles is generally known, are the following:—

*ÆACIDES*, from his grandfather *Æacus*.

*ÆMONIUS*, from *Æmonia*, a country which afterwards acquired the name of Thessaly.

*ASPETOS*, the *inimitable* or *vast*: his name at Epirus.

*LARISSÆUS*, from *Larissa* (called also *Cremaste*) a town of Thessaly, which still bears the same name.

*LIGYRON*, his original name.

*NEREIUS*, from his mother Thetis, one of the *Nereids*.

*PELIDES*, from his father *Peleus*.

*PHRIMUS*, from his birth-place *Phthia*.

1.] GREECE. The geography of Greece in the time of Homer, must be sought in the poet's own elegant fiction, or actual description, when (*Il.* ii. 586.) he reviews the Grecian chieftains and their respective forces. Greece, so called by us from the Roman appellation of *Græcia*, was very early known to the Egyptian and Phœnician navigators; and as no part of the country was at any considerable distance from the sea, the whole of it possessed opportunities for civilisation, unenjoyed by the rest of Europe. Among the uncertain traditions relative to the various borders of barbarians (a term appropriated by the Grecian writers to all people who were not Greeks) who, in the most remote times, overran the country, the Pelasgi, Apii, Leleges, Hyantes, Argivi, Hellenes, and Dolopes, are enumerated; but of these, the Pelasgi are considered, by Herodotus and other ancient authors, to have been the first people that became powerful in the country, which from them was called Pelasgia. The Pelasgian name (see Pelasgi, *Il.* ii. 1018.) may be traced back into Asia and Samothracia: according to Herodotus, they were the first also that invoked the gods, whose worship had been introduced into Greece from Egypt, (see Fable,) under the names by which they were distinguished in the latter country. The Greeks were denominated Apii, and the country Apia, from Apis, a Pelasgian chief, who first crossed the Corinthian gulf, and, by destroying the wild beasts, rendered the Peloponnesus habitable for man: Leleges, from Lelex, the first of the kings of Sparta: Hyantes, from Hyas, one of the kings of Bœotia: Argivi, from Argus, the founder of the city Argos: Hellenes, from Hellen, (son of Deucalion,) a king of Phthiotis; and Dolopes, from Dolopia, a district of Greece near Mount Pindus. Homer applies the term Achæians to the Argives and all the people of the north-eastern coast of the Peloponnesus; and often distinguishes the whole of that Peninsula from the rest of Greece by the name of Achæian Argos. For

a more detailed account of Greece, the reader is referred to Adams' *Summary of Geography and History*; Dr. Butler's *Sketch of Modern and Ancient Geography*; and Mitford's *Grecian History*, vol. 1. ch. 1. sect. 1—3.

2.—*Heavenly Goddess.*] Calliope, Muse of heroic poetry. One of the nine Muses: daughter of Jupiter and Mnemosyne. (See Muses.)

3.] PLUTO, a son of Saturn and Ops, to whom Jupiter, in his division of the vast empire of the Titans, assigned the dominion of Hell. The Greeks were accustomed to consider the countries east of Greece as being more elevated than those to the west of that country; and they thence denominated the former Heaven, and the latter Hell. Under this persuasion, they placed the kingdom of Pluto in Italy and Spain; and that of Jupiter, in Greece, where Olympus was his immediate residence. This prevailing opinion of the ancients is confirmed by Dr. Davis, the author of *Celtic Researches*. "As the whole of Europe lay directly west of Asia, it was overshadowed by the darkness of the night, when the morning arose upon the eastern habitations of the Noachide; and the evening sun would appear to descend, in its progress towards the western continent, as to a lower sphere. Hence the portion (Europe) of Japheth, or Dis, obtained the description of a lower region, 'the land of shades and of night.' " Pluto has been sometimes confounded with Plutus: this may be explained by recollecting, that Spain was anciently reputed to abound in the precious metals, and that Tartarus, being a corruption probably of Tartessus, (an island joined by the two mouths of the Batis, now the Guadalquivir,) was a region in the kingdom of Pluto. Some suppose that his dominions were called the Infernal Regions, from his having been the first who obliged his subjects to labour in mines. Others, confounding him with Serapis, or with the Sun, imagine, that the severe aspect and occupations ascribed to Pluto, denote the dimiution of light and heat from that luminary during the winter season: or else, that his fiery realms signify the central fire said to exist within the earth, and to be the animating cause of the productions of nature. He was the first that introduced the ceremony of interment of the dead, and was therefore deoominated the God of Deaths and of Funerals. Proserpine, the daughter of Ceres, was his wife, and the queen of Hell. Pluto is variously represented—often, in a car, carrying off Proserpine to his kingdom of the Infernal Regions: he has a severe countenance; a dark beard; occasionally bears on his head a vase like that of Serapis: has keys in his hand, to indicate, that whoever enters his kingdom, can never return; and either holds a fork with two prongs, denoting his wrath against the souls of the wicked, or a spear or sceptre, with which he welcomes virtuous spirits into Elysium; the latter (as symbolical of goodness and the economy of Providence) being equally the attribute of all the divinities. Pindar describes him as conducting the shades with a rod like that of Mercury; sometimes as carrying a sword, which he once employed, at the entreaty of Jupiter, to deliver Admetus from the unjust vengeance of Acastus, (see *Alcectis*). At other times he is seated on an antique car drawn by four black and furious horses, to which, by different authors, the following names are assigned:—Nonius, Aeton, Orphneus, Nycteus, Alastor, Ametheus, Abastor, Abetor, and Metheus. In some representations, Pluto appears, with Proserpine at his left hand, seated upon a throne of ebony and sulphur, beneath which are the sources of the rivers Lethe, Cocytus, Phlegethon, Acheron, and Styx, while, around him, are the Fates, the Furies, the Harpies, and the dog Cerberus. The helmet, with which the head of this god is usually covered, was fabricated and presented to him by the Cyclops during the war between the Gods and the Giants, and had the property of rendering its wearer invisible. By the aid of this piece of armour, he carried away Proserpine; and, while wearing it, the name of Orcus (dark) was particularly applied to him. This helmet was worn by Minerva in her attack upon Mars, (Il. v. 1037.) From a belief of the inflexibility of Pluto and the Infernal deities, few temples were erected to

their honour; and the worship paid to them was attended with ceremonies calculated to increase the awe which they inspired. Pluto was adored at Nyssa, at Opus, and Træzene; and at Pylos he had a temple which was opened only once a year, and into which none but priests were suffered to enter. But he was more particularly revered in Italy, where he was classed by the Romans among their eight *Dii selecti*, (see Rome). Priests called *Caltrarii*, who were accustomed during the sacrifices to uncover their heads, and preserve a solemn silence, were appointed to officiate at his altars. Among the ancient Latin nations, human victims are said to have been anciently offered to the Infernal powers; and though in later times the immolation of black bulls and sheep was substituted for these barbarous rites, yet we find, that the custom of devoting criminals to Pluto was instituted by Romulus, and practised among the Romans; and instances are even recorded in the history of that republic, of generals who voluntarily sacrificed themselves, for the purpose of propitiating the favour of that deity, and thus securing victory to their troops. The sacrifices of Pluto were always observed in the night; and, contrary to usual custom, it was deemed unlawful for the priests or people to eat any part of the offered animal. The cypress and narcissus were sacred to him, as also whatever (the number two being of this character) was considered inauspicious; and, of the parts of the body, (every one of which was sacred to some divinity; viz. the head to Jupiter, the eyes to Minerva or Cupid, the chest to Neptune, the ear to Mnemosyne, the forehead to Genius, the knees to Mercy, the eye-brows to Juno, the fingers to Minerva, the feet to Mercury, the right hand to Faith, &c.) the back was consecrated to Pluto.

Among the appellations under which Pluto is generally known, are the following:—

**ANESIVS**, Gr. his name in Latium. It is expressive of *the grave*.

**AGELASTUS**, Gr. from his *melancholy* countenance.

**AOENILAUS**, Gr. expressive of his *attracting all people* to his empire.

**AOETES**, or **HEOETES**, a name assigned to him by Pindar, as to one who *conducts*.

**AIDONEUS**: this name is probably derived from Pluto's having been sometimes confounded with a king of this name among the Molossi, whose daughter Proserpine Theseus and Pirithous attempted to carry off. (See Theseus.)

**ALTOR**, Lat. from *alo*, to nourish.

**AMENTHES**, a name of Pluto among the Egyptians. Plutarch informs us, that the word *Amenthes* has a reference to the doctrines of the metempsychosis, and signifies *the place which gives and receives*; on the belief that some vast gulf was assigned as a receptacle to the souls, which were about to animate new bodies.

**AXIOCENSUS**, Gr. or *the shorn god*, a name of Pluto in the mysteries of the Cabiri: he was there represented as *without hair*.

**CHLTONIVS**, Gr. *infernal*, a name assigned to him by Orpheus in his hymn to the Eumenides.

**CLYMENVS**, Gr. *renowned*.

**DIS**, the name under which he was worshipped by the Gauls.

**EURVLIVS**, Gr. the *consoler*, death being the termination of human sorrows.

**FEBRVVS**, Lat. from *Februa*, signifying the sacrifices and purifications adopted in funeral rites.

**FERALIS DEVS**, the *dismal* or *cruel* god.

**HÆDES**, his name among the Greeks.

**IAO**, his name at Claros, a town of Ionia.

**LACTVM**, his name among the Sarmatians.

**LARTOY TYTIRAL**, *sovereign of Tartarus*, his name in Etruria.

**MANTVS**, or } the diminutive of *Summanus*, an Etruscan epithet. (See *Summanus*,  
**MANVS**, } below.)

**MOIRAKTES**, Gr. his name as *guide of the Fates*.

**NIORN DREU**, *black god*, his epithet as god of the Infernal Regions.

**OPERTUS**, Lat. the *concealed*.

**OPHTHIAUS**, his name as the *blind god* among the Messenians: it was derived from their dedicating certain Augurs to him, whom they deprived of sight at the moment of their birth.

**ORCUS**, Gr. signifying *oaths*; Pluto being the avenger of the perjured. Orcus is often used to imply the Infernal Regions.

**POLYDEOMANOS**, Gr. expressive of his *receiving indiscriminately all persons into his empire*.

**POSTULIO**, Lat. a name assigned to him by Varro, under which he was worshipped on the shores of the lake Curtius, from the circumstance of the earth's having opened at that spot, and of the Arnspices having presumed that the King of Death thus asked for (*postulo*, I ask,) sacrifices.

**PROFUNDUS JUPITER**, *deep or lower Jove*, from his being sovereign of the *deep*, or *infernal regions*.

**QUIETALIS**, Lat. from *quies*, rest.

**RUSON**, Lat. because all things *return* eventually to the earth.

**SALUTARIS DIVUS**, a name assigned to him when he restored the dead to life. Whenever the gods wished to re-animate a body, Pluto let fall some drops of nectar from his urn upon the favoured person: this may account for his being sometimes represented with an inverted vase.

**SATURNIUS**, from his father *Saturn*.

**SORANUS**, his name among the Sabines, in the temple dedicated to him on Mount Soracte.

**STYGIUS**, from the river *Styx*.

**SUMMANUS**, from *summus manium*, prince of the dead.

**TELLUMO**, Lat. a name derived from those treasures which Pluto possesses in the recesses of the *earth*. Tellumo denotes (according to Varro) the *creative power* of the earth, in opposition to Tellus the *productive*.

**URAGUS**, Lat. expressive of his power over *fire*.

**URGUS**, Lat. from *urgeo*, to impel.

Among the epithets applied to this god by Homer and Virgil, are:

*The grisly god*, Il. ix. 209.

*Infernal Jove*, ib. 584.

*Ruthless king*, Æn. vi. 179.

*Stygian Jove*, ib. 207. (See art. Egypt, for further remarks upon this deity.)

7.] **ATRIDES**. Agamemnon. (See Agamemnon.) This name is indiscriminately applied to Agamemnon and Menelaus, as being descended from Atreus.

8.—*Will of Jove*.] "Plutarch, in his treatise of reading poets, interprets Jupiter, in this place, to signify *Fate*, not imagining it consistent with the goodness of the Supreme Being, or Jupiter, to contrive or practise any evil against men. Eustathius makes (will) here to refer to the promise which Jupiter gave to Thetis, that he would honour her son by siding with Troy, while he should be absent. But to reconcile these two opinions, perhaps the meaning may be, that when *Fate* had decreed the destruction of Troy, Jupiter, having the power of incidents to bring it to pass, fulfilled that decree by providing means for it. So that the words may thus specify the time of action from the beginning of the poem, in which those incidents worked, till the promise to Thetis was fulfilled, and the destruction of Troy ascertained to the Greeks by the death of Hector. However, it is certain that this poet was not an absolute fatalist, but still supposed the power of Jove superior: for, in the 16th Iliad, we see him designing to save Sarpedon, though the Fates had decreed his death, if Juno had not interposed. Neither does he



exclude free-will in men; for, as he attributes the destruction of the heroes to the will of Jove in the beginning of the *Iliad*, so he attributes the destruction of Ulysses' friends to their *own folly* in the beginning of the *Odyssey*." P.

8.] **JOVE, Jupiter.** The most powerful of the deities of the pagan world, the father of gods and of men. Varro and Eusebius enumerate three hundred of this name. Cicero acknowledges three; viz. the son of Æther and father of Proserpine and of Bacchos; the son of Heaven and father of Minerva, (to whom respectively the Arcadians attributed their civilisation and their science in war); and the Cretan Jupiter, the son of Saturn. Diodorus Siculus admits of two; a prince of the Atlantides, and a king of Crete: but it is to the Jupiter of Crete, the son of Saturn and Ops, that the actions of the others are, by the generality of mythologists, referred. Jupiter is said to have been saved by his mother from the destruction denounced against all the children of Saturn (see Saturn), and to have been entrusted by her to the care of the Corybantes, who brought him up in a cave on Mount Ida, in Crete, and there fed him, according to some, upon the milk of the goat Amalthea. While in that island, he raised an army composed of Cretans, for the purpose of delivering his father from the imprisonment to which Titan had consigned him. The war of Jupiter against the Titans was successful; and Saturn was restored to his throne. This exploit, however, so excited the jealousy and fears of Saturn, owing to the declaration of an oracle that he should be dethroned by one of his sons, that he secretly meditated the destruction of his liberator. His machinations were discovered, and he was driven from his kingdom. The government of Jupiter was less benign than that of Saturn; and his Age accordingly acquired the appellation of the Silver, in contradistinction to the Golden, Age, a title which dignified the milder reign of Saturn. Such, indeed, was the rigour with which he exercised his supreme power, that the very gods themselves (Il. i. 510—529.) rose in rebellion against him. From the effects of this formidable combination he was rescued, according to Homer, by the interposition of Thetis, who called to his aid the giant Briareus, (see Briareus). It is the more received opinion that, after the banishment of Saturn, the giants attacked Olympus, in revenge for the former defeat of the Titans, (see Titans); and that, notwithstanding their enormous stature, as well as the tremendous weapons with which they were armed, Jupiter was enabled, by the powerful assistance of the gods and goddesses (see Styx), and of Hercules in particular, to overpower and totally to defeat them. The flight which the gods made into Egypt, under the assumed form of different animals, is generally referred to the period of the attack made upon Jupiter by Typhon (see Typhon), subsequently to that of the giants. Jupiter having restored peace to his kingdom, and being without a competitor in power, divided the empire of the world with his brothers Neptune and Pluto, reserving to himself the government of heaven and earth. Hesiod assigns to Jupiter, in the following succession, seven wives: Metis; Themis (mother of the Fates, of Eirene or Peace, and of Eunomia); Eurynome (of the Graces, and of Asopus); Ceres (of Proserpine); Mnemosyne (of the Muses); Latona (of Apollo and Diana); and Juno (of Hebe, Vulcan, Arge, Angelo, &c.); Juno being alone dignified with the title of Queen of Heaven.

Of his transformations—Jupiter is said to have introduced himself to Danaë (mother of Perseus) in a shower of gold; to Antiope, daughter of Nyctea, (mother of Amphion and Zethus), under the form of a satyr; to Leda (mother of Pollux and Helena), under that of a swan; to Europa (mother of Minos, Sarpedon, Rhadamanthus, Dodon, and Carnos), under that of a bull; to Asopis, or Ægina, daughter of Asopus, (mother of Æacus), under that of a flame of fire; to Callisto, daughter of Lycaon, also called Erymanthus, and Helice, (mother of Arcas), under the habit of Diana; to Alcmena,

daughter of Electryon, (mother of Hercules), under the semblance of Amphitryon; to Mnemosyne (mother of the Muses), under that of a shepherd; and to Proserpine (mother of Zagreus), under that of a serpent. Among his mistresses are also enumerated Carmis (mother of Britomartis); Coryphe, daughter of Oceanus, (mother of Coria, the Minerva of the Arcadians); Lamia, daughter of Neptune, (mother of the sibyl Herophyle); the nymph Lardane (mother of Sarpedon, neither the Lycian nor Cretan, and Argus); Laodamia, daughter of Bellerophon, (mother of the Lycian Sarpedon); the nymph Thorrehia (mother of Carius); Todame (mother of Dencalion of Crete, and of Thebe, wife of Ogyges); the nymph Ora (mother of Colaxes); Thracia (mother of Bithynus); Anaxithen, one of the Danaides, (mother of Olenus, who, with his wife Lethen, a native of Phrygia, was changed into stone on Mount Ida, for the presumption of the latter in considering herself superior to the goddesses in beauty), &c.

The representations of Jupiter, as may be inferred from the universality of his worship, were various. Among the most known are the following:—As the *Capitoline Jupiter*, he is sitting on a curule chair, with the *fulmen* (thunder) or lightning in one hand, and, in the other, a sceptre of cypress; this wood (being of an incorruptible property) designating the eternity of his empire. The *fulmen* was always adapted to the character under which the god was depicted: if mild and calm, it is represented by flames bound closely together, and held down in his hand; if full of wrath and vengeance, it is held up by the deity, with two transverse darts of lightning, with wings sometimes added to each side, to denote its swiftness; this figure being denominated by the poets the three-forked bolt of Jove. Both the hands are often filled with raging flames. The statues of the *mild Jupiter* were generally of white, and those of the *terrible Jupiter* of black marble; the face of the one being pacific and dignified, and that of the other angry or sullen. The hair of the head of the *mild* deity is curled and arranged in order; while the locks of the *terrible* Jupiter are so discomposed, that they fall half way down the forehead. In some of the Greek statues he is represented without the *fulmen*, with a cornucopia in the left, and a patera in the right hand; and his crowns are indiscriminately composed of oak, olive, or laurel. In Lacedæmon his statues have often four ears, while in Crete they have none: at Heliopolis he is represented with his right hand elevated, holding a whip, and with the *fulmen* and ears of corn in his left.—The figures of Jupiter were moreover often accompanied by Justice, the Graces, the Hours, or Hebe; a Victory is sometimes in his left hand, and the eagle, with expanded wings, in the act of carrying off Ganymede, at his feet. As *Jupiter Tonans*, he is holding up the triple bolt in his right hand, and standing on a chariot which seems to be whirled on impetuously by four horses.

As the *presiding Genius* over a single planet, he is in a chariot with only two horses.

As *Jupiter Pluvius*, he is seated in the clouds, holding up his right hand, or extending his arms in a straight line, pouring a stream of hail and rain from the right, and bearing the *fulmen* downwards in the left hand.

As *Jupiter Anxurus*, he is represented on the medals of Terracina, as young and beardless, with rays round his head.

As *Jupiter Orkios*, he is represented at Olympia with a thunderbolt in each hand, and a plate of brass (on which were engraven certain elegiacal verses, for the purpose of deterring men from invoking the assistance of the god in the furtherance of any false practices,) at his feet.

As *Jupiter the Avenger*, he is represented holding arrows, to show his readiness to execute vengeance upon crimes.

As *Æther*, or the god of air, he is represented by the Etruscans with wings.

As *Jupiter Serapis*, he has a husel, instead of a crown, upon his head, (see Egypt).

As *Jupiter Ammon*, he is either depicted with horns, or with a ram's head, surmounted by a dove.

The superiority of Jupiter was principally manifested by an air of majesty and serenity, (see *Æn.* i. 346. &c.); and particular attention was invariably paid by the ancient artists to the hair, (see *Il.* i. 678—687.), the eyebrows, and the beard of the god.

Jupiter had several oracles, of which the most celebrated were those of Dodona, (see Dodona,) and of Ammon, (see Egypt.) The festivals celebrated in his honour were almost innumerable; but his most sacred rites were observed at Olympia, (see Elis.)

The victims most generally sacrificed to Jupiter, were the she-goat, the sheep, and the white buck, whose horns were gilded for that purpose. Sometimes, especially at Rome, flour, salt, and incense, were offered to him; at Athens, oxen were immolated on his altars; and, when he represented Jupiter the Avenger, the sacrifice presented to him was a she-goat. Of trees, the oak and the olive were consecrated to him.

Among the appellations under which Jove was known, were the following:

*ABASTANUS*, his name among the *Abretani*, a people of Mysia.

*ACHAD*, one of his names in Syria.

*ACREUS*, his name at Smyrna.

*ACRETTEUS*, his name in Mysia.

*ANAN*, one of his names in Syria.

*ADULTUS*, from his being invoked by *adults*, on their marriage.

*ÆGIOCHUS*, Gr. the *ægis*-holder, (see *Ægis*.)

*ÆGYPTIUS*, as venerated by the *Egyptians*.

*ÆNESIUS*, from his temple on Mount *Æneum*, in Cephallenia.

*ÆTHIUS*, or *air*, his name among the poets.

*ÆTHIOPS*, his name in *Ethiopia*.

*ÆTNEUS*, from Mount *Ætna*.

*AGTOR*, Gr. a name under which the Lacedæmonians invoked him as a *leader* or *guide*, when they were about to set out upon any military expedition.

*AGORÆUS*, Gr. his name in *markets* or public places.

*ALITERIUS*, Lat. from his having prevented the *millers*, in time of famine, from stealing the corn (*aleo*, I grind.)

*ALMUS*, } Lat. because he cherishes (*alo*, I nourish) all things.

*ALUMNUS*, }

*ALTIVS*, from his being worshipped in the sacred grove *Altit*, which surrounds his temple at Olympia.

*ALYSIUS*.

*AMBULIUS*, Lat. probably from a statue of the god in a portico at Sparta, in which the people of that city were accustomed (*ambulo*, I walk) to walk. But as it seems strange that the Lacedæmonians should have chosen a Latin in preference to a Greek term, other mythologists derive *Ambulius* from *Ambulti*, a word which is said to imply *prolongation*, inasmuch as Jupiter *prolongs* life.

*AMMON*, Gr. from a word signifying *sand*; Jupiter having succoured his son Bacchus with water, while traversing the *sandy* deserts of Africa: or from a Hebrew word signifying *sun*, with which luminary Jupiter is often confounded, (see Egypt.)

*ANCHEMIUS*, from the mountain *Anchemus*, in Attica.

*ANXURUS*, from his temple at *Anxur*, in Campania.

*APATROUS*, } Gr. the *deceiver*. See *Melanaigis*, under the titles of Bacchus.

*APATURIUS*, }

*AREMIUS*, Gr. *avorter of evil*, a name under which he was worshipped on Parnessus, a mountain of Bactriana, in Asia.

*Cl. Man.*

B

**APESANTIAS**, from *Apesus*, *Apeus*, or *Apesantus*, a mountain of Peloponnesus, near Lerna.

**APHESIOS**, Gr. (or the *caster*), worshipped under this name in his temple on the summit of a mountain, which commanded the road to Sciron. During a drought, Æacus, after having made a sacrifice to Pallantian Jupiter in Ægina, caused a part of the victim to be brought to the top of the mountain, and *threw* it into the sea, in order to propitiate the god.

**APHLYSTIUS**.

**APIS**, (see Egypt.)

**APORATERIUS**, Gr. who presides over landing; his name among mariners, from his enabling them to *quit their ships and recover the land*.

**APOMYIOS**, Gr. alluding to his having driven away *flies*, which incommoded Hercules during a sacrifice.

**ARBITRATOR**, his name at Rome, as invoked in *arbitrations*.

**ARETRIOS**, his name among the Phœnicians.

**ASBYSTUS**, from the *Asbyster*, a people of Libya, in whose country the temple of Jupiter Ammon was built.

**ASSABINUS**, an Arabian name.

**ASTERIUS**, (see Crete).

**ASTRAYEUS**, Gr. *attended by lightning*.

**ATABYRIS**, from his temple on a mountain of that name in Rhodes.

**ATHOUS**, his name on Mount *Athos*.

**BAAL**, (see Phœnicia.)

**BELUS**, his name among the Assyrians and Babylonians.

**BENILUCIUS**, a name inscribed upon his statue near the Abbey Flavigny in Burgundy.

**BIENNIUS**, from *Biennus*, one of the Curetes.

**BRONTÆUS**, Gr. the *thunderer*.

**BULGUS**, Gr. *counsellor*; sacrifices were offered to him under this name, at Athens, whenever the senate was assembled.

**CAPITOLINUS**, from his temple on Mount *Capitolinus*.

**CAPPAUTAS**, Gr. *making to cease*; the title Jupiter Cappautas, was given to the stone on which Orestes was seated at the moment of recovering his reason.

**CAREUS**, one of his names in Caria.

**CASIUS**, his name on Mount *Casius*, at the east of Pegasus.

**CATEBATES**, Gr. from a word expressive of his occasional *descent* upon earth.

**CATHARSIS**, Gr. or the *purifier*; he was invoked by this name at Athens in public causes.

**CELESTINUS**, Lat. the *celestial*.

**CERYÆUS**, from his temple on the promontory *Ceræum*, in Eubœa.

**CENTIPEDA**, Lat. or *hundred-footed*, in allusion to his stability.

**CERAONIUS**, Gr. the *thunderer*.

**CHARISIUS**, Gr. from a word signifying *grace, favour*; as being the god by whose influence men obtain favour with each other. The Greeks, at their banquets, poured out their libations in the name of Jupiter Charisius.

**CHARMON**, one of his names in Arcadia.

**CHRYSÆOREOS**, from *Chrysaoris*, a town of Cilicia.

**CITHÆRONIUS**, from Mount *Cithæron*, in Bœotia.

**CLERIUS**, Gr. his name near Tegœa in Arcadia; the sons of Arcas having settled their inheritances by drawing *lots* in this place.

**CONIUS**, Gr. his name at Megara in Achaia, where his temple, being devoid of roof, was exposed to *dust*.

CONSERVATOR, Lat. or *preserver*; his name on the coins of Domitian.

COSMETES, Gr. one of his epithets at Sparta, from giving *arrangement and method*.

CRESCHUS, Lat. his name as a child mounted upon a goat.

CROCEATES, his name at *Crocea*, in Laconia.

CTESIUS, Gr. *giver of riches*.

CUSTOS, Lat. or *guardian*.

CYNETHEUS, one of his names in Arcadia.

DAMASCENES, his name at *Damascus*.

DAPALIS, Lat. from his presiding over (*dapes*) sacred feasts.

DEMARUS, his name in Phœnicia.

DEPULSOR, Lat. from *depello*, to push, to defend.

DESCENSOR, Lat. expressive of his occasional descent upon earth.

DICTÆUS, his name on Mount *Dictæ*, in Crete.

DIESPITER, Lat. or *father of day*.

DIOVIS, Lat. a contraction of *deus Jovis*, the god *Jupiter*.

DIOMEUS, his name in the Athenian borough of *Dionus*.

DODONEUS, from his famous oracle at *Dodona*.

DOLICHENIUS, a name under which he was worshipped at *Dolichene*, a town of Syria, and at *Marseilles*; his statue representing him in complete armour, standing upon a cask, at the foot of which was a spread eagle.

EJAEIUS.

ELEUS, his name at *Elis*.

ELEUTHERIUS, Gr. or the *assertor of liberty*. This title was assigned to him after the defeat of the Persians at *Platœa*.

ELICIUS, Lat. from *elicio*, to draw down; Jupiter being drawn down by prayer.

ELIPINATES, Gr. *presiding over banquets*.

ENDENDROS, Gr. probably from his temples being often surrounded with *trees* or thick groves.

EPIDOTOS, Gr. expressive of his *liberality*; his name at Mantinea.

EPIRUTIUS, one of his names in Crete.

EPIPHANES, Gr. expressive of *appearance*.

EPISTIUS, Gr. as presiding over *hearths* or *harbours*.

ERCEUS, Gr. or *Hercus*; according to some, he was invoked as a household god under this name.

ERIGDUPOS, Gr. expressive of *thundering*.

EVANEMUS, Gr. expressive of his being invoked to *appease the winds*. He had a temple under this name at Sparta.

EUROPEUS, from his flight with *Europa*.

EXACESTERIUS, Gr. the *healer* or *appeaser*.

EXPIATOR, Lat. from his being worshipped as the *expiator* of mankind.

FAUTALIS, Lat. a name under which he was worshipped on Mount *Aventine*, amid a grove of *beech trees*.

FRETRIUS, Lat. from the spoils of *Acton*, which were consecrated to Jupiter, being carried (*fero*, I carry) by *Romulus* into the city in triumph, suspended on a frame (*ferè trum*). *Acton* was king of the *Crœninienses*.

FORENSIS, Lat. (see *Agorea*).

FLUVIALIS, Lat. from his presiding over (*fluvius*) rivers.

FULGENS,

FULGUR,

FULGURATOR,

} Lat. from his celestial (*fulgo*, I shine) splendour.

FULMINANS, } Lat. the *thunderer*, from *fulmen*, thunderbolt.  
 FULMINATOR, }

GAMELIUS, Gr. presiding over *marriages*, which were celebrated on the first day of the month *Gamelion*, being considered as of good omen.

GENETAEUS, his name on the promontory *Genetaeum*, in Sicily.

GENETHLIUS, Gr. as presiding over *births*; one of the names under which he was worshipped at Sparta.

GANITOR, Lat. or *father*.

GEAUS, his name in Lycia.

HECALUS, or HECALESIUS; from *Hecale*, one of the boroughs of the Leontian tribe in Attica; or from an old woman called *Hecale*, by whom he had a statue erected.

HACATOMAEUS, Gr. one to whom *hecatombs* are offered; his name in Caria and in Crete.

HELICONIUS, worshipped on Mount *Helicon*.

HELLANIAN, (see *Sellasian*, below).

HELLENIUS, as worshipped by the *Hellenes*.

HARCAUS, Gr. the defender of *houses* and their inmates.

HERMONTHITES, his name at *Hermonthis*, in Egypt.

HERUS, the *lord*; the interpretation of his title upon the obelisk of *Rameses*.

HOMAEYRIUS, Gr. as presiding over *public assemblies*; his name at *Ægium*, a town on the Corinthian isthmus, (see *Ægium*.)

HOMOLOIUS, Gr. his name at Thebes, from *Homole* in Boeotia; from the prophetess *Homoloia*; or, from a Greek word, which, in the Eolian dialect, signifies *penceable*.

HORCIUS, Gr. presiding over the solemnity of *oaths*.

HOSPES, } Lat. from his presiding over the laws of *hospitality*.  
 HOSPITALIS, }

HUPATUS, Gr. or the *supreme*; *Cecrops*, king of Athens, dedicated a temple to him under this name.

HYATIUS, Gr. bringing *rain*; he had a temple on Mount *Hymettus*, in Attica, under this name.

HYMETTIUS, another of his names on Mount *Hymettus*.

HYPATUS, Gr. (see *Hupatus*, above).

ICESIUS, Gr. presiding over *suppliants*.

ICMEUS, Gr. *showering*, *raining*.

IDRUS, from being worshipped on Mount *Ida*.

ILEOS, Gr. *propitious*.

IMPERATOR, Lat. *ruler*, *commander*; the name of one of his statues in the Capitol.

INFANS, Lat. his name at *Ægium*, a town on the Corinthian isthmus.

INFERNALIS, Lat. his name in a temple of *Minerva* at *Argos*: the statue of wood which represented him had three eyes, as symbolical of his triple power, over the heavens, the earth, and the sea.

INVANTOR, one of his names at *Præneste*.

INVICTUS, Lat. the *invincible*.

ION, one of his names when confounded with *Osiris*.

IRONIUS: he had a statue under this name in the temple of *Minerva*, at *Itonia*, in Boeotia.

ITHOMETES, from *Ithome*, a city in Thessaly or Messene, where *Jupiter* is said to have been nursed by the nymphs *Ithome* and *Neda*, who gave names, the former to a town, the latter to a river.

JUPITER, a contraction of two Greek words, signifying *father Jove*.

LABRADEUS, one of his names in Caria. *Lybrys*, in the Carian language, signifies a *hatchet*; which implement was placed in *Jupiter's* hand, in Caria.

LAETAS, Gr. or *plebeian*; one of his names at Olympia.

LAPHYSTIUS, from his temple on *Laphystium*, a mountain of Boeotia.

LAPIDEUS, Lat. from the stone (*lapis*) which Saturn swallowed, instead of Jupiter.

LARISSÆUS, from his temple at *Larissæ*, a town of Asia Minor, on the Cayster.

LATIALIS, }  
LATIARIS, } from his being worshipped in *Latium*.  
LATIUS, }

LEUCEUS, Gr. *shining, clear, white*; his name at Leprium, in Elis.

LIBERATOR, Lat. the *deliverer*.

LOCHEATES, Gr. his name at Alipheria, a town of Arcadia; from his having given birth to Minerva.

LUCIUS, Gr. }  
LUCETIUS, Lat. } as being the god of light.

LYCÆUS, Gr. from a word signifying *wolf*; Jupiter having been said to change Lycæon, the son of Titan and Terra, into a *wolf*: or from a mountain in Arcadia, upon which Lycæon had built a temple to his honour. (See Lycæon, under article *Lupercalia*.)

LYCOREUS, his name at *Lycorea*, in Phocia.

MADRACCHUS, his name among the Syrians, implying *all-seeing* and *omnipresent*.

MAIMACTES, from the Greek month *Maimacterium*; or from a Greek word signifying *furious*. Jupiter was worshipped under this name, as god of the air, that he might avert storms and intemperate seasons.

MAIUS, Lat. from his *superiority* over the other gods.

MARANANIS, his name at Gaza in Palestine.

MARIANUS, from a temple built to his honour by *Marius*.

MARINUS, }  
MARITIMUS, } as presiding over the (*mare*) sea; the latter was his name among the Sidonians.

MARTIUS, from his *martial* power.

MAXIMUS, Lat. from his being the *greatest* of the gods.

MECHANEUS, Gr. from a word signifying *means* or *instrument*; Jupiter being considered as the patron of all undertakings.

MEILICHIUS, Gr. or the *propitious*; the name by which he was invoked in one of his festivals at Athens.

MELISSEUS, from *Melissa*, the sister of Amalthæa, one of his nurses.

MESSAPEUS, his name at the foot of Mount Taygetus, in Laconia.

MINIANUS, Lat. from his statues being painted, on festival days, with (*minium*) vermilion.

MOLOSSUS, his name at *Molossus*, in Epirus.

MORIUS, Gr. as protector of the *mulberry* tree, which was sacred to Minerva.

MUSCARIUS, Lat. from (*musca*) a fly, corresponding with the Greek Apomyios. (See Apomyios.)

MOIRÆOTES, Gr. conductor or ruler of the Fates.

MYCALEAN, his name at *Mycalæ*, in Asia Minor.

MYIODES, Gr. the same as Apomyios.

NEMÆUS, his name at *Nemæa*, in Arcadia.

NEMETOR, Gr. the *avenger*. (See Il. ii. 955.)

NICKUS, Gr. the *victorious*.

NICEPHORUS, Gr. *carrying victory*.

NILUS, from the Nile.

NOMIUS, Gr. presiding over laws.

OGOA, his name at Mylassa, a town of Caria.

TONANS, }  
 TONITRUALIS, } Lat. or *thunderer*.

TRIOCCULUS, Lat. } or *three-eyed*, in allusion to his surveying heaven, earth, and  
 TRIPHthalmus, Gr. } sea.

TROPAUCHUS, Gr. expressive of his presiding over *trophies*.

TROPEUS, Gr. turning enemies to flight.

TROPHONIUS. Trophonius, celebrated for his oracle at Lebadea in Boeotia, was worshipped, after death, by the name of *Jupiter Trophonius*.

TRYPHILIUS, his name in a temple in Elis.

ULTOR, Lat. as being the (*ultor*) avenger of crimes.

URANIUS, Gr. the *heavenly*.

URANUS, his name among the Persians.

URIUS, Gr. from sending *propitious winds*.

VALENS, Lat. or the *strong*.

VEDIUS,

VEJOVIS, }  
 VEJUPIYER, } or *little Jove*, represented without thunder, but with short spears.

VICTOR, Lat. or *conqueror*.

VIMINALIS, from his temple on Mount *Viminalis*.

XENIUS, Gr. presiding over *hospitality*.

ZAN,

ZENOONOS, }  
 ZEUS, } Gr. the origin and preserver of life.

ZEUMICHIUS, or ZEUMUCHIUS, the Jupiter machinist of the Phœnicians.

ZEUXIPPUS, Gr. *yoker of horses*, or *charioteer*, a name under which he was worshipped at Byzantium.

ZOONONOS, (see Zan, above.)

Among the epithets applied to Jove by Homer and Virgil, are :

*The thunderer*, Il. i. 464.

*Cloud-compelling Jove*, ib. 517.

*Sire of gods*, ib. 554.

*Sire of gods and men*, ib. 666.

*Majesty of heaven*, ib. 693.

*Austere Saturnius*, lb. 714.

*Supreme of gods*, Il. ii. 491.

*Omnipotence of heaven*, ib. 521.

*Avenging god*, ib. 955.

*Invulnerable king*, Il. iii. 144.

*Eternal Jove*, ib. 348.

*Monarch of the sky*, Il. iv. 95.

*He who shakes Olympus with his nod*, Il. v. 1108.

*The almighty power*, Il. vi. 320.

*Imperial Jove*, Il. vii. 230.

*Heaven's great father*, Il. viii. 293.

*Panophaean Jove*, ib. 300.

*The Olympian sire*, ib. 401.

*Pelaegic, Dodonaean Jove*, Il. xvi. 285.

*Ethereal king*, Od. xi. 76.

*Feretrian*, Æn. vi. 1187.

*Idæan*, Æn. vii. 189.

*Eternal energy*, Æn. x. 26.

[Further remarks upon this deity will be found under the article Egypt.]



9.—*Muse.*] Calliope. (See *Muses*.)

11.—*Latona's Son.*] Apollo.

13.—*King of Men.*] Agamemnon.

13.—*Reverend Priest.*] Chryses.

15.] CHRYSES, Priest of Apollo Smintheus at Chrysa. He was father of Astynome, who was called, from him, Chryseis. In the division of the spoils of Thebe, (see Thebe, II. i. 478.), when that city was taken by the Greeks, Chryseis, one of the captives, fell to the share of Agamemnon. Chryses, upon hearing of his daughter's fate, repaired to the Grecian camp, attired in his sacerdotal robes, to solicit her restitution; but his intreaties proving ineffectual, he, in despair, implored the aid of Apollo to avenge his wrongs. His prayers were heard; and Agamemnon was compelled, by the dreadful plague, which, by command of the god, desolated his army, to restore his captive to her father. Ulysses was accordingly appointed to reconduct her to Chrysa, where, on her return, Chryses immediately offered a hecatomb to Apollo in behalf of the Greeks, and, by his intercession, prevailed with the god to terminate the plague. It has been asked how Chryseis, though a native of Chrysa, could have been taken prisoner at Thebe? Some say that her father had carried her thither, in order to marry Eetion, king of that city; others, that she had gone to assist in a sacrifice, which Iphinoe (the sister of Eetion, and daughter of Actor) was offering in honour of Diana.

16.—*Captive Daughter.*] Chryseis.

18.—*Apollo's awful ensign.*] The sceptre and the fillet. Suppliants generally carried the fillets in their hands: in the present case, Chryses seems to have fastened the fillet to the sceptre.

18.] APOLLO. Cicero mentions several deities of this name; of these, the most known are, a son of Vulcan; a Cretan, the son of Corybas (son of Cybele and Iasion); a native of Arcadia, called Nomius, on account of his skill as a legislator; and the son of Jupiter and Latona, to the last of whom the actions of the other three are attributed. Some authors suppose Apollo to have been a king of Arcadia, who, being expelled from his dominions for the rigour of his government, was entrusted by Admetus with the sovereignty of part of Thessaly. Vossius, however, considers Apollo to be merely an allegorical representation of the sun, his attributes expressing the various properties of that luminary; and it is under this hypothesis that he is said to be the son of Jupiter, the creator of the universe, and of Latona, and to have been born in the island of Delos; the word *lateo* (I am concealed) implying that darkness originally enveloped all things; the word *Delos* signifying manifestation; the arrows of the god denoting the sun's rays; and his presiding over medicine, the influence of the sun upon the growth of plants. Herodotus supposes, that the tradition stating that the floating isle of Delos was the birth-place of this deity, was borrowed from Egyptian mythology, which asserts that, in order to preserve Orus the son of Osiris from the persecution of Typhon, his mother Isis confided him to the charge of Latona, who hid him in the isle of Chemmis, situated in the midst of a deep lake in Egypt. As the Orus and Osiris of the Egyptians were the Apollo and Jupiter of the Greeks, and the Egyptian Orus and Greek Apollo were equally the gods of eloquence, music, poetry, and medicine, and symbols of the sun, the confusion may easily be accounted for. It is the Grecian fiction, that Juno being jealous of her husband's intrigues, sent the serpent Python (see Typhon) to torment Latona, and that Neptune, who was moved to compassion at the severity of her fate in being refused a place where she might give birth to her children, raised the island of Delos (on which Apollo and Diana were born) from the bottom of the sea. Apollo, immediately after his birth, destroyed the serpent Python with his arrows; and, in commemoration of his victory, instituted the Pythian games. (See *Pytho*.) He was worshipped as the god of poetry, music, medicine, angury, archery; and all the fine

arts, and was the only one of the gods whose oracles (the most famous of them being at Delphi, Delos, Clisros, Tenedos, Cyrrha, Didyme, and Patara) were in universal repute. He is generally supposed not to have been the inventor of the lyre, but to have received it from Mercury, who obtained in return the famous caduceus, which Apollo had used when he drove the flocks of Admetus king of Thessaly, on the shores of the Amphrysus. He had hired himself to this monarch as a shepherd, when banished from Olympus by Jupiter for his murder of the Cyclops who had fabricated the thunderbolts with which the god of heaven had put to death his son Æsculapius. He afterwards rewarded the kindness with which Admetus had treated him, by bestowing upon him the chariot drawn by a bull and a lion, with which the monarch obtained the hand of Alcestis the daughter of Pelias, and by prevailing upon the Fates to spare the life of his benefactor. (See Alcestis.) It was during the banishment of Apollo that he is said to have changed the ears of Midas, king of Phrygia (see Bacchus), into those of an ass, for having presumed to maintain the superiority of Pan on the flute; and to have slayed Mariyas (the son of Hyagnis) alive, for having had the arrogance to declare himself equal to him in music. From the service of Admetus, he was transferred to that of Laomedon, who compelled him, in conjunction with Neptune, to build the walls of Troy. (See Laomedon, and notes to Il. xxi. 507.) Some have explained the fable, by supposing that Laomedon had appropriated the treasures consecrated to Apollo and Neptune, to the embellishing and fortifying of his capital; and that the war, subsequently carried on against him by Hercules, was the effect of the revengeful spirit excited by the outrage offered to the gods. After this, Jupiter was induced to restore him to his original situation in heaven; and Apollo, as the god of all arts and sciences, dwelt with the Muses on mounts Parnassus, Helicon, and Pierus. During his banishment from heaven, he married Acacallis, daughter, according to some, of Minos, king of Crete, and mother of Amphithemis or Garamis, of Oaxus and Caphaurus; other mythologists describe Acacallis as a nymph, and as the mother of Phylaxis and Philander, who were exposed to wild beasts in Crete, immediately after their birth, but were preserved by a goat.

Among the other wives and mistresses of Apollo, the following are the most known: Leucothea, daughter of Orchamus (king of Assyria) and Eurynome, to whom he introduced himself under the form of her mother; Leucothea was huried alive by her father, at the instigation of Clytia, daughter of Oceanus and Tethys, whom the god had deserted for her sake, and was metamorphosed by Apollo into the tree which bears the frankincense, Clytia being changed into a sun-flower; Iase, daughter of Macareus, son of Lycaon, whom he visited in the character of a shepherd (a metamorphosis represented on the web of Arachne, the nymph of Colophon, who, for her temerity in vying with, and her excelling, Minerva in the art of embroidery, was changed by the goddess into a spider); Chione, daughter of Deucalion, (mother of Philammon, whom he courted under the form of an old woman, and who was changed into a hawk, for her presumption, by Diana); Thero (mother of Chæron); Coronis, daughter of Phlegyas (see Phlegyas) (mother of Æsculapius); Ethusa, daughter of Neptune (mother of Eleutherus); Clymene, daughter of Ocean (mother of Phaëton, Lampetia or Phœbe, and Phaëtusa) (see Phaëton, Lampetia, &c.); Cleobula, a nymph (mother of Enripides); Cyrene, daughter of the river Peneus or of Hypseus, king of the Lapithæ (mother of Aristæus (see Orpheus), Agetes, Nomius, and Authocus); the nymph Coracia (mother of Leo and Lycorus); the muse Calliope (mother of Orpheus); Celeno, daughter of Hyamus (see Evadne) (mother of Delphus, Delphus being by some considered as the son of Thya, daughter of Castalius); Stilbia, daughter of the Peneus (mother of Lapithus and Centaurus, and of Lapitheia); the nymph Syllia (mother of Zeuxippus, king of Sicyon); Daphne (see Daphne); Terpsichore or Euterpe (mother of Linus, whose birth is also ascribed to Mercury and Urania, or to Neptune); Melia,

one of the Oceanides (mother of Ismenus and Tanarus); Amphissa, daughter of Macareus, son of Æolus; the nymph Lycia (mother of Icadius); Bolina (whom he rendered immortal, on account of her having thrown herself into the sea, in order to escape from his pursuit); Dryope, daughter of Eurytus, king of Æchalia; Sinope, daughter of the Asopus (mother of Syrus); Psamathe, daughter of Crotopus king of Argos (mother of Linus Crotopiades); Themisto (mother of Galeotis, the Sicilian god); the nymph Rhoda (mother of Electryon); Pharnace (mother of Cinyras, king of Pontus); Ocyroc, daughter of Ocean (mother of Phasis); Phthia (mother of Laodocus); Deione (mother of Miletos), Parthenopæa, daughter of Anceus and Samia (mother of Lycomedes); and the nymph Acanthus, said, by some, to have been changed into the plant of that name (Acanthus being by others stated to have been a youth, who was metamorphosed into a bird). Apollo was also father of Pamphila, the inventress of embroidery; of Pytheus; of Eurynome (mother of Adrastus, king of Argos); of the soothsayer Iamus; of Oncus, an Arcadian prince; of Arabus, &c.

The character under which this god is represented, is often suggested by the taste and caprice of the sculptor or the poet. He appears at Lesbos holding a branch of myrtle, a tree considered by the ancients to be emblematical of divination: sometimes he holds an apple, the prize at the Pythian games. At Delos, he has a bow in his right hand, and in his left the three Graces, each of them bearing an instrument of music, the lyre, the flute, and the syrinx. As the sun, he has a cock on his hand, is crowned with rays, and traverses the zodiac in a car, drawn by four white horses, to which the names Eons, Philogeus, Erythræus, Ethon, Actæon, and Pyrois, are variously given. At other times, he appears upon Parnassus, surrounded by the Muses, with his lyre in his hand, and a wreath of laurel on his head. The Persians, who confounded Apollo with the sun, represent him with the head of a lion and human features, surmounted by a tiara, and holding by the horns an infuriated bull, an emblem of Egyptian origin. The Egyptians (see Egypt), who identify him with Orus, represent him as an infant (see Isis under Ceres), swathed in variegated clothes, holding in one hand a staff, which terminates in the head of a hawk, and in the other a whip with three thongs; but he is most generally represented as tall, beardless, in the beauty and vigour of youth, with flowing locks, holding in his hand a bow, and sometimes a lyre, his head being crowned with laurel, and surrounded with beams of light. In the temple of Assyrian Juno at Hierapolis, he is seen, near the throne of the sun, as an old man with a long beard. The statue of the god which has acquired the greatest celebrity, is that of Apollo Belvidere, which represents him at the moment of having discharged the arrow from his bow. Homer, and the most ancient mythologists, considered the sun and Apollo as two distinct divinities; whereas Plato, Cicero, and the Greeks, generally identified them. Upon antique monuments and coins they are almost invariably distinguished from each other; and more recent inquiries into this part of mythology tend to confirm the propriety of the distinction, from the fact of the adoration of the sun having been prevalent among the Egyptians, the Phœnicians, the Arabians, the Persians, and other nations of the greatest antiquity, long before that of Apollo. As the sun, he is represented in ancient busts, as well as on many coins, with the link of a chain fastened to his skull, and suspended as it were to a roof; this being emblematical of the ancient superstition relative to that luminary, which was considered to be suspended by a golden chain.

The worship of this god was universal, but his most splendid temples and statues were in Egypt, (where the town Apollinopolis, in Thebais, was built to his honour,) Greece, and Italy. Among birds, the hawk, the cock, the swan, the phoenix, the raven, the sparrow, and the crow, were sacred to him; among animals, the lion, the bull, the lamb, the serpent, the griffin, the wolf, and the grasshopper; and among plants, the olive, the laurel, and the palm tree. The month of May, as also the 7th day of every month,

were sacred to him; and the harp was the particular symbol of the god. As the whole universe worshipped this deity, either as Apollo, or as the sun, (the principal temple of which luminary was at Heliopolis in Lower Egypt,) his appellations were numerous: but those most generally known are the following:

**ABAKUS**, from his temple and oracle at *Aba* or *Abæ*, in Phocis.

**ACERSECOMES**, Gr. from a word signifying *unshorn*.

**ACESIUS**, Gr. or the *healing*, from a word signifying his being the god of medicine.

**ACRAPHNIUS**, from *Acraphnia*, a town of Boeotia.

**ACRITAS**, Gr. expressive of *height*; his name at Sparta, in a temple there dedicated to him on an eminence.

**ACTIUS**, from the town *Actium*.

**ANONEUS**, the name under which the Arabians worshipped the sun.

**ÆOLETES**, Gr. expressive of *lightning*; a name under which he was worshipped at *Anaphe*, (see *Anapheus* below,) in memory of his having averted the calamities with which the Argonauts, in their return from Colchis, were threatened by a violent storm.

**ÆGYPTIUS**, as the son of Osiris and Isis.

**AGREUS**, Gr. or *hunter*.

**AGYIEUS**, } Gr. from a word signifying a *street*, sacrifices being offered to him in  
**AGYLEUS**, } the public streets, of which he was guardian.

**ALEXICACUS**, Gr. from a word expressive of *averting of calamity*, he having delivered the Athenians from the plague, during the Peloponnesian war.

**AMAZONIUS**, one of his names at Sparta.

**AMPHRYSSIUS**, from *Amphrysus*, a river of Thessaly, near which, when banished from heaven, he fed the flocks of Admetus.

**AMYCLEUS**, from *Amyclæ*, a city of Laconia.

**ANAPHEUS**, from *Anaphe*, an island in the Cretan Sea. (See *Ægletes*, under these surnames.)

**APHETOR**, Gr. from a word signifying *one who gives oracles*, or *who shoots arrows*.

**APOTROPEUS**, Gr. *one who averts evils*.

**ARCAEYUS**, Gr. as tutelary god of the island of Naxos.

**ARCITENENS**, Lat. from his (*arcus*, bow, *teneo*, I hold) *bearing the bow*, with which, as soon as he was born, he destroyed the serpent Python.

**ARGOUS**, Gr. his name in a temple near Coronea, in which there was a brazen statue of the god. It was remarkable for the crowds of sick who frequented it, and who, according to tradition, returned from it healed. He was also worshipped under the name of *Corynthus* at Coronea; but the statue so denominated was of wood, while that of the Argæan Apollo was of bronze.

**ARGUROTOXUS**, Gr. *having a silver bow*.

**ARTERUSIUS**, his name upon Mount *Asterusius*, in Crete.

**AVERRUNCUS**, Lat. *one who averts evils*. He was also invoked under this name as the interpreter of dreams.

**BALDER**, his name among the Scandinavians.

**BASSUS**, from *Bassæ*, in Arcadia.

**BELATUCADVA**, his name among the Britons.

**BELONUS**, or **BELEUS**, his name among the Gauls.

**BOEBROMIUS**, Gr. one of his names at Athens, as running upon hearing a call for aid, or from being invoked in the month *Boëdromia*.

**BRANCHIDES**, from *Branchidæ*, the priests of Apollo Didymæus, at Didyme, (a place near Miletus,) who were so called from the temple of his son *Branchus*.

**CARNEUS**, so named either from *Carnæus*, a Trojan, or from *Carnus*, an Acarnanian, who was instructed by Apollo in the art of divination, but was afterwards murdered by

the Dorians. This act Apollo revenged upon them by a dreadful plague, to avert which they instituted the festival of *Carnea*.

CATAONIUS, or CATENIUS, from *Cataonia*, a region of Cappadocia.

CEPHOUS, Gr. *gainful*, because of the profit which mankind received from his predictions.

CHOCHÆUS.

CHRYSÆORUS, Gr. *having a golden sword, a golden bow, or harp*.

CHRYSOTOXUS, Gr. *having a golden bow*.

CILLÆUS, from *Cilla*, a town of Æolia.

CIRRHÆUS, from *Cirrhæ*, a town of Phocis.

CLARIUS, from *Claros*, a town of Ionia.

CÆLISPEX, Lat. his name among astrologers.

COMÆUS, Gr. expressive of the *flowing hair* with which he is represented. His name at *Nucratis*, a city of Egypt.

CORINTHUS, (see *Argous* above.)

CORYFÆUS, from his oracle at *Coryphæ*, in Thessaly.

CULICARIUS, Lat. from his power of driving away (*culex*) gnats and flies.

CUROTROPHUS, Gr. from his *protecting youth*.

CYNTHIUS, from Mount *Cynthus*, in Delos.

DAPHNÆUS, from *Daphnæ*, (see *Daphnæ*,) or from a Greek word signifying *laurel*, into which she was transformed.

DECATEPHORE, Gr. the name of one of his statues at Megara, expressive of its having been formed out of the tenth part of the spoils taken from the enemy.

DELIUS, from the island *Delos*.

DELPHICUS, from the city *Delphi*.

DELPHINIUS, Gr. from a word signifying *dolphin*, he having accompanied, in the shape of that fish, the vessel of Castalius, who was conducting a colony into Crete.

DELPHISIUS, from the fountain *Delphus*.

DIDYMEUS, Gr. so named from the *double* light imparted by him to mankind; the one directly and immediately from his own body; the other by reflection from the moon. (See *Branchides* above.)

DIONYSIODOTES, Gr. his name among the *Phlegyæ*, a people of Thessaly.

DIRABIOTES, from *Diras*, a region belonging to Argos.

DROMEUS, one of his names in Crete.

ELREUS, Gr. as uttering a *war cry*.

ENOLMUS, Gr. so called from a certain diviner, named *Holmus*; or from a word signifying the *table*, or *seat*, on which the Pythia leaned or sat.

EPINATERIUS, Gr. Agamemnon, or Diomed, having escaped a dangerous tempest in returning from Troy, dedicated a temple at Trozene to Apollo, under this name.

EPICURUS, Gr. or *assistant*.

EPIDELIUS, Gr. one of his names at Sparta, expressive of his *Delian* origin.

ETOSTROS, his name in Scythia.

EUPHARETRES, Gr. *having a beautiful quiver*.

EUTRESIUS, his name at *Eutresis*, a Thespian village.

EXACESTERIUS, Gr. *one who averts evils*.

GALAXIUS, his name in the feast *Galaxia*.

GRANIUS, from the river *Gran* or *Grannius*.

GRANNOS, his name in Gaul, in Germany, and in Scotland. Camden supposes it to be the same with the *Acersecomes* of the Greek, (see *Acersecomes* above,) from some Gothic word implying *unshorn*.

GRYNEUS, from *Gryneum*, a town near Clazomene, in Asia Minor, where he had a temple and an oracle.

HERDOMAGENES, Gr. *born on the seventh day*. All seventh days were therefore sacred to Apollo.

HECATEBELEYES, Gr. *fur-shooting*.

HECATOMBEUS, from *hecatombs* being offered to him.

HECATOS, }  
HECEBOLUS, } Gr. (see Hecatebeletes above.)

HELIUS, Gr. *the sun*.

HERMAPOLLO, Gr. the name of a statue combining the symbols of *Apollo* and *Mercury*.

HORION, Gr. his name at Hermione, in Argolis. Pausanias supposes it was derived from a word signifying *limits, boundaries*, and that it was assigned to him upon some happy termination of a dispute respecting the division of land.

HORUS, or *Orus*, his name as the son of Osiris and Isis, the sun, or symbol of agriculture among the Egyptians.

HYPERBORÆUS, from his being worshipped in the *Hyperborean* or northern regions.

HYPERION, Gr. (see Il. xxi. 253.) from a word signifying *one who moves aloft*.

HYSIUS, his name at *Hysia*, in Boeotia.

ICHNEUS, from his oracle at *Ichnæa*, in Macedonia.

ISMENIUS, from the river and mountain *Ismenus*, in Boeotia, on the borders of which he had a temple.

LARISSÆUS, his name in the suburb *Larissa*, at Ephesus.

LATOUS, from his mother *Latona*.

LESCHEGORUS, Gr. the name under which he was invoked by philosophical students ; as presiding over places of *conversation or conference*.

LEUCADIUS, his name in the temple dedicated to him on the promontory *Leucadia*.

LOIMIUS, his name at Lindus, a city of Rhodes, when invoked as the god of medicine. It is expressive in Greek of *pestilence*.

LOXIAS, Gr. from a word signifying *oblique*, implying either the obliquity of his course, or of his oracles.

LYCÆUS, Gr. this name was derived either from his delivering the Argive territory, or the flocks of Admetus, from *wolves*.

LYCÆGENES, or born in *Lycia*.

LYCIUS, from *Lycia*, where he had a celebrated oracle.

LYCOCTONOS, Gr. *slayer of wolves*.

MALEATES, his name in his temple on the promontory *Malea*.

MALLOEIS, his name at Mitylene.

MARMARINUS, from *Marmarion*, a town of Eubœa.

METAGEITNIUS, Gr. his name in a temple near Athens, supposed to have been derived from the inhabitants of the suburb of Melite having, under his auspices, removed to that of Diomea : the name implies a removal from one *neighbourhood* to another. *Metageitnion* was the second month of the Athenian year.

MILESIUS, from *Miletium*, a town of Crete.

MITRAS, a Persian divinity, confounded by the Greeks and Romans with the sun, but considered by Herodotus to be Venos Urania. No Persian monuments of the god are extant ; and, by the Romans, who introduced his worship from Cappadocia, A. U. C. 687, he is represented as a young man with a Phrygian cap, a tunic, and a mantle thrown over the left shoulder, pressing down with his knee a bull, which he holds by the muzzle with the left, while he is in the act of stabbing it with the right, hand. This is supposed to be emblematical of the power of the sun when entering the sign Taurus.

MUSÆOTES, Gr. *companion of the Muses*.

MYRICKÆUS, Gr. from his bearing a branch of *heath*, or broom (*myrica*), the emblem of divination, over which he presided.

MYRINUS, from the town *Myrina* in *Æolia*.

NAPÆUS, Gr. from his being worshipped in *groves*.

NEOMENIUS, Gr. invoked under this name at the beginning of every lunar month, or (as the name imports) upon every *new moon*.

NOMIUS, Gr. from a word which implies *shepherd*; that being the epithet applied to him during the time he tended the cattle of Admetus. This title is also attributed to Jupiter in the sense of *presiding over laws*, from a Greek word signifying *law*.

OGYGIUS, Gr. one of his names in Attica, originally called *Ogygia*.

ONCEATES, from the town *Oncestus*.

ORCHESTER, Gr. *the dancer*.

OROPÆUS, from his oracle at *Oropus*, a city of Eubœa.

ORTYGIÆ, from *Ortygia*, the ancient name of the island of Delos. (See *Ortygia*.)

PEAN, Gr. from the hymn which was sung in his honour after he had slain the serpent Python; or, from his curing diseases. (See *Pæans*, Il. i. 619.)

PEONIAN, his name in *Peonia*, a country of Macedonia.

PALATINUS, from the temple erected to him by the emperor Augustus on Mount *Palatine*.

PARNOPHUS, Gr. from the word *grasshopper*, he having delivered Athens from a swarm of those insects.

PARRHASIUS, his name at *Parrhasia* in Arcadia.

PATAREUS, from *Patara*, a town of Lycia, where he had a temple and oracle.

PATRIUS, Gr. All the Athenians claimed a sort of relation to Apollo under this title. The archons, previously to entering upon office, were questioned, whether they bore any relation to Apollo Patrius, i. e. whether they were free-born citizens.

PENINUS, his name, according to some, among the Gauls.

PHANÆUS, Gr. from the promontory *Phanæum*, (signifying appearing,) in Chios, whence Latona had first observed the island of Delos.

PHILALEXANDRUS, Gr. *friend of Alexander*, a name given to him in consequence of his statue being released from the chains of gold with which it had been bound, prior to the taking of Tyre by Alexander.

PHILESIUS, } Gr. *amicable, affectionate*.

PHILIUS, }

PHÆBUS, Gr. (see Il. i. 30.) a word expressive of *splendour* and *brightness*.

PHÆA, one of his Egyptian epithets.

PHYLLÆUS, from *Phyllos*, a town in Arcadia.

PHYXIUS, Gr. from a word signifying *flight*; because he protected fugitives.

PLATANISTIUS, Gr. because his temple at Elis, in Peloponnesus, was surrounded with *plane trees*.

POLIRIS, Gr. *gray*: he was represented at Thebes as having *gray hairs*.

PROÏPSIUS, Gr. *foreseeing*.

PROSTATERIUS, Gr. one who presides over and *protects* houses.

PTOUS, from his oracle at *Ptoüs*, a mountain in Bœotia.

PYCES, Gr. *pugilist*, as having overcome the robber Phorbas.

PYTHIUS, either from his destruction of the serpent *Python*; from having overcome a man of that name, noted for his cruelty; from a Greek word, to *putrefy* (because the carcase of Pytho was suffered to putrefy); from a Greek word, to *inquire*; or from *Pytho*, another name of Delphi.

SALGANEUS, from *Salganea*, a town of Bœotia.

SALIGENA, Gr. as rising from *the sea*; he having been born upon the floating island Delos.

SCIASTES, from the village *Scias*, in Laconia.

SELINUNTIUS, his name at Orohia, in Enbœa.

SITALCAS, the name of one of his statues at Delphi.

SMINTHEUS (see Il. i. 53.), from *Sminthar*, a colony of the Cretans in Troas, on the Hellespont; he received the name for having freed the colony from the mice with which their country was infested. The word *Sminthus*, in the Cretan language, denotes *mouse*.

SORACTIS, from his being worshipped on Mount *Soracte*. (See *Æn.* xi. 1153.)

SOSIANUS, Gr. *healer of the mad*.

SPELAITES, Gr. from his being worshipped in *grottos*.

SPODIUS, Gr. from a word signifying *ashes*. Pausanias mentions a place in Bœotia, where he had an altar, erected out of the *ashes* of victims offered to him.

TEOYRÆUS, from *Tegyra*, a town of Bœotia.

TELCHINIUS, from the *Telchines*, a people of Rhodes.

TEMENITES, from *Temenos*, a place in Syracuse.

THEORIUS, Gr. his name at Trœzene, a town of Argolis.

THEOXENIUS, from the festival *Theoxenia*, observed in every city of Greece, in honour of Mercury and Apollo.

THERMIUS, Gr. expressive of *warmth*; his name as *the sun* at Olympia.

THORATES, Gr. *engendering*.

THORNAX.

THURIUS, his name at *Thurium*, a town of Bœotia.

THYMBRÆUS, from *Thymbra*, a plain in Troas, where he had a temple.

THYRÆUS, Gr. a word signifying *gate, entrance*: his altars were often placed in entrances.

THYRÆIUS: he had an oracle of universal resort under this name at Cyane in Lycia, where the votaries of the god, by looking into a fountain which was sacred to him, were able to discover all they wished to know.

TORTOR, Lat. a name under which he was worshipped at Rome.

TOXOPHORUS, Gr. *or one who bears a bow*.

TRIOPIUS, from his being worshipped at *Triopium*, in Caria.

ULIUS, Gr. *the healthy*.

VOLIANUS. (See *Belenus* above.)

VULTURIUS, Lat. from his having been instrumental in causing the deliverance of a shepherd from a subterraneous cavern, by *cultures*. This shepherd raised a temple to him on Mount Lissus in Ionia.

ZERYNTHIUS, from *Zerynthus*, a town of Samothracia.

ZOSTERIUS, Gr. *encircling the world as with a belt*.

Among the epithets applied to Apollo by Homer and Virgil, are:

*Phœbus*, Il. i. 30.

*The god who darts around the world his rays*, ib. 52.

*Smintheus*, ib. 53.

*Source of light*, ib. 55.

*God of the silver bow*, ib. 59.

*God who rules the day*, ib. 109.

*The darting king*, ib. 584.

*God of light*, Il. ix. 602.

*He that gilds the morn*, Il. xiii. 1049.

*God of every healing art*, Il. xvi. 636.

*God of health*, ib. 649.

*The bright far-shooting god*, Il. xix. 458.

*Hyperion*, Il. xvi. 253.

*The god who darts ethereal flame*, ib. 641.



*Minstrel god*, Il. xiv. 81.

*Bowyer god*, Od. viii. 260.

*Thymbræus*, Æn. iii. 114.

*Delian god*, ib. 208.

*The laurel's god*, Æn. vii. 95.

*God of archers*, Æn. ix. 895.

*Ruling power among the gods*, Æn. xi. 1154.

[Further remarks upon this deity will be found under Egypt.]

22.—*Brother kings*.] Agamemnon and Menelaus.

22.] ATREUS. A king of Argos, son of Pelops (see Pelops) and Hippodamia (daughter of Enomaus, king of Pisa); brother to Pittheus, Træzen, Thyestes, (see Thyestes,) and Chrysippus, and uncle to Eurystheus. This king is mentioned incidentally by Homer, as having been a progenitor of Agamemnon and Menelaus, whom he educated as his own children, (see Agamemnon,) and who were called, after him, the "Atreidæ." It is recorded of him, that he was obliged to fly, with his brother Thyestes, from the court of Pelops, in consequence of their being suspected of the murder of their brother Chrysippus; whereas, according to another fable, that prince had fallen a victim to the jealousy which his mother entertained towards him, from his being the illegitimate son of her husband Pelops. Atreus took refuge in the court of Eurystheus, married his daughter Ærope, and at his death succeeded to the throne of Argos. Thyestes, who had accompanied Atreus to Argos, was, in process of time, banished from the court of his brother, in consequence of his intrigues with the queen. According to some accounts, he was subsequently recalled by Atreus for the horrid purpose of serving up before him, at a feast, the flesh of the children which Ærope had borne him: this action being considered so cruel and impious, as that the sun is said at the appalling spectacle to have started back in his course. Thyestes fled into Thesprotia, and soon found a ready instrument of vengeance in his own son Ægisthus, (see Ægisthus,) whom he persuaded to murder Atreus, while the latter was officiating at some sacrifice. Atreus had espoused Pelopea after the death of his queen Ærope, and had adopted her son Ægisthus, little suspecting that, in the person whom he had designed as the murderer of Thyestes, he should meet his own.

The descendants of Atreus and of Pelops were called Pelopides.

24.] TROY. Troy was the first powerful settlement upon the Asiatic coast of which any information has been handed down to us. It was the capital seat of the kingdom of Priam in Asia Minor, (see Priam,) and was built on a small eminence near Mount Ida and the promontory of Sigæum (now Cape Incihisari), at the distance of about four miles from the sea-shore, near the mouth of the river Scamander, or Xanthus, and below its junction with the Simois, which were torrents flowing from the mount. The origin of the Trojans, like that of all people of very remote antiquity, is enveloped in obscurity and fiction. Some refer it to Crete (Æn. iii. 145.), and some to Italy, while others, who adopt the opinion of Diodorus Siculus and of Apollodorus, in opposition to the complimentary statement of Virgil that the Trojans were of Italian origin, consider them to have come from Samothracia, (see Samothracia,) and the worship of the gods of that island to have been introduced among them by Dardanus, their first king, and founder of the city, indiscriminately called from him *Dardania*, and from Tros and Ilus, two of his successors, *Troja* and *Ilium*, or *Ilien*. The country was originally named *Teucris*, from Teucer, a king of Phrygia, whose daughter Batea was the queen of Dardanus; and subsequently *Troas*, from the same king, who gave the name Troja to its capital city. The walls of Troy were constructed by Laomedon, the predecessor of Priam, and were of such strength, as to have been described as the work of the gods Neptune and Apollo. (See Laomedon.) Different causes are assigned for the war which Greece undertook against Troy, (see Juno, Helen): but it is the more received opinion that its immediate object was to compel Paris,

the son of Priam, to restore Helen. All Greece united to avenge the cause of Menelaus; and every prince and ally of that country furnished a certain number of ships and troops for the undertaking. Of these princes and their allies, as well as of the Trojans who engaged in the war, and the number of vessels supplied by the Greeks, an exact enumeration is contained in the second book of the *Iliad*. Agamemnon was appointed generalissimo of the Grecian forces; and the fleet equipped by that king was disposed in the following manner: to Agapenor was assigned the command of the Arcadians; to Menelaus, that of the Spartans; to Nestor, that of the Messenians; to Polyxenus and Amphimachus, that of the Epei; to Diomed, to Sthenelus, and to Euryalus, that of the Argives; to Menestheus, that of the Athenians; to Ajax, the son of Telamon, that of the people of Megara and of Salamis; to Schegdius and Epistrophus, that of the Phocians; to Thoas, that of the Ætoliens; to Meges, that of the Dulichians; to Ulysses, that of the Ithacans and Cephallenians; to Penellius, Leitus, Prothoenor, Arcesilaus, and Clonius, that of the Boeotians; to Eumelus, that of the people of Iolchos and Phæwæ; to Podalirius and Machaon, that of the people of Cechalia and Ithome; to Ascalaphus and Ialmen, that of the Orchomenians; to Ajax the Less, that of the Locrians; to Elpenor, that of the Eubœans; to Achilles, Protesilaus, and other chiefs, that of the Thessalians; to Idomeneus, that of the Cretans; to Tlepolemus, that of the Rhodians; and to Phidippus and Antiphus, that of the inhabitants of the islands of Cos, Calydnæ, Nisyros, &c. The Trojan forces, and those of their allies, were under the direction of the following commanders: Pandarus, Sarpedon, and Glaucus, headed the Lycians; Adrastus and Amphius, the people of Adrastia, Apesus, Pityes, and Teræ; Asius, the people of Ariaba, Percote, Præctium, and Abydos; Hippothous and Pyleus, the Pelasgian auxiliaries from Larissa; Acamas and Pyroos, the Thracian auxiliaries, from the neighbourhood of the Hellespont; Euphemus, the Ciconians; Pylæmenes, the Paphlagonians; Chromis, the Mysians; Rhesus, the king of Thrace, his own subjects; Memnon, the Æthiopians and Persians; Penthesilea, (their queen), the Amazons; Æneas, Archilochus, and Acamas, the Dardanians; Corebus, the Phrygians, &c. If we except the engagement which took place at the landing of the Greeks, (see Protesilaus,) the first nine years of the war were not marked by any immediate conflicts with the Trojans; the interval was employed by the Grecian chiefs in capturing the neighbouring cities in alliance with Troy. Homer begins his poem (see Achilles) with the contention of Achilles and Agamemnon, at the commencement of the tenth year of the siege, and terminates it with the account of the death and funeral of Hector. By some it is affirmed that the city was delivered up to the enemy by the treachery of Antenor and Æneas; but Homer and Virgil have adopted the tradition, that the Greeks made themselves masters of the place by the stratagem of the wooden horse. (See Wooden Horse.) All, however, agree that the town was, after a ten years' siege, sacked, and reduced to ashes, 1184 B.C. (*Æn.* ii. 845), and that Priam and his numerous family fell victims to the fury of the Greeks. Certain fatalities were attached to the destruction of Troy, which appear to have had no other foundation than obscure or misinterpreted oracles; and which, though not observed by Homer, deserve to be noticed, as it is the opinion of other ancient authors that neither the Greeks nor the Trojan armies were ignorant of the existence of such traditions. Of these fatalities, the principal were, that Troy could not be taken without the assistance of the descendants of Æacus; the possession of the arrows of Hercules (see Philoctetes); the seizure of the Palladium (see Palladium); the preventing the horses of Rhesus, king of Thrace, from drinking the waters of the Xanthus (see *Æn.* i. 661.); the sacrifice of the life of Troilus, the son of Priam (see *Æn.* i. 663.); the destruction of the tomb of Laomedon (see Laomedon); and the presence of Telephus, (see Hercules,) the son of Hercules. The same tradition affirms that these destinies were accomplished; and that the city, which till then had vigorously resisted its assailants, accordingly fell to the Greeks.

In Wood's description of the Troad, the following observations are made upon Troy and upon the wooden horse. "In bowhigh veneration the history of this city was held, may be known by the many poems, histories, and dissertations which were composed in its honour. The time of its being taken was looked upon as one of the principal eras in Greece. Indeed, it was many times taken, if we may believe the best authors of antiquity. The three first calamities which it underwent are mentioned by Lycophron in the person of Cassandra. In this account the poet alludes to three periods, in which Troy was taken by Hercules, by the Amazons, and, lastly, by the Grecians under the conduct of the Atridae. It has been observed by those who have written upon this subject, that a horse had always been ominous to the Trojans. They were first subdued by Hercules, when the dispute was about the horses of Laomedon. The Amazons were all equestrians, and one of their devices was a horse; and when the city was surprised by the Grecians, it was by means of the wooden horse Duris. Lastly, when it fell into the hands of Charidemus, the capture was owing to a horse which fell down in the entrance of the city, and prevented the shutting of their gates." The kings of Troy were, in succession, Dardanus, Erichthonius, Tros, Ilus, Laomedon, and Priam. (See Mitford's Hist. of Greece, vol. i. chap. i. sect. iv. relative to the Trojan war, and the rise of the Trojan state.)

28.] CHRYSEIS. Daughter of Chryses (see Chryses), priest of Apollo Smintheus.

30.] PHOEBUS. Apollo.

32.] PRIEST. It was the custom of the heathens to pay particular honour to their priests. The priesthood was, most generally, combined with the regal power (see Il. i. 410. and Æn. iii. 106.); but when the offices were separate, the priests ranked next in order to their sovereigns. In some places they were appointed by lot; and in others by princes, or by popular election. Among the ancient Greeks, there were no distinct orders of priests; every god had a certain number of priests assigned to him, varying according to the place or circumstance in which the god was invoked. They seem to have had a high-priest, whose office was to superintend the subordinate ministers, and to execute the more sacred rites and mysteries of religion. (See the *Roman orders of Priests*, Æn. vi. 1104.)

33.] ATRIDES. Agamemnon.

38.—*Thy god.*] Apollo.

45.] ARGOS. A city of Peloponnesus, afterwards the capital of Argolis. It derived its name from Argus, (son of Jupiter and Niobe, daughter of Phoroneus,) the successor of Apis; the inhabitants of Argos being thence, as well as the Greeks generally, called Argivi. The foundation of the kingdom of Argos is, by chronologers, ascribed to Inachus, (supposed to have been an Egyptian colonist,) about 1800 years B. C. The last of his descendants who reigned at Argos was Gelanor. This king was dispossessed of his throne by Danaus, the brother of Ægyptus, king of Egypt, who, being obliged to abandon his country owing to some family dissensions, landed near Argos, and having there established himself, secured the kingdom to his posterity. The immediate successors of Danaus were Lynceus and Acrisius; the latter was grandfather to the renowned Perseus, (see Perseus,) the son of Jupiter and Danaë, who transferred the seat of government from Argos to Mycenæ. Argos, in the more ancient usage of the term, seems to have denoted the Argive dominion, such as it was under the dynasty of Perseus, and thereby to have included a great portion of the Peloponnesus, and more especially Mycenæ and Tirynthus. Hence it arose that, in later times, cities, though no longer subject to the family of Perseus, still retained the appellation of Argive, and also of Achaean, from which branch the former inhabitants of Argos derived their stock. The Homeric use of the word Argos must, of course, be sought in the work of the poet himself. In Il. i. 45, Argos is the city of that name. In Il. ii. 130, and Il. ix. 184, Argos is the empire of Agamemnon, under which Mycenæ was included. In Il. xix. 114, Achaean Argos must either designate

Mycenæ, in which city Sthenelus reigned, or the district in which Mycenæ was situated. Thus Nestor makes mention of Argos, though he himself resided in Pylos. In Il. vi. 580, the word *Argive* must imply Thessaly, (in which Pelasgic Argos was situated,) as is evident from Homer's allusion to "Hyperis's spring." From these references it appears that *Argos* is used generally for what we term *Greece*. The naval empire of Agamemnon is a matter of disputation among the critics. He is stated to have furnished the Arcadians with ships; and is styled by Homer "the king of all Argos and many islands." (See Mitford's Hist. of Greece, vol. i. ch. i. § 2.) Argos (called also *Pelopieia Mania*) and Mycenæ were used indiscriminately by the tragic poets. Juno was the tutelary deity of the city.

52.—*The god who darts around the world his rays.*] Apollo.

53.] SMINTHÆUS. (See Sminthæus, under Apollo.)

53.] LATONA. Mother of Apollo and Diana. (See Apollo.) Latona, according to Homer, was daughter of Saturn, and, according to others, of Cœus the Titan, and of Phœbe, the daughter of Cœlus and Terra. She received divine honours after death at Argos and Delos, and had a celebrated oracle at Butus in Egypt. Latona, as the daughter of Titan, is called TITANIS.

54.] CILLA. A town of Troas, in the Æolian district, sacred to Apollo.

55.] TENEDOS. An island of the Ægean Sea, opposite Troy, anciently called *Leucophrys*, *Phœnice*, and *Lyrnessus*. On the shores of this island the Greeks (see Æn. ii. 27.) concealed themselves, with a view to induce the Trojans to believe that they had given up the siege, and thus to remove from them any suspicion relative to the admission of the wooden horse within their walls. (See Wooden Horse.) *Tenedos* derived its name from *Tenes*, the son of Cynus (son of Neptune), and the nymph Proclia. This prince having refused to return the affection which Philonome, his father's second wife, had conceived for him, was accused by her to Cynus of dishonourable conduct towards her. The credulous husband caused Tenes to be exposed in a coffin to the mercy of the waves: he was, however, saved from the danger that threatened him; and being cast on the isle, subsequently from him called Tenedos, was kindly received by the inhabitants, who elected him for their king. Some time afterwards Cynus was informed of the artifice of his wife; and, struck with remorse for the error into which he had suffered himself to be led, determined to seek his son and obtain his forgiveness: but on endeavouring to land at Tenedos, the implacable Tenes cut with his hatchet the cable by which his father had attached his vessel to the strand, and Cynus was driven out to sea. From this circumstance "the hatchet of Tenes" has become proverbial, to express implacable vengeance: others, however, derive this saying from the inflexible severity of the laws of that monarch, and particularly from the summary punishment which he inflicted on those who were convicted of falsehood. Tenes was slain by Achilles, when that hero had invaded the isle of Tenedos; a circumstance which occasioned no slight regret to Achilles. Tenes, it seems, was the son of Apollo, although Cynus was his reputed father. Among the fatalities with which the history of Achilles was blended, it had been predicted that, if a son of Apollo chanced to be slain by him, the death of the victor would soon ensue. Thetis, aware of the danger which impended over her son, had despatched a messenger to caution him against any attempt upon a life so intimately connected with his own; but the messenger arrived too late—Tenes had already fallen. Achilles, overpowered by grief and indignation, slew the tardy bearer of his mother's commands, and granted the deceased king with honourable burial. The inhabitants of Tenedos also worshipped him after death as a god; his fate inspiring them with such enmity against Achilles, that it was forbidden to pronounce the name of the latter in the temple of their deified sovereign. The fertility of Tenedos, which had one town inhabited by Æolians, in which there was a temple of Apollo Sminthæus, was so remarkable, that Ceres, ears of corn, or grapes, are represented upon several of the ancient coins of the island.

- 56.] **CHRYSA.** The Homeric Chrysa is situated upon a hill between Troy and the promontory of Lectum. Apollo Smintheus had here a temple, over which the priest Chryses presided. Chrysa was subject to the sway of Eëtion, the king of Thebé.

57.] **PANE.** It is not agreed among ancient writers by whom the first temple for divine worship was erected. The honour is equally ascribed to the Egyptians, the Arcadians, the Phrygians, the Cretans, and the Thracians. That such edifices were of great antiquity, is to be inferred from the fact, that tombs, among which may be mentioned those of Acrisius, (one of the earliest kings of Mycenæ,) of Erichthonius, and of Cecrops, were discovered in the temples of Pallas at Lariass, of Minerva Polias, and in the Acropolis of Athens. Before the existence of temples, the Greeks, and most other nations, (Il. xxii. 226.) worshipped their gods upon the tops of mountains. Temples were built and adorned with all possible splendour and magnificence, and were raised in such spots as were most congenial with the character of the deity to whom they were dedicated. Sometimes the same temple was sacred to several gods, as, for instance, to Isis and Apis; to Ceres, Bacchus, and Apollo; to Jupiter Capitolinus, Juno, and Minerva, &c. &c.

Temples were divided into three parts: viz. 1. the inmost, into which none but the priests could enter, and where oblations were made; 2. the porch, in which usually stood an altar, or image; and 3. the place upon which the image of the chief god was erected.

*Rites, religious.]* The invention of religious rites and ceremonies among the ancients, like all other institutions which took their rise in fabulous times, cannot be referred to any particular period or individual. Sacrifices, accompanied by prayers, (Il. i. 584—621.; il. 475—513.; iii. 338—377.; and Æn. xii. 255.) formed a considerable part of their worship, and appear to have been either propitiatory, supplicatory, of free-will, or for the dead. (See Rites, funeral.) The most ancient sacrifices consisted only of herbs, fruits, and plants plucked up by the roots, and burnt whole. Frankincense even was unknown, and cedar and citron used instead of it, in the times of the Trojan war. Solemn sacrifices consisted afterwards of libations of wine, oil, or milk; of incense; of fruits, leaves, or acorns; of cakes of salt and barley, and of animals; which last differed according to the deity who was invoked, or the person by whom they were immolated. The custom of sacrificing human victims was practised in Greece and at Rome; but not so commonly as by other heathen nations.

Particular ceremonies of ablution and purification were observed by the officiating priests, as well as by those persons about to perform sacrifices; and, the whole being prepared, the people ranged themselves round the altar, the priest making the circuit of it, and sprinkling them and the altar with the water which had been previously used for purification. A prescribed form of prayer, which continued during the burning of the sacrifice, was then offered up, and the ceremony concluded by thanksgivings to the god in whose honour the oblation had taken place; by a feast (for the laying out of which, tables were provided in the temples); and by the appointed distribution of the parts of the victim, which had not been consumed. In the first ages of the world, the whole of the sacrifice was dedicated to the gods; but subsequently, certain portions only were consumed, and the remainder of the victim was otherwise allotted: sometimes it was customary to dance round the altar, while sacred hymns were sung. The time of sacrificing to the celestial gods was in the morning, and to the infernal deities, over whose sacred rites Hecate presided, in the night. The dress of the offering priests was of the most magnificent description; the colour of their robes, as well as the leaves of which their crowns were composed, depending upon the deity in whose honour the solemnities were celebrated. In addition to this crown, the priests sometimes wore a sacred *infula*, or mitre, from which, on each side, hung a fillet or riband. *Infule* were usually made of wool, and were not only worn by the priests, but were, like crowns, put upon the horns of the victim, and upon the

temple and altar. The mitre was rather of Roman than of Grecian origin; but the decoration of the victims with garlands was of very ancient usage.

*Offerings.*] In addition to sacrifices, offerings, either for propitiation, or of gratitude, were made to the gods, and deposited in the temples. These consisted of crowns and garlands, of garments, of cups of gold or other metal, and of any thing which could conduce to the embellishment or enriching of those sanctuaries.

*Dedication of implements to the gods.*] It was customary also (see *Æn.* v. 645.) upon the renunciation of any employment or mode of life, to dedicate the implements or whatever had been used in the prosecution of it, to the gods: thus, shepherds consecrated their pipes to Pan; beauties, their mirror to Venus, &c.: the tenth of spoils, and of the produce of fields, which, like trees and plants, were often consecrated to particular deities, or dedicated to religious purposes (see *Il.* ii. 830. and *Æn.* ix. 362.), were also annually sacrificed.

*Altars.*] The word implying ALTAR, among the Greeks, is one of wider signification than the *Altare* of the Latins, which simply denotes such places for sacrifices as were raised high from the ground; while the former comprehended any spot consecrated to the performance of divine rites.

Neither the form of altars, nor the materials of which they were composed, were always the same; they were either oblong, square, or round, and were constructed of brick, stone, earth, the ashes of burnt sacrifices, or turf. Those dedicated to the celestial gods were, by some ancient writers, affirmed to have been raised to a height of twenty-two feet from the ground; to the infernal gods, sacrifices were made in little ditches or trenches dug for the purpose; to heroes, upon altars close to the ground; and to nymphs, and deities of their order, in caves. (See *Od.* xvii. 242, &c.) The most ancient altars were ornamented with horns; the figures of Roman altars upon medals are never without them. To these horns the victims were fastened, and suppliants who fled to the altar for refuge (*Æn.* ii. 700—719.) caught hold of them; but it is not certain that they were originally intended for these purposes. Horns were, in the primitive ages of the world, an ensign of power and dignity; and thus may be accounted for, their frequent introduction into the pictures of the most ancient gods and heroes, as well as upon the medals of Serapis, Isis, Jupiter Ammon, and Bacchus, and the coin of the Persian and Grecian monarchs. Altars were also adorned with flowers, leaves, and sacred herbs; were bound with woollen fillets; and were also the depository of gifts. (See *Æn.* v. 66.) It was customary to engrave upon altars the name or symbol of the deity to whom they were dedicated: some were even erected to *unknown gods*. This practice arose from a superstitious fear of omitting the worship of any of the strange gods which the ancient Greeks, but more especially the Athenians and Delphians, considered themselves under an obligation to observe, in addition to that of 30,000 deities mentioned by Hesiod. The consecration of altars was, among the Greeks of the first ages, attended with little expense and form; but, in aftertimes, the pomp and costliness of their religious ceremonies corresponded with their advanced state of refinement and luxury. Great sacrifices were offered and sumptuous entertainments made upon such occasions; but the chief act of consecration consisted in the unction; a ceremony which was derived from the earliest antiquity.

*Images.*] The IMAGES were placed in the middle of the temple upon pedestals, which were raised above the height of the altar, and enclosed with rails. According to Lucian, the Greeks worshipped their gods, without any visible representation, till the time of Cecrops. The idols of other barbarous nations were exceedingly rude: thus, the Scythians worshipped a kind of sword; the Arabians, a stone; but nothing was more common than the erection of pillars or oblong stones as objects of adoration. In Egypt (see Egypt) they were to be seen on each side of the highways. Heliogabalus (the Sun) in Syria, and the god Mars in Arabia, were worshipped under that figure; and Tacitus

describes the images of the German divinities, as consisting merely of unformed trunks of oak.

The first statues of the Greeks, according to Plutarch and Pausanias, were generally of wood, and constructed of whatever trees were sacred to the deity whom they were intended to represent: thus, the statue of Jupiter was of oak; that of Venus, of myrtle; of Hercules, of the poplar; of Minerva, of the olive, &c.: sometimes they were of marble, ivory, gold, silver, or brass, and even of clay or chalk.

*Oaths.*] The invocation of the gods by OATHS was considered so sacred a part of the religious system of the ancients, that the violation of an oath was often punished with death. (See *Leucothea* and *Palicus*.)

JUPITER, by some, and ORCUS, the son of Enis, by others, is stated to be the god of oaths; and Jupiter ORTIOS, to be the avenger of perjury. The gods, by whom the Greeks chiefly swore in general cases, were, Jupiter, Apollo, Minerva, Neptune, Ceres, Castor, and Pollux; and the goddesses, by whom women took their oaths, Juno, Diana, Venus, Ceres, or Proserpine: but men as well as women, under particular exigencies, invoked the deities who especially presided over the circumstances or concerns in which they might be engaged. They also swore by the ground they stood upon; by rivers, fountains, &c.; by the elements; by the head or other members of the dead or the living; by relations and beloved persons; by whatever instruments might be used in the pursuance of their avocations—as, a fisherman by his nets, a soldier by his spear; this last weapon being treated with such religious veneration by the ancients, as to be sometimes worshipped as a god. Kings and princes usually swore by their sceptres. (Il. i. 316.)

The manner of taking oaths was either by lifting up the hands to heaven; by laying them upon the altar, upon a stone, or upon the hand of the party concerned; or by taking each other by the hands. In all solemn leagues and covenants, animal sacrifices and libations of wine were offered to those gods in whose name oaths were sworn.

The most sacred oath among the gods was, by the Styx. (See *Styx*.)

*Vows.*] It was customary among the Greeks as well as Romans, when they entered upon a war, or any great undertaking, to endeavour to propitiate heaven by Vows, prayers, and sacrifices (Il. xi. 864.); and a hymn was sung to Mars before they engaged in battle, as was one to Apollo, after the successful termination of the conflict. Sometimes the Romans used to write their vows on paper, or waxen tablets; to seal them up, and to fasten them with wax to the knees (as the seat of mercy) of the images of the gods.

59.—*God of the silver bow.*] Apollo.

62.] OLYMPUS. Olympus, in Homer, is sometimes the mountain on the borders of Pieria and Macedonia, and is represented with various summits, (see line 649,) windings, recesses, &c.; at other times, Olympus designates the palace of Jove, as if built upon this mountain, and containing halls, banqueting-rooms, and minor chambers for the gods.

67.—*He twanged his deadly bow.*] “In the tenth year of the siege of Troy, a plague happened in the Grecian camp, occasioned, perhaps, by immoderate heats and gross exhalations. At the introduction of this accident, Homer begins his poem, and takes occasion from it to open the scene of action with a most beautiful allegory. He supposes that such afflictions are sent from heaven for the punishment of our evil actions; and because the sun was a principal instrument of it, he says it was sent to punish Agamemnon for despising that god, and injuring his priest.”—*Eustathius*. P.

68.—*Feathered Fates.*] The arrows of Apollo.

71.] PYRES. The observance of funeral rites was very much the same among the ancient Greeks and Romans, the latter having derived many of their laws and customs, as well as great part of their system of polytheism and idolatrous worship, from the former. The Greeks ascribe the institution of their ceremonies in honour of the dead to Pluto, and the Romans, to their king Numa; and so inviolable did both nations consider

the obligation to perform the obsequies of the dead according to the prescribed form, that such as disregarded them were deemed accursed. The solicitude upon this point arose from the prevailing opinion that the souls of the departed could not be admitted into the Elysian fields till after the expiration of a hundred years, unless their bodies had received sepulture with the accustomed solemnities. (Il. xxiii. 87—92. Od. xi. 81—90. *Æn.* vi. 227, 228, xi. 36.) Some were deemed unworthy of all title to funeral rites, or of any burial whatever; viz.

Persons unworthy of burial.

- I. Public or private enemies. (Il. xi. 568—571.)
- II. Conspirators or Traitors. (Il. xv. 401.)
- III. Tyrants. (Od. iii. 318—323.)
- IV. Suicides.
- V. Sacrilegists.
- VI. Persons killed by lightning.
- VII. Those who wasted their patrimony.
- VIII. Those who died in debt.
- IX. Those who died by the hands of the executioner.

Infants who died before they had cut their teeth, were interred instead of being reduced to ashes.

The funeral rites of the ancients may be considered under the following heads:—

- I. CEREMONIES IN SICKNESS AND DEATH, AND PRIOR TO FUNERALS.
- II. FUNERAL PROCESSIONS.
- III. MOURNING FOR THE DEAD.
- IV. INTERRING AND BURNING THE DEAD.
- V. SEPULCHRES, MONUMENTS, &c.
- VI. FUNERAL ORATIONS, GAMES, LUSTRATIONS, FEASTS, AND OTHER HONOURS OF THE DEAD.

I. *Ceremonies, &c.* A branch of rhamna and laurel was usually fixed over the door of the sick, the former of these plants being reputed a sovereign charm against demons, and the latter being sacred to the God of Physic. All sudden deaths of men were imputed to Apollo (Il. xxiv. 761.), as were those of women to Diana (Il. xix. 61. xxiv. 762. Od. xi. 244.) The ground of this opinion was, Apollo's being identified with the sun, and Diana with the moon; those planets being believed to possess a great influence over human life. All dying persons were considered to be under the cognizance of the infernal deities, and could not yield up life until they had been consecrated to them by the cutting off some of their hair: thus Euripides introduces Death with a sword, in the act of taking off a lock from the head of Alcestis; and Virgil (*Æn.* iv. 1000.) describes Iris as performing a similar office for Dido. This practice seems to have arisen from that of cutting some of the hairs from the forehead of the victim at sacrifices, and offering them to the gods as the first fruits of the oblation. Dying persons usually addressed their prayers to Mercury, as the conductor of spirits to the regions of Pluto. Their last words were anxiously attended to by the surrounding friends and relations; and absence, on these melancholy occasions, was deemed a great calamity by surviving relatives (see the lamentations of Audromache, Il. xxiv. 907—939., and the mother of Euryalus, *Æn.* ix. 637—660.) The most dear friend, or relation, was anxious to receive the last breath of the dying (*Æn.* iv. 983.), as fancying the soul to expire with it, and to enter into their own bodies; at this moment it was customary to beat brazen kettles, under the presumption that the departed, being thus secured from Furies, who could not endure so discordant a sound, would be quietly conveyed to the peaceful region in the dominions of Pluto. (*Æn.* vi. 726—730.) The next ceremonies were to close the mouth and eyes (Od. xi. 529. *Æn.* ix. 647.), to bathe and anoint the body, and to wrap



it in a garment (see Il. xviii. 414. Od. ii. 107—114. *Æo.* vi. 315. ix. 650. for the importance attached to this custom.) The body was then laid out, and decked with leaves, boughs, and chaplets of flowers, and placed either upon the ground, or upon a bier, decorated also with flowers, near the entrance of the house, with the feet towards the gate (Il. xix. 210.) In the mouth of the deceased were placed a small coin called obolus, as a fare for Charon; and a cake composed of flour and honey, intended to appease the fury of Cerberus (see *Æn.* vi. 562—572.) A person was often appointed to watch the corpse (*Æo.* xi. 45.) The hair of the dead was hung upon the door, and a vessel of water and a branch of cypress placed at it, in order to warn the Pontifex Maximus, who was neither permitted to touch or to look at a corpse, from entering the house.

11. *Funeral Processions.* Funerals were of two kinds, public or private: the public was called *indictum*, because persons were invited to them by a herald; and the private, *tacitum*. The time for burial seems not to have been limited, some bodies being kept seventeen (Od. xiv. 81—83.), and others, nine days (*Æn.* v. 82.) Funerals were, very anciently, solemnised in the night by torch-light; but, in after ages, public funerals were celebrated at an early hour in the forenoon, and with torches also. Young men only were buried in the morning twilight; and hence the poetical expression of their "being stoleo by Aurora." The corpse, which was placed upon a couch, covered with rich cloth, was commonly borne by the nearest relations of the deceased, or by his heirs or freedmen. Julius Cæsar was borne by the magistrates; Augustus by the senators, &c. It was sometimes carried on a bier (*feretrum*), or on a shield (*Æn.* x. 705.); and even the most ancient Grecians, as is proved by Achilles' bearing up the head of his friend Patroclus (Il. xxiii. 168.), conveyed the body to the tomb without any support. Common funeral processions were made on horseback, or in carriages, and the more distinguished on foot (Il. xxiii. 157—166.) They were opened by musicians of various kinds (*Æn.* xi. 203.), then followed mourning women (*præfixæ*), hired to lament (*Æn.* v. 796.), players and buffoons dancing and singing, and freedmen; before the corpse were carried the images of the deceased and of his ancestors, as also his arms, trophies, crowns, &c. (*Æn.* xi. 111—120.) Immediately after the corpse followed the friends in deep mourning; the sons veiled, and the daughters with their heads bare and their hair dishevelled; the magistrates without their insignia; and the nobility without their ornaments.

111. *Mourning for the Dead.* The most ordinary modes of testifying sorrow among the ancients were, abstinence from entertainments; from the use of musical instruments, and all ornament in dress; wearing sable garments; tearing and cutting off the hair, and either covering the dead body with it (Il. xxiii. 166.), or casting it on the funeral pile (Il. xxiii. 172—177.); throwing themselves upon the ground; covering the head with ashes (Il. xxiv. 262.); tearing the garments; beating the breasts, &c. (Il. xviii. 27—36. xxiv. 807. *Æn.* iv. 967. xii. 891—896.); and wrapping the head in a veil; accusing their gods, to whose cruelty or envy the heathens imputed calamities; and, if the deceased were a prince or high magistrate, shutting up all schools of exercise, baths, and places of public resort, with a total cessation from business: (this was termed *justitium*.)

1v. *Interring and burning the Dead.* It is not known which of these customs has the greatest claim to antiquity, nor in what precise manner either the tombs or the funeral piles of the Greeks were erected. The Latin authors describe the *regas* or *pyra*, as being built in the form of an altar, with four equal sides, and composed of various kinds of wood, more particularly those of an unctuous nature (*Æn.* iv. 729. vi. 264.) The corpse, with the couch, was placed on a pile by the nearest relations, who, turning away their faces (*Æn.* vi. 319.), prayed for a wind to assist the flames (Il. xxiii. 238, &c.) Various perfumes and oils, the clothes and ornaments of the deceased, and whatever he may have valued, were then thrown into the fire; and, as the manes were supposed to be

propitiated with blood, various animals (Il. xxiii. 205, &c. Æn. xi. 303.), and sometimes even human victims (Il. xxiii. 215. Æn. x. 721, &c. xi. 115, &c.), were immolated. At the funerals of military commanders or illustrious persons, their arms, rewards, and spoils, were committed to the flames, and the soldiers made a circuit (*decursio*) (Il. xxiii. 15, 16. Æn. xi. 288, &c.) three times round the pile, with their arms inverted, and striking their weapons, one against the other, to the sound of cymbals and trumpets. During the burning, they bade a formal adieu to the spirit of the deceased, by loudly exclaiming "Ave!" or "Vale!" "Farewell!" while copious libations of wine were poured into the flames (Il. xxiii. 219. and 273. Æn. vi. 324.): when the pile was consumed, the remains of the fire were extinguished with wine; the bones and ashes of the deceased separated from those of the victims; and then, being besprinkled with the rarest perfumes, were placed in an urn (*urna*), which, according to the rank of the departed, was either of wood, stone, marble, earth, silver, or gold. This urn was either adorned with flowers and garlands, or covered with a cloth, until deposited in the tomb (Il. xxiii. 294—320. and 1005. and Æn. vi. 322—330.); sometimes also a small glass vial, full of tears, called by the moderns a lachrymatory, was put into the urn.

v. *Sepulchres, Monuments, &c.* The primitive Grecians and Romans had, in their own houses, repositories for their dead; whence, according to some, the origin of idolatry and the introduction of household gods. The Romans prohibited (except in the case of Vestal virgins) burning or burying in the city, the places for common burials being in fields or gardens near the highway, and for kings and great men, beneath elevated mounds of earth, or in the Campus Martius (Æn. vi. 1206.) The ground which surrounded the grave (*lorica*) was fenced in with a wall, or iron rail, and planted with trees. Tombs of stone were polished with great art, and adorned with figures, statues, columns, &c. These decorations were often symbolical of the occupation and profession of the deceased: thus Diogenes the Cynic had the figure of a dog, as emblematical of his sect, on his monument; Isocrates, that of a siren; Archimedes, of a sphere and cylinder; Elpenor (Od. xi. 97.), of an oar; Misenus (Æn. vi. 332, 333.), of a trumpet, a sword, and an oar, &c. The columns or pillars frequently bore inscriptions or epitaphs, which were indiscriminately in prose or verse. They began usually with the letters D. M. S., *Dis manibus sacrum*, or, *Hic situs est*, or *jacet*, and then described the character and principal circumstances of the life of the deceased. Common sepulchres (*hypogæa*) were usually built below ground; many still exist in Italy under the name of *catacombs*, and contain niches (*columbaria*) in the walls for the depository of the urns. When the body was not burnt, it was placed in the tomb (as was that of Numa, by his desire) in a coffin (*sarcophagus*). Monuments (called *cenotaphia*) were also frequent in honour of persons whose funeral rites had either been solemnised out of their country, or who had never been buried with due ceremonies (Æn. vi. 680.)

vi. *Funeral Orations, Games, Lustrations, Feasts, and other honours of the Dead.* The custom of delivering funeral orations is not very ancient. It is supposed to have been introduced into Greece by Solon or Pericles, and into Italy by Poplicola, the colleague of the consul Brutus. In the former country, the oration was made before the final departure from the sepulchre; and in the latter, the panegyric (*laudatio*) was delivered from the *rostra* in the Forum. Games (also celebrated on the anniversary of funerals) in honour of illustrious persons, were of very ancient institution. Besides those described in Homer and Virgil, Herodotus, Thucydides, and Plutarch, enumerate many.

When the ceremony of interment had been completed, that of the lustrations took place. Those persons who had been present at the solemnities were three times sprinkled by a priest, with pure water, from a branch of olive or laurel; they were then dismissed by the *præfex*; returned to the house, which also underwent certain purifications (Od. xxii. 475. and 529.); and finally, partook of the funeral banquet at the abode

of the deceased person's nearest relation (Il. xiii. 38. xiv. 1014.) Among the ceremonies for the purification of the family, called *feriæ denicales*, which took place on the tenth day after the death of any person, a thumb, or some part cut off from the body of the deceased before it was burnt, or a bone brought home from the funeral pile, was buried.

The other honours for the dead consisted of consecrations, sacrifices, *inferiæ*, or *paventalia*, and libations. The hair of friends, with chaplets and ribands, was frequently hung upon the pillars near the grave, and the grave-stone perfumed with sweet ointments. Herbs and flowers (of which parsley, every sort of purple and white flower, with the rose and the myrtle, were most common) were strewed upon the tomb. The sacrifices were either black heifers or sheep, and the hair from the forehead of the victim: the libations consisted of honey, wine, milk, water, &c. (Od. li. 567. xi. 31—42.) These were sometimes offered upon altars, which, with tablets for the sacrificial feasts, were placed near the ancient sepulchres. These feasts (*silicernium*) were for the dead; certain things being laid on the tomb, usually beans, lettuces, bread, eggs, &c. which it was supposed would be consumed by spirits. A keeper was appointed to watch the tomb, and it was not unfrequent to keep lamps constantly burning in the vaults of the dead.

Among the Romans, a waxen image of the deceased, if of illustrious birth, was made to the life; which, after a variety of ridiculous ceremonies paid to it for seven days in the palace, was carried on a couch, in solemn procession, on the shoulders of young men of equestrian and patrician rank, first to the *Forum*, where a dirge was sung by a choir of boys and girls of the most noble descent; then to the *Campus Martius*, where it was burnt, with a vast quantity of the richest odours and perfumes, on a lofty and magnificent pile; from the top of which an eagle, let loose, was supposed to convey the departed soul to heaven.

All the funeral ceremonies, comprehended in this article, with minute references to the *Iliad*, *Odyssey*, and *Æneid*, may be found in the respective poems, in the description of the funeral solemnities of Patroclus (Il. xiii. 15. to the end of the book); of Anchises (*Æn.* v. 65—783.); of Misenus (*Æn.* vi. 307—335.); of Pallas (*Æn.* xi. 42—108.); and of the Trojans and Latians who fell in the Rutulian war (*Æn.* xi. 281—326.)

74.] JUNO. Daughter of Saturn and Ops. She was sister and wife of Jupiter, and sister also of Neptune, of Pluto, of Ceres, and of Vesta. Semeos and Argos, over both which cities she presided as the tutelar deity, contended for the honour of her birth. The care of her infancy was, according to Homer, consigned to Oceanus and Tethys; while others maintain that she was nursed either by the Hours, or by Eubora, Prosymna, and Acras, daughters of the Asterion, a river of Peloponnesus. By her union with Jupiter she became Queen of Heaven and Earth. Jupiter, in order to render their nuptials more solemn, directed Mercury to summon all the gods, all mankind, and all the animal creation, to witness their celebration. The nymph Chelone was the only individual who ventured to disregard the mandate; and she was consequently precipitated by Mercury into a river upon the banks of which her habitation was situated; was transformed into a tortoise; was doomed to perpetual silence; and to the necessity of eternally carrying her house upon her back. The life of Jupiter and Juno was a continued scene of violence and discord. Jupiter, in revenge for her persecution of his son Hercules, suspended her (see Il. xv. 23—34.) from heaven by a golden chain, with an anvil fastened to her feet; and he punished Vulcan (according to some accounts) for rescuing his mother from this humiliating situation, by precipitating him from heaven. (See Vulcan.) The ancients differ on the subject of the offspring of Juno: according to Hesiod, she was mother of Hebe, Venus, Lucina, and Vulcan; and to others, of Mars and Typhon. The fable of Jupiter's having induced Juno, under the semblance of a cuckoo, to become his wife, is thus explained by Lord Bacon:—"This is a wise fable, and drawn from the very entrails"

of morality. The moral is, that men should not be conceited of themselves, and imagine that a discovery of their excellencies will always render them acceptable; for this can only succeed according to the nature and manners of the person they court or solicit; who, if he be a man not of the same gifts and endowments, but altogether of a haughty and contemptuous behaviour, here represented by the person of Juno, they must entirely drop the character that carries the least show of worth or gracefulness: if they proceed upon any other footing, it is downright folly: nor is it sufficient to act the deformity of obsequiousness, unless they really change themselves, and become abject and contemptible in their person." Juno's enmity to the Trojans is to be ascribed to the "Judgment of Paris," who had allotted the golden apple (the orange of the ancients) to Venus (see Il. xxiv. 36—41.), at the marriage of Pelus and Thetis (see Il. xxiv. 81.) The Goddess of Discord, not having been invited to partake of the entertainment, determined to disturb its harmony, by throwing into this assembly of the gods a golden apple, on which was the inscription "*Detur pulchriori*,"—"let it be given to the more beautiful." The contention for this apple was at first general, but was at length confined to Juno, Venus, and Minerva. Jupiter, unwilling to interfere, despatched the three goddesses, under the conduct of Mercury, to Mount Ida, there to be subject to the decision of Paris, whose judgment was to be definitive. Juno, in her province of distributor of kingdoms, empires, and riches, endeavoured to secure his preference by the promise of a kingdom; Minerva, of military glory; and Venus, of the fairest woman in the world for his wife. To Venus he assigned the disputed prize. In the course of time, Helen, the wife of Menelaus, king of Sparta, proved to be the person destined to him by this goddess; and her departure from her country with Paris was, according to most authors (see Helen, and Priam), the immediate cause of the Trojan war.

The worship of Juno was universal; but the places in which it was more particularly observed, were, Mycenæ, Argos, Samos, and Carthage; and her votaries were afterwards very considerable at Rome. She presided especially over marriage ceremonies, the birth of mankind, money (see *Moneta*, among the names of Juno), and the dress and ornaments of women. The ancients generally offered on her altars a lamb and a sow; but no cows were ever sacrificed to her, in consequence of her having, under the form of that animal, fled into Egypt during the war between the gods and the giants. Among birds, the hawk, the goose, and, above all, the peacock (her distinguishing symbol), were sacred to her; and, among flowers, the dittany, the poppy, and the lily. The healing properties of the dittany are defined in the statement made of the means adopted by Venus for the cure of *Æneas* (*Æn.* xii. 609.) Of her representations, which were various, that by Homer (*Il.* v. 886—903.), and the following, are the most known:—sometimes she is sitting on a throne, with a diadem, or a crown of rays, on her head, a golden sceptre, upon which was a cuckoo, in her right hand, and attended by peacocks, while Iris appears behind her with her attribute—the rainbow; at others, she is borne through the air, seated in a splendid car, drawn by peacocks; at Carthage, she was sculptured and painted, sitting on a lion, holding thunder in her right, and a sceptre in her left, hand; at Lanuvium, she appeared with a goat's skin, a javelin, a shield, and sandals; at Argos, her statue, which is of colossal dimensions, formed of gold and ivory, and placed upon a throne, represents her crowned, with the Hours and Graces about her head, with a sceptre (at the end of which is a cuckoo) in one hand, and a pomegranate in the other; and at Locina, a city in Upper Thebais, where human victims were sacrificed on her altars, she was worshipped under the image of a vulture. When she was confounded with Diana, and considered as the goddess who presided over the birth of mankind, she was represented as a matron, holding a cup in her right hand and a spear in her left, with the inscription *Junoni Lucina* upon it; or seated, holding in her left hand a child in swaddling clothes, and in her right a flower resembling the lily; or, with a whip and a

sceptre. In her celebrated temple at Hierapolis in Syria, where her statue was so contrived as, according to the different points of view in which it was seen, to participate of the goddesses Minerva, Venus, Luna, Cybele, Diana, Nemesis, and the Fates, she was depicted with rays and a tower on her head, a sceptre in one hand, and a distaff in the other, and with the girdle of the Celestial Venus. The statues of Jupiter, of Apollo (see Apollo), and of several of the gods and heroes of antiquity, were also placed in this temple. The empress Semiramis, who disputed the superiority of Juno, was among the characters to whose statue a place was here assigned. Some authors consider this temple to have been sacred to a very ancient Syrian goddess, named *Arathis*. The Roman consuls, when they entered upon office, always offered to her a solemn sacrifice. Juno was, as well as Janus, tutelary deity of the month of January; and the number five was sacred to her.

The more general appellations of Juno are the following :—

**ACREA**, from *Acra*, a mountain in Peloponnesus.

**ACREAN**, Gr. she being worshipped in the *citadels* of Athens and Corinth.

**ACRHYA**, from her being worshipped in the Acropolis at Athens.

**ÆOPHAOUS**, Gr. *goat-eater*; the Lacedæmonians sacrificed *goats* to her.

**ALBANA**, from Mount *Albanus*.

**AMMONIA**, the wife of Ammon (see Ammon, under the names of Jove); one of her appellations as the *Isis* of the Egyptians. She was worshipped in Elis under that name.

**ANTHEA**, Gr. *many flowers* being sacred to her, and strewed in marriage ceremonies, over which she presided.

**ARGIVA**, from *Argos*, of which city she was the tutelary deity.

**ASSYRIAN**, her epithet, according to some, in the temple of the great Syrian goddess, at Hierapolis in Syria.

**ASTAROTH**, or *ASTARTE*, one of her names in Phœnicia (see Phœnicia.)

**BOOPIS**, Gr. *ox-eyed*.

**BUNEA**, from *Bunus*, a son of Mercury, who built a temple to her.

**CALENDARIS**, Lat. as presiding over the *calends* of months.

**CANDARENA**, from *Candara*, a town of Paphlagonia.

**CAPROTINA**, Lat. from a festival in which (*capri*) goats were sacrificed.

**CINOULA**, Lat. from the (*cingulum*) girdle worn by the bride when led to marriage.

**CITHÆRONEIA**, from Mount *Cithæron*, in Boœtia.

**CÆLESTIS**, one of her Phœnician epithets.

**COVELLA**, a name assigned to her by Varro; the same as *Cælestis* and *Urania*.

**COPRA**, her name in Etruria.

**CURIS**, the name under which she was worshipped by the Sabines.

**DIRPHYIA**, from *Dirphya*, a mountain of Boœtia.

**DOMIDUCA**, Lat. a nuptial name; it being customary for new-married brides to be led home (*duco*, I lead,—*domum*, home,) by their husbands.

**ELECTHO**, Gr. from a word signifying *arrival*, she presiding over the birth of children.

**EQUESTRA**, Lat. (See *Hippia*, below.)

**ERISIA**, Gr. exciting *discord*.

**FERRUATA**, Lat. as particularly worshipped at Rome, on the first of *February*.

**FLORIDA**, Lat. corresponding with her Greek name *Anthea*.

**FULGURA**, Lat. presiding over *lightnings*.

**GABINA**, from *Gabii*, a city of the Volsci.

**GAMELIA**, Gr. from a word signifying *marriage*.

**HENIOCHA**, Gr. (See *Hippia*, below.)

**HERA**, Gr. her general name among the Greeks; the *air*. This element was repre-

should not die until he had found a prophet more skilful than himself: this he experienced in the person of Mopsus; and he accordingly retired to the wood of Claros, sacred to Apollo, where he expired of grief and mortification. He was called *THESTORIDES*, from his father.

*THESTOR* was also father of two daughters, *Theonoe* and *Leucippe*. *Theonoe*, during her rambles on the sea shore, was carried away by pirates, and sold to *Icarus*, king of *Caria*. Thither *Thestor* immediately pursued her; but having made shipwreck upon the coast of that country, he was imprisoned by order of its monarch. *Leucippe*, being ignorant of the catastrophe which had befallen her father, consulted the oracle, and was informed that, in order to succeed in discovering his retreat, she must cut off her hair, and prosecute her researches under the garb of a priest of *Apollo*. She set out so equipped, and landed in *Caria*, where, in consequence of her rejecting the tenderness which *Theonoe*, ignorant of the disguise, instantaneously conceived for her, she was loaded with chains and consigned to prison, there to be secretly despatched by *Thestor*. The father, compassionating the fate of the unhappy *Leucippe*, was in the act of drawing a sword to pierce his breast, rather than obey the cruel mandate, when *Leucippe*, recognising her father, snatched the weapon from his grasp, and ran to the apartment of *Theonoe* for the purpose of putting her to death, calling upon *Thestor* to assist her in the bloody deed. *Theonoe*, upon hearing the name of her parent, exclaimed that she was his daughter; and *Icarus*, being made acquainted with the extraordinary history, loaded the whole party with presents, and caused them to be reconveyed to their own country.

107.] *PELIDES*. A patronymic of *Achilles*, from his father *Peleus*.

109.—*By that god I swear, who rules the day.*] (See Oaths.)

111.] *ORACLES*. The term *Oracles*, among the heathens, was applied to the answers which the gods were supposed to give to those who consulted them upon any affairs of importance. Their origio, like that of most superstitions, is referred to the Egyptians: they are mentioned in the very infancy of Greece; and it is as uncertain when they were finally extinct, as when they began, for they often lost their prophetic quality for a time, and then recovered it. The word *Oracle* is also used for the god who delivered the answers, or the place where they were given. The credit attached to oracles was so great, that, in all doubts, disputes, cases of private or public exigency, declaration of war or peace, change of government, &c. &c. they were, under particular restrictions, universally resorted to, and their determination held sacred and inviolable. The answers were usually given by the intervention of the officiating priest or priestess of the god to whom the oracle belonged, and were generally expressed in such ambiguous and unintelligible terms as would easily apply to whatever events might succeed the consultation of the oracle, and not implicate its truth. *Jupiter* was considered to preside over oracles, and, with *Apollo*, over all other sorts of divination. The oracles in greatest repute were those of *Jupiter* and *Apollo*; and, of these, the principal were at *Dodona* and *Delphi*. (See *Dodona*, *Selli*, *Pytho*.)

*Apollo* had other oracles—

- at *ABE*, a city of *Phocia*;
- in *EGYPT* (see *Egypt*);
- at *CIRRENA*, a sea-port of *Delphi*;
- at *CLAROS*, a city of *Ionis*;
- at *CORYFÆ*, in *Thessaly*;
- at *DELOS* (see *Delos*);
- at *DIDYME*, near *Miletus*, in *Asia Minor*;
- at *EUTRESIS*, a village of *Boeotia*;
- at *HYBLA*, in *Attica*;
- at *ICUNNA*, in *Macedonia*;

on the borders of the *Ismenus*, a river of Bœotia ;  
 at *LARISSA*, a citadel of Argos ;  
 at *OROBIA*, } towns of Eubœa ;  
 at *OROPUS*, }  
 at *PATARA*, a city of Lycia ;  
 in *PHOCIS*, near the Castalian fountain ;  
 on *PROUS*, a mountain of Bœotia ; and  
 at *TEGYRA*, a city of Bœotia.

Of other Oracles the chief were :—

The Oracle of *ÆOLUS* ;

of *ÆSCULAPIUS*, at Epidaurus (see Epidaurus) ;  
 of *AMPHIARAUS*, at Oropus, a city on the confines of Attica and Bœotia  
 (see Amphiaræus) ;  
 of *BACCHUS*, at Amphiçlea, in Phocis ;  
 of *CASSANDRA*, at Thalamis, in Laconia ;  
 of *CERES*, at Patræ, in Achaia ;  
 of *DAPHNE*, at Thalamis, in Laconia ;  
 of *DIANA*, in Egypt, and at Colchis ;  
 of THE EARTH, in Elis ;  
 of *HERCULES*, in Egypt ; at Athens ; at Bara, in Achaia ; and in Gades ;  
 of *INO*, in Laconia ;  
 of *JUNO*, in Achaia, between Lechæum and Pagæ ; and in Laconia ;  
 of *JUPITER SERAPIS*, at Alexandria, in Egypt ;  
 of *LATONA*, at Butus, in Egypt ;  
 of *MARS*, in Egypt ;  
 of *MERCURY*, at Patræ, and at Pharæ, in Achaia ;  
 of *MINERVA*, in Egypt ; and at Mycenæ ;  
 of *NIGHT*, of which the place is not defined ;  
 of *ORPHEUS*, at Lesbos ;  
 of *PAN*, in Arcadia ; and at Pisa, a town of Elis, in the Peloponnesus ;  
 of *PASIPHÆ*, at Thalamis, in Laconia ;  
 of *TIRESIAS* (see Tiresias) ;  
 of *TROPHONTES*, at Lehadæa, in Bœotia ;  
 of *ULYSSES*, in Ætolia ;  
 of *VENUS*, at Paphos ; and  
 of *VESTA*, at Pharæ, in Achaia.

114.—*His priest.*] Chalcas.

116.—*King of kings.*] Agamemnon.

120.—*Injured priest.*] Chryses.

124.—*Black-eyed maid.*] Chryseis.

126.—*The god.*] Apollo.

127.—*Prophet.*] Chalcas.

131.] **AUGUR.** One who is versed in augury ; a soothsayer ; a diviner. Augury, strictly speaking, is exclusively applied to the art of foretelling future events by observations taken from the chirping, singing, feeding, and flight, of birds ; but it is used, by some writers, in a more general sense, as comprising all the different kinds of divination. Homer invariably adopts the term under its more limited acceptation ; as, although frequent details of the nature of sacrifices occur throughout the *Iliad* and *Odyssey*, mention is never made of the *Aruspices* ; and the presumption, therefore, of the superior antiquity of the institution of Augury over that of *Aruspicy*, has obtained credit. The augurs among the Romans (see Priests, *Æn.* vi. 1106.), formed one of their four principal

colleges of priests. Augury, like all other superstitions, originated in ignorance; for, so great was the astonishment of the primitive inhabitants of the world, at the migration, sudden flight, and stated re-appearance of birds, that it was conceived they retired somewhere out of the sphere of the earth, and, by their voices, were enabled to hold communication with the gods, of whom mankind, moreover, considered them interpreters. Indeed, so extraordinarily did this idea prevail, that those who were qualified to understand and explain their oracles, as they may be termed, were held in the highest veneration in the Greek and Roman states.

*Divination by birds* has been variously ascribed to Prometheus, Melampus, Car, and Parnassus.

Birds were of fortunate, or unfortunate omen, either by their own nature, or by the place and manner of their appearance. A flock of all sorts of birds, flying round a person, was a propitious omen: the eagle, if it appeared flapping its wings, and flying from the right hand to the left (see Il. xiii. 1039. and xxiv. 363.), or dragging a fawn by the feet (see Il. viii. 297—303.), was one of the most auspicious the gods could give; while the same bird, on the contrary, appearing on the left, and bearing in its talons a serpent (see Il. xii. 229—242.), or two eagles flying swiftly through the air, tearing each other with their talons (Od. ii. 171.), were the most inauspicious. Among ominous birds may be particularly ranked the eagle, the vulture, the kite, the hawk, the buzzard, the falcon-hawk, the heron (see Il. x. 322—325.), the swallow (see Il. ii. 377.), the owl, the dove, the raven, the magpie, the cock, the bat, &c.

The remaining kinds of divination may be comprised under those of—

*Divination by beasts and insects;*

*by the phenomena of nature;*

*by lots, and by certain ominous things and words.*

Among *beasts and insects* of ominous import, may be named the bear, the serpent (see Il. ii. 366—387.), the toad, the hare, the ant, the bee, the locust, &c.

Among the *phenomena of nature*, all meteors, eclipses, thunder (see Il. xi. 128.), and lightning (Od. xxi. 453.), earthquakes, winds, &c.

Of divination by *lots*, over which Mercury especially presided, there were several kinds: verses were sometimes written on small pieces of paper, thrown into an urn (see Il. iii. 403.), or other vessel, and being drawn therefrom promiscuously, were supposed to propound the fate of any individual so exposing himself to the trial: the work of any celebrated poet was sometimes opened indiscriminately, and the first verse upon which the eye glanced, accepted as a prediction; of these, the *sortes Homericæ* and the *sortes Virgilianæ* were the most in esteem. The word *sortes* (lots) was applied to the verbal responses of an oracle (Æn. iv. 544. vi. 111.); also, to a kind of dice, composed of wood or other material; to pebbles; to black and white beans; to little clods of earth, &c. which, with certain letters, words, or marks inscribed on them, were usually thrown into an urn filled with water, or on tables consecrated for the purpose, and drawn by the hand of a boy, or of the person consulting the oracle, the result of which was referred to the priest for interpretation. Lots were also taken by rods, sticks, and arrows; and, for those whose circumstances did not admit of their having recourse to the higher kinds of divination, it was usual in Greece, and at Rome, for a man or boy to stand in the market, highways, or any places of public resort, with a little tablet, inscribed with certain fatidical verses, which verses, according to the throwing of the dice, declared the fortunes of the consulter. Sometimes they held urns, into which these verses were thrown, and thence drawn by boys: this sort of divination, at Rome, was termed *sortes riales*.

Of certain *ominous things and words*, which furnished sources of divination, the following may be enumerated; viz.

Marks upon the body; mental and bodily emotions and contortions; sneezing (Od.



xvii. 624.), (to this the Greeks ascribed a deity, *Plarnee*); sudden light; extraordinary darkness; whatever befel the temples, altars, or statues of the gods; unusual appearances in nature; the meeting a black, an ape, a dog with whelps, a snake, a hare, a weazle, or a black dog crossing the path; a mouse eating a bag of salt; the spilling of salt, water, honey, or wine; a sudden silence; receiving the left shoe from a servant before the right; the falling of a crown from the head; and a variety of other accidents.

The custom of taking omens from words was of great antiquity (Od. xx. 131.); but the quotation of expressions which were either of good or bad presage, would be endless.

The Grecian augurs were clothed in white, having, when they made observations, a crown of gold upon their heads. They generally carried about with them tablets, on which they wrote the names and flights of the birds, &c. and at the moment of taking the omens, they kept their faces to the north; all appearances in the east, from its being the quarter in which the sun rises, being accounted fortunate, and in the west, inauspicious. The symbol of the augurs was a staff (*lituus*) a little bent at the end.

Apollo, under the direction of Jupiter, presided over every kind of divination.

143.] *CLYTEMNESTRA*. Wife of Agamemnon. (See Agamemnon.)

159.—*Cities razed.*] (See Il. ix. 432.)

164.] *ILION*. Troy.

167.—*My prize.*] Chryseis.

168.—*Thine.*] Briseis.

177.] *AJAX*. Son of Telamon and Periboea, daughter of Alcahous, king of Megara. He was the bravest, except Achilles, of all the Greeks; but, like him, was of an imperious and ungovernable spirit. In other peculiarities of their history there was also a striking resemblance. At the birth of Ajax, Hercules wrapped him in the skin of the Nemean lion, and thus rendered his body invulnerable in every part of it, except that which was left exposed by the aperture in the skin caused by the wound the animal had received from Hercules. To Ajax fell the lot of opposing Hector, when that hero, at the instigation of Apollo and Minerva, had challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement; and, at parting, they exchanged arms, the baldric of Ajax serving, most singularly, as the instrument by which Hector was, after his fall, attached to the car of Achilles. In the games, celebrated by Achilles in honour of Patroclus, Ajax (as commentators have remarked) was unsuccessful, although he was a competitor on not less than three occasions; in hurling the quoit; in wrestling; and in single combat with arms. At the death of Achilles, Ajax, according to Homer, disputed the possession of his arms with Ulysses; and upon the success of the latter in the contest, Ajax became so infuriated, that, in a fit of delirium, he slaughtered all the sheep in the camp, under the delusion that his rival, and the Atreidae, who had favoured his cause, were the objects of his attack. When reason returned, Ajax, from mortification and despair, put an end to his life before the termination of the siege. The sword which he used as the instrument of his death, had been among the arms exchanged with Hector; and thus, by a singular fatality, the present, mutually conferred, contributed to their mutual destruction. This transaction is very differently reported; some being of opinion that it was the Palladium which was the subject of dispute between Ajax and Ulysses; that Ulysses, in concert with Agamemnon, caused him to be assassinated; and that the soothsayer Calchas, upon being consulted, declared that his impiety rendered him unworthy of funeral honours. Strabo, and others, affirm, that the Greeks erected a magnificent tomb (which was visited by Alexander the Great) to his memory, at Rheatenm; while Sophocles, whose authority is followed by Horace, states, that he remained without sepulture.

177.—*Prize.*] *TECMESSA*, daughter of Telectas, or Teuthras, a Phrygian prince. She became the captive, and afterwards the wife, of Ajax, at the time the Greeks ravaged the

towns in the neighbourhood of Troy; and was mother of a son named Euryaces, who succeeded Tolamon upon the throne of the island of Salamis.

178.—*Ulysses' spoils.*] *LAODICE*, daughter of Cygnus, son of Neptune.

178.] *ULYSSES*. A king of the islands of Ithaca and Dulichium; son of Laertes and Anticlea; husband of Penelope (daughter of Icarius); and father of Telemachus. He was one of the unsuccessful suitors of Helen, and was therefore included under the common obligation of joining the other Grecian princes in their expedition against Troy. From his great attachment, however, to Penelope (see *Od.* xviii. 203—315.), whom he had recently married, he manifested much reluctance to obey the general summons; and even affected insanity, in order to accomplish the desired end of remaining in Ithaca. Palamedes was accordingly despatched thither by the Greeks to urge Ulysses to repair to the field: he found the prince ploughing on the sea shore, sowing salt instead of corn, and, by the stratagem of placing Telemachus in the furrow, immediately before the plough, detected the counterfeited madness, as Ulysses no sooner beheld the situation of his child, than he hastened to remove him from the impending peril; and, by this evidence of the existence of reason, betrayed his real state. He, after this, entered cordially into the design of the confederate princes, and was distinguished during the whole of the Trojan war by his superior wisdom and sagacity. His discovery of the retreat of Achilles; his successful expedition to Lemnos; his removal of the Palladium from Troy, in concert with Diomed, and his enmity to Palamedes, are given under Achilles, Philoctetes, Troy, and Palamedes. It appears (from *Od.* iv. 335, &c.) that, on one occasion, he entered Troy in the disguise of a beggar, for the purpose of reconnoitring the city, and was discovered by Helen, who favoured his escape. The adventures of Ulysses, on his voyage to Ithaca, after the destruction of Troy, and the account of his arrival in his dominions, constitute the principal subject of Homer's *Odyssey*. His death, which is said to have happened about sixteen years after his return, is generally ascribed to his son Telegonos, who killed him without knowing who he was, in a conflict which arose upon the defence of the property of their subjects by Ulysses and Telemachus, when Telegonos, being shipwrecked on the coast of Ithaca, and destitute of provisions, plundered some of its inhabitants. This prince, who had been born and educated in the island of *Æaea*, by his mother, *Circe* (see *Circe*), had embarked for Ithaca with a view of introducing himself to the knowledge of his father. After the unfortunate catastrophe which frustrated this scheme, he returned to his native country, accompanied by Penelope and Telemachus; his nuptials with the widowed queen being, as it is said, celebrated by order of *Minerva*. *Italus* (see *Italus*) was the fruit of this union, as well as, according to some, a daughter of the name of *Mamilia*, to whom the descent of the patrician family of the *Mamilii* at Rome is traced. The foundation of *Tusculum* and *Tibur* is attributed to *Telegonos*. The antiquarian, *Gortée*, mentions a coin, upon which Ulysses is represented with a spear in his hand, his right foot on a wheel, and a column, upon which is his helmet, near him. Ulysses was among the hunters of the *Calydonian* boar (see *Od.* xix. 462—543.)

The more general names of Ulysses are the following:—

*ÆOLIOES*, from his ancestor *Æolus*.

*ALCOMENEUS*, from *Alcomene*, a town of Ithaca.

*DULICHIVS*, from the island *Dulichium*.

*ITHACUS*, from *Ithaca*.

*NERITIUS*, from *Neritos*, a mountain of Ithaca.

*UTIS*, Gr. from his large ears; according to *Photius*.

187.—*Creta's king.*] *Idomeneus*.

192.—*The god.*] *Apollo*.

198.—*Ambush.*] In the ruder ages, when the military art was not much known, and

fortified places were seldom taken but by a protracted blockade, *to lie in ambush* was considered one of the most dangerous and therefore the most *honourable* services. In the same manner the savage tribes of America make the chief part of valour and fortitude to consist in the patience, toil, and danger incident upon skilfully conducting an ambuscade.

201.] PHITHIA. This Phthia was the birth-place of Achilles. Phthia is by some supposed to be rather a tract than a town: it was situated between Alos and Hellas, in Thessaly. The Phthians (of Achæan race), generally speaking, seem to have been settled in various places, as for instance, the settlers under Protesilaus and Philoctetes are called Phthians. (See Phthians, II. xiii. 861.) The term Phthiotes strictly designates the Phthians, who were subject to Achilles.

204.—*Walls of rocks.*] The mountains of Thessaly; those more especially which extend along the shore.

210.—*Tay brother.*] Menelaus.

222.] THESSALIA. Used in this line, for Phthia.

229.—*Kings the god's distinguished care.*] "Homer often uses to call his kings by such epithets as, *born of the gods*; *nursed by Jove*; by which he points out to themselves the offices they were ordained for; and to their people, the reverence that should be paid to them." P.

239.] MYRMIDONS. The Myrmidons (a branch of the Ionians) inhabited the southern part of Æmonia or Thessaly, and were among the troops that accompanied Achilles to the Trojan war. The myrmidons derived their name from *Myrmidon*, the father of Actor (the father of Menætiüs), who was of Æolian origin. Some authors state that the Myrmidons were a colony under Peleus from Ægina, the kingdom of Æacæns. That island having been depopulated by a pestilence, Jupiter repaired the ravages by transforming the ants (in Greek, *myrmex*) into men; the name of Myrmidons being given to its new inhabitants. In allusion to this circumstance, Pope here designates the Myrmidons, *earth-born*.

246.] BRISEIS. A patronymic of Hippodamia or Lyrnessæis, the daughter of Briseis, high-priest of Jupiter at Pedasa, a town of Caria. She was remarkable for her beauty, and was the wife of Mines, who was killed in the siege carried on by Achilles against Lyrnessus. (See Achilles.)

261.] MINERVA. The ancients acknowledge several goddesses of this name; but the Minerva, to whom are attributed all the properties and qualities of the goddess of wisdom, of war, of liberal arts and sciences, is generally reputed to have sprung armed from the brain of Jupiter. This fiction is unknown to Homer and Hesiod, who speak of Minerva simply as the daughter of Jupiter; and perhaps from their silence as to the mother of Minerva, the preceding fable may have arisen. In the enumeration of the deities of this name, the following are the most known; viz. The mother of the Egyptian Apollo; a daughter of the Nile; of Jupiter and the nymph Coryphe (see *Coria* among her names); of Vulcan; of Saturn; of the giant Pallas and Titania (one of the Oceanides); and of Neptune and Tritonia (nymph of the lake Tritonis). Minerva appears to have been the only one among the divinities who was suffered to participate in the authority and prerogatives of the god of heaven. Among her peculiar attributes, she possessed the power of hurling the thunders of Jupiter, of prolonging the life of man, of bestowing the gift of prophecy, and of conferring universal happiness. She was one of the three goddesses who submitted her beauty to the judgment of Paris (see *Juno*); and her enmity to the Trojans, notwithstanding the claim which the Palladium gave them to her protection, is thence accounted for. The actions and exploits by which she is distinguished are numerous; but among the circumstances recorded of her as most worthy of attention, is the contest which arose between her and Neptune respecting the name to be given to the city built by Theseus; Cecrops having originally nominated her tutelary deity of

the twelve districts which formed his kingdom. (See Athens.) It was determined, in an assembly of the gods, that the dispute should be decided in favour of the claimant who should confer the most beneficial present upon the inhabitants of the soil on which they were anxious to establish their respective worship. Neptune, by striking the earth with his trident, caused a sea to appear, according to the account of Apollodorus; but according to that of Pausanias, a horse; while Minerva produced an olive-tree. The victory was adjudged to Minerva, upon the plea that the olive, being the emblem of peace, is preferable to the horse, which is the symbol of war. Her Greek name of *Aticua* was accordingly assigned to the city. The worship of Minerva was universal; but she was more particularly held sacred at Athens, at Sais, at Rhodes, and in the island of Naxos; in the two last of which places her temples were magnificent. At Athens, the most solemn festivals, celebrated in her honour, were the Panathenæa. (See Theseus.) Her representation, as the goddess of war, by Homer (Il. v. 904—940.), is most sublime. She is otherwise depicted (see Il. vi. 115.) with a majestic and yet serene air, and in a sitting posture; but she is seldom without a helmet, a spear, a shield, and the ægis. The dying head of Medusa is upon her shield, and sometimes upon her breast-plate and helmet, with living serpents writhing round it. The ornaments of her helmet are differently described by antiquarians; on some medals it is surmounted by a chariot drawn by four horses; on others by a serpent with winding spires, or a cock. As the Isis of the Egyptians, who proclaimed the season of the year, when the husbandmen were to apply themselves exclusively to the fabrication of linen, she was represented sitting on a pedestal with a weaver's beam in her right hand. As the Isis of Sais, she appears armed, standing on a globe (the symbol of the universe), with a spear in her left hand and an owl (the symbol of the evening sacrifice) at her feet. Among animals, the serpent was sacred to her; among birds, the owl and the cock; among plants, the olive; and of months, that of March. The more general appellations of Minerva are the following:—

*ASPORINA*, *ASPORINA*, or *ASPORINA*, from her temple upon a steep mountain near Pergamus in Phrygia, supposed to be the same as Mount Ida. This name is also given to Cybele.

*ÆTHEREA*, Gr. in reference to her statue, the Palladium, which had fallen from the skies.

*AGELIA*, Gr. presiding over spoils won in battle.

*AGZAUROS*, from *Aglauros*, the daughter of Cecrops.

*AGOREA*, Gr. presiding over markets: she was worshipped under this name at Sparta.

*AGROTERA*, from sacrifices offered to her at *Agræ*, in Attica.

*ATALCOMENEIS*, an appellation which Minerva received, either from the sculptor *Atalcomene*, who made a statue of, and introduced her worship into a city he built in Boeotia; or, as others assert, from the aid afforded by her to those whom she took under her protection, as in the instance of her rescuing Hercules from the persecution of Juno. Under the latter character, the Megareans have represented her statue in the temple of the Olympian Jupiter, in the attitude of *defending* the edifice.

*ALCIBENE*, Gr. *strength of the people*.

*ALCIDES*, Gr. from a word, implying *strength*: she was worshipped under this name in Macedonia.

*ALEA*, from her temple built by *Alcus*, son of Aphidas, at Tegæa, in Arcadia.

*AMPHIRA*, *divine influence*, a name given her by Lycophron.

*ANEMOTIS*, Gr. *influencing the winds*.

*APATURIA*, Gr. from a festival celebrated under that name, in honour of Bacchus Melanaigis, during which, sacrifices were also offered to Minerva, Jupiter, and Venus.

*AREA*, Gr. from her temple on Mars's hill.

*ARMIFERA DEÆ*, Lat. the goddess who *bears arms*.

ARMIPOTENS, Lat. her name when invoked as the *goddess of arms*.

ASIA, worshipped upon a mountain of that name in Laconia.

ASTYRIS, worshipped at *Asiura*, a town of Phœnicia.

ATHENA, her Greek name.

AULIS, } Gr. from a word, signifying *flute*, the invention of which is, by some, as-  
AULON, } cribed to her.

AXIOPHNAS, Gr. the *avenger*. A temple was raised to her under this name at Sparta by Hercules, after he had taken vengeance upon Hippocoon, the brother of Tyndarus, king of Sparta.

DELISAMA, from a Gaulish word, signifying, *Queen of Heaven*: she was worshipped under this name among the Gauls.

BELLIPOTENS, Lat. one of her names as *goddess of war*.

BUDEA, from the Budii, a people of Media.

BULKA, Gr. *counsellor*.

CABARDIENSIS.

CÆSIA, Lat. from the *gray* colour of her eyes. This colour was supposed to imply something warlike and ferocious.

CARYA, from the town *Carya*, in Arcadia.

CATULIANA, from *Catulus*, who dedicated a standard to her.

CECROPIA, from *Cecropia*, the original name of Athens.

CELRUTHEA, Gr. from a *street*. Ulysses dedicated a statue to her under this name, in commemoration of his destruction of the suitors of Penelope, Minerva having, in some particular *street*, promised him such a victory.

CHALCIGÆUS,

CHALCIDICA, } from her brazen temple at *Chalcis* in Eubœa.

CHALCIOTIS,

CHALINISTES, Gr. from a name under which she was worshipped at Corinth, in consequence of her having *bridled* the horse Pegasus for Bellerophon.

CHALONITIS, from *Chalonitis*, a country of Media.

CHRYSOLONCHOS, Gr. *bearing a golden lance*.

CISSRA, her name in the citadel of Epidaurus.

CORESIA, or CORIA, one of the names assigned to her by the Arcadians, as the daughter of Jupiter and the nymph Coryphe.

CORYPHAGNES, Gr. *headborn*, from her issuing from Jupiter's brain.

CORYPHASIA, her name at *Coryphasium*, a promontory of Peloponnesus.

CRANEA, her name in a temple near Elaten, a town of Phocis.

CRATIA, from *Cratia*, a city of Bithynia.

CYPARISSIA, her name at *Cyparissia*, a town of Peloponnesus.

CYRESTES, Gr. *of authority*.

EANTIDE, her name in the citadel of Megara.

EIRENOPHORE, Gr. *bearer of peace*.

ERGANE, } Gr. her names in Pausanias; expressive of her having invented various  
ERGATIS, } arts, especially weaving and spinning.

ERNYIA, Gr. *the diver*; her name in a part of the province of Megaris, upon the sea shore, denominated *the rock of Minerva*.

FRAXALES, Lat. the same as Chalinistes (see Chalinistes, above.)

GIGANTOPHONTIS, Gr. *giant-slayer*; she having assisted Jupiter against the giants.

GLAUCOPIS, Gr. (same as CÆSIA, above.)

GORGONIA, from Perseus being armed with her shield when he conquered the *Gorgon*.

GORGOPHORA, Gr. *Gorgon-bearer*; from heregis, on which was the head of the *Gorgon Medusa*.

**HERMATHENE**, a statue which jointly represented *Minerva* and *Mercury*. The robe, the helmet, and the *egis*, designated the goddess; and the cock, under the tuft of feathers, the wings upon the helmet, and the form of the shoulders, were indicative of the god.

**HIPPA**, Gr. from her skill in *horsemanship*.

**HIPPOLETES**, her name at *Hippola*, a town of *Laconia*.

**HOPLOSMIA**, Gr. the name assigned to her by the *Elians* when armed from head to foot.

**HOSPITA**, Lat. one of her epithets at *Sparta*.

**HYGIEA**, Gr. goddess of *health*.

**ISMENIA**, from the river *Ismenus*, in *Boeotia*.

**ITONIA**, a name under which she was worshipped at *Coronea*, in *Boeotia*, in a temple common to her and to *Plutus*.

**LARISSEA**, from the *Larissus*, a river of *Peloponnesos*.

**LEMNIA**, one of the names under which she was worshipped in the citadel at *Athens*, her statue, the work of the celebrated *Phidias*, having been there consecrated by the *Lemnians*.

**LINDIA**, her name at *Lindus* in *Rhodes*.

**LUSCINIA**, Lat. (see *Aulon*, above.)

**MACHINATRIX**, Lat. one of her names in *Arcadia*; *inventress of arts*.

**MATERA**, the name under which she was invoked when spears were consecrated to her. The *matera* was a sort of arrow in use among the *Gauls*.

**MECHANICA**, Gr. *skilful, inventive*; the name under which she was invoked upon the erection of towns.

**MEDICA**, Lat. the name under which she was invoked at *Rome*, as goddess of *medicine*.

**MENA**, from *Mera*, one of the *Asiæ*, who was changed into a dog by *Diana*, for having, while attending her in the chase, been carried off by *Jupiter* under the form of *Minerva*.

**METIS**, Gr. *meed* or *meet* signified *divine wisdom* among the *Egyptians*; and was represented under the symbol of a beautiful female countenance surrounded with serpents.

**MONTANA**, Lat. from her worship on a mountain of *Phrygia* (see *Adpouina*, above.)

**MUSICA** (see *Aulon*, above.)

**NARCEA**, from *Narceus*, a son of *Bacchus*, who erected a temple to her in *Elis*.

**NEITH**, one of her names in *Egypt*.

**NEMANOUM**, one of her most ancient names among the *Greeks*.

**NIKE**, Gr. *victory*: under this name she had a temple at *Athens*, in memory of the success of *Theseus* in *Crete*.

**NITOCRIS**, one of her *Egyptian* epithets.

**OOGA**, her name in *Phœnicia*.

**OPHTHALMITIS**, } Gr. *eye-preserver*.  
**OPTILETIS**, }

**ORGANA**, Gr. *mechanist*.

**OXYDERCE**, Gr. *of piercing eyes*.

**PEONIA**, an epithet applied to her in the stadium of *Oropus*.

**PACIFERA**, Lat. *bearer of peace*; so named upon one of the medals of *Marcus Aurelius*.

**PALLAS**, the name under which she was invoked as the goddess of war. Some derive it from the Titan *Pallas*, whom she killed, and in whose skin she was clad.

**PALLENIS**, from *Pallene*, a village of *Attica*.

**PANACHEIS**, Gr. *protectress of all the Achæians*.

**PANDROBIA**, from *Pandrosia*, a daughter of *Cecrops*.

**PANIA**, one of her names at *Argos*.

**PARFA**, Gr. the name of one of her statues, on the road from *Sparta* into *Arcadia*.

PARTHENOS, Gr. from her perpetual celibacy.

PERSPICAX, Lat. a name by which she was worshipped at Argos, in a temple dedicated to her by Diomedes.

POLIAS, Gr. protectress of the city of Athens.

POLIUCHOS, Gr. presiding over towns or citadels: one of her names at Athens.

PRÆSTES, Lat. chief.

PROMACHORNA, Gr. *hasting to battle*; her name upon the mountain Buporthmos, in Peloponnesia.

PRONOIA, Gr. *provident*; her name in a temple at the gates of Delphi.

PYLOTIS, Gr. from the custom of placing her image over the gates of cities, in the same manner as that of Mars was fixed over those of suburbs; implying that, if it were necessary to have recourse to arms to repel any enemy without, it was to her wisdom they must refer within.

SAIS, from *Sais* in the Delta, where she was worshipped with very particular solemnity.

SALPIGA, Gr. (See Aulon, above.)

SALPINX, Gr. Minerva had a temple at Corinth under this title, built by Hegelaus, son of Tythrenus, to honour the memory of his father, the inventor of the trumpet.

SCIRAS, from *Sciras*, one of the ancient names of the island Ægina.

SELLASIAN or SYLLANIAN. (See these appellations under Jupiter.)

SIGA, one of her Phœnician epithets. Cadmus transported the image of her so called, from Phœnicia to Thebes.

SOTIIRA, Gr. *preserver*.

STHENIAS, Gr. from a word signifying *strength*.

STRATRA, Gr. *warlike*.

SUNIAS, from *Sunium*, a promontory of Attica. (See Od. iii. 352.)

TELCHINIA, one of her names in Boœtia. She was so called from the *Telchines*, magicians of the island of Rhodes, who were descended from her and Apollo.

TITHRONIA, her name at *Tithronium* in Phocia.

TRITOGENIA, } Gr. as born near the river *Tritonis* in Africa.  
TRITONIA, }

TROMPERA.

UNCA, her name among the Phœnicians.

UNIGENA, Lat. as the daughter of Jupiter *alone*.

VIRAGO, Lat. as having the courage of a *man*.

ZOSTERIA, Gr. *girl or armed for battle*.

Among the epithets applied to Minerva by Homer and Virgil, are:—

*Progeny of Jove*, Il. i. 273.

*Blue-eyed maid*, ib. 291.

*Warlike maid*, ib. 519.

*Pallas*, ii. 203.

*Martial maid*, ib. 210.

*Queen of war*, iv. 28.

*War's fierce goddess*, ib. 595.

*Th' Athenian maid*, v. 987.

*Immortal maid*, ib. 1010.

*Power of wisdom*, viii. 38.

*War's triumphant maid*, ib. 422.

*Great queen of arms*, ix. 337.

*Celestial maid*, ib. 345.

*Her whose fury bathes the world with gore*, ib. 653.

*Heaven-born maid*, Od. i. 138.

*Cl. Man.*

G

*Martial goddess, Od. ii. 429.*

*Athena, iii. 65.*

*Daughter divine of Jove, ib. 1005.*

*Guardian goddess of the wise, xiii. 267.*

*Her whose arms display the shield of Jove, xviii. 277.*

*Virgin power, xxii. 301.*

*Patrons of arms, Æn. xi. 729.*

262.—*Sister and wife of Jove.*] Juno.

271.—*Atreus' son.*] Agamemnon.

273.—*Progeny of Jove.* } Minerva.

291.—*Blue-eyed maid.* }

309.—*Now by this sacred sceptre.*] "Homer has, in the process of this description, assigned reasons why it is proper for the occasion that Achilles should swear by the sceptre, which may be seen by considering it symbolically. First, that, as the wood being cut from the tree, will never reunite and flourish, so neither should their amity ever flourish again, after they were divided by this contention. Secondly, that, a sceptre being the mark of power and symbol of justice, to swear by it might, in effect, be construed swearing by the god of power, and by justice itself; and accordingly it is spoken of by Aristotle, *Æ. l. Polit.* as a usual solemn oath of kings." P.—(See an imitation of this passage, *Æn. xii. 310.*)

319.] HECTOR, the captain of all the Trojan forces, was the son of king Priam and Hecuba, husband of Andromache, and father of Astyanax. Homer describes him as being the most powerful, and valiant, and the most amiable of his countrymen (see note to *Il. xxii. 317.*), and as having particularly distinguished himself in his conflicts with Ajax, Diomed, and all the most formidable of the Greeks. The oracles had decreed that Troy would never be destroyed as long as Hector lived: the Greeks, therefore, after the death of Patroclus (see Achilles, Patroclus) made a grand struggle, under the command of Achilles; and, by the intervention of Minerva, who assumed the shape of Deiphobus (*Il. xxii. 291.*), in order to urge Hector, contrary to the remonstrances of Priam and Hecuba, to encounter the Grecian chief, the death of the Trojan hero (*Il. xxii. 453.*) accomplished the doom of the empire.

The poem terminates with the ransom of the body of Hector; the lamentations of Andromache, Hecuba, and Helen; and the solemnities of the funeral. The Trojans paid him divine honours after death; and, upon their coins, represented him in a car drawn by two horses, holding a spear in one hand and the palladium in the other.

Hector was also named EURYDAMAS, *widely-conquering.*

330.—*Pylian sage.*] Nestor.

331.] NESTOR. One of the twelve sons of Neleus and Chloris, nephew of Pelias, and grandson of Neptune. He is called the Pylian sage, from his birth-place, Pylos. (See Pylos.) Nestor was the only one of his family who, from having taken no part in the war which was carried on against Hercules, in favour of Augias, king of Elis, escaped the wrath of that hero. He succeeded his father on the throne of Pylos, which comprehended all the territory of the Messenians (see further, note to *Od. iii. 8.*); and, though at a very advanced age, led his subjects to the Trojan war, in which he particularly distinguished himself, among the Grecian chiefs, by his eloquence and wisdom. Indeed, by the picture drawn of him in the *Iliad*, as well as by the description contained in the *Odyssey* of his tranquil, virtuous, and useful life, it would appear that Homer meant to display in his character the greatest perfection of which human nature is capable. The most conspicuous enterprises in which Nestor bore a part prior to the Trojan war, were the chase of the Calydonian boar, the war of the Pylians against the Elians, and the battle between the Lapithæ and the Centaurs. (See Centaurs.) Some have placed him among



the Argonauts. Nestor married Eurydice, the daughter of Clymenus (or as some say, Anaxibia, the sister of Agamemnon), and had seven sons and two daughters; viz. Perseus, Stravicus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes, Pisidice and Polycaste, who are all, with the exception of Pisidice, mentioned by Homer. The manner and time of the death of Nestor, according to the best authors, are unknown, although some have chosen to ascribe to him the building and settling in the town Metapontum in Italy, after the Trojan war, while others affirm that he died at Pylos. Nestor is also called NELEUS, from his father Neleus.

"The commentators make not Nestor to have lived three hundred years (according to Ovid's opinion); they take the word 'generation' not to signify a century or age of the world; but a generation, or compass of time in which one set of men flourish, which, in the common computation, is thirty years; and is here translated as much the more probable.

"From what Nestor says in his speech, M<sup>rs</sup>. Dacier computes the age he was of at the end of the Trojan war. The fight of the Lapithæ and Centaurs fell out fifty-five or fifty-six years before the war of Troy: the quarrel of Agamemnon and Achilles happened in the tenth and last year of that war. It was then sixty-five or sixty-six years since Nestor fought against the Centaurs; he was capable at that time of giving counsel; so that one cannot imagine him to have been under twenty: from whence it will appear that he was now almost arrived to the conclusion of his third age, and about fourscore and five or fourscore and six years of age." P.

335.—*His native realm.*] Pylos.

347.] PIRITHOUS. This celebrated chief, mentioned by Nestor in his enumeration of the warriors who flourished in his younger days, was son of Ixion, and, according to some, of Dia; he was king of the Lapithæ, and husband of the celebrated Hippodamia, daughter of Adrastus, king of Argos. His history is entirely incorporated with that of his friend Theseus, and of the Centaurs. Pirithous is also called IxIONIDES.

348.] DRYAS. A Greek who distinguished himself in the war between the Lapithæ and the Centaurs.

348.] CENEUS, CÆNEUS, or CÆNIS. Son of Elatus (thence called PROLES ELATIA) and Laodice (daughter of Cinyras), and one of the Lapithæ chiefs. He was originally a female, and had obtained from Neptune the privilege of exchanging his sex, and of becoming a warrior and invulnerable. In this new sex he became celebrated for his valour and his exploits in the war against the Centaurs. He offended Jupiter, and was changed by him into a bird. Virgil represents Ceneus under a female form among the nymphs in the Mournful Fields. (*Æn.* vi. 609.)

349.] THESEUS. This celebrated king of Athens is here mentioned by Nestor in the enumeration which he makes of the warlike race of heroes whom he had led to the hunt of the Calydonian boar, and to the war of the Lapithæ against the Centaurs. He is one of the most renowned of the heroes of antiquity; and, though the traditions respecting him are abundantly mixed with fable, they are yet considered, from their correspondence with the annals of Attica of the same period, more worthy of credit than those of any other individual of the remote age in which he lived. Plutarch, by allowing him a place among the lives of the great men of Greece and Rome, who were known to have had an existence, professes his belief, that Theseus is not altogether a fabulous personage; and his accounts are corroborated, in many points, by the strong concurrent testimony of other ancient authors of various ages. Theseus was the son of Ægeus, king of Athens, and of Æthra, daughter of Pittheus, son of Pelops, and king of Træzene in Argolis, who was brother of Lysidice, the maternal grandmother of Hercules. Ægeus had been childless before the birth of Theseus; and it was on his return to Athens, from having inquired of the oracle at Delphi whether he should ever become a father, that he stopped at the court

of Pittleus, who was esteemed the most learned and wise man of his age, with the hope of obtaining an interpretation of the unintelligible oracular responses of the deity. On account of the hopes of succession to the kingdom of Ægeus, which, before his union with Æthra, had been entertained by his nephews, the Pallantides, sons of his brother Pallas, Ægeus was fearful that Theseus would become an object of jealousy to them, and accordingly left him under the guardianship and tuition of his grandfather, who imposed him upon his subjects as the son of his daughter, and of Neptune, the tutelary deity of the Troezenians. Ægeus, before his departure from Trozene, led Æthra to a sequestered spot, where was a small cavity in a rock; and, depositing there a sword and a pair of sandals, which he covered with a stone of enormous weight, he agreed with her, that, as soon as their son should have acquired the strength to remove the stone, he should be despatched to Athens with the tokens concealed beneath it. When Theseus came to years of maturity, his mother disclosed to him his real parentage, and, in all respects, acted agreeably to the injunction of his father. Theseus, anxious to render himself worthy of the distinction of being heir to the throne of Athens, and animated by the extraordinary valour and exploits of his relation Hercules, determined, instead of arriving at the city by crossing, as was usual, the Saronic gulph, to signalise himself by encountering the difficulties to which the journey by land from Trozene would subject him. His confidence in his own valour was justified by his successful conflicts with the noted robbers, Corynetes or Periphetes (son of Vulcan and Anticles); Sinis, (whose daughter Perigone he married); Sciron; and Procrustes or Damastes, who infested Attica; as well as with the famous Arcadian wrestler Ceryon; and with the monster Phæa, an immenso sow, which ravaged the neighbourhood of Cromyon. Upon his arrival at Athens, he found that the king had married Medea, the divorced wife of Jason, and that she, fearful of the consequences with which his established renown might be attended to the Pallantides, had determined with them, should he ever reach that city, to effect his death by poison, which he was to receive from the hands of his father at a feast. At the celebration, however, of the feast in question, Theseus averted the execution of the design by the presentation of the well-known sword to Ægeus, which so strongly identified him as his son, that the monarch immediately caused Medea to be banished; and his nephews became the victims of the revenge of Theseus. The next exploits of this hero were, the destruction of the Bull of Marathon, which he afterwards sacrificed to the Delphinian Apollo, and of the Minotaur (see Dædalus). At the departure of the third expedition from Athens to Crete of the seven boys and girls (chosen by lot) as the inhuman tribute exacted by Minos, king of the island (see Androgeos, *Æn.* vi. 26.), Theseus voluntarily offered himself as one of the seven, for the purpose of endeavouring to kill the Minotaur. According to some accounts, Minos, upon this occasion, came to Athens, and selected the victims; stipulating, that the Athenians should furnish a vessel, in which he would reembarc with the young men, and that if they succeeded in destroying the monster, their country should be delivered from this cruel imposition. The success of the undertaking appeared so doubtful, that the ship left the harbour with a black sail, as indicating the dread entertained for the safety of the crew; but Theseus, confident of his power to achieve what he had meditated, carried with him another sail, a white one, under this agreement with Ægeus, that, if he returned in safety, he should elevate the white sail as soon as he came within sight of the Athenian coast. Theseus executed his project, and thus cancelled the tribute. In his triumphant voyage from Crete he was, according to some accounts, driven on the island of Naxos, where he ungratefully abandoned Ariadne (see Ariadne), to whom he was indebted for his extrication from the labyrinth; but this perfidy was soon punished by the death of his father Ægeus, who, on perceiving the return of the ship with a black sail (which Theseus had neglected to exchange for the white one), precipitated himself into the sea.

*Sacred vessel.]* "The vessel in which Theseus made his voyage, was sent yearly in

solemn pomp to the sacred island of Delos, where rites of thanksgiving were performed to Apollo. Through the extreme veneration in which it was held, it was so anxiously preserved, that in Plato's time it was said to be still the same vessel; though, at length, its frequent repairs gave occasion to the dispute, which became famous among the sophists, whether it was or was not still the same." (Mitford's History of Greece, chap. i. sect. 3.) Phereclus was the pilot of the vessel, the name of which was Paralus.

*Athena.*] Theseus, upon succeeding to the throne of Athens, formed the scattered villages built by Cecrops (see Athens) into a city, to which he gave the name of Athees, (otherwise applied, according to some mythologists, see Minerva,) from its tutelary deity, Athea, and effected a total reformation in the government of Attica: he divided his subjects into the three classes of nobles, husbandmen, and mechanics, assigning to the first the superintendence of all sacred rites, the nomination of magistrates, and the interpretation of the laws, balancing the remaining two as equally as possible against each other, and reserving to himself only the chief command in war, and the guardianship of the laws: he superseded all the separate courts of justice, council-halls, &c. by one common *prytaneum* (council-hall) which he built; and, aware also that religion was the most powerful bond of union, he appointed several religious festivals.

*Panathenæa.*] Of these, the principal were the PANATHENÆA, or the sacrifice of all the united Athenians, which he ordained to be perpetually observed, in commemoration of the building of the city: the Athenæ, in honour of Minerva, were of mere ancient institution; but as these were observed only in the city of Athens, Theseus enlarged them, and made them common (under the term of Panathenæa) to all the inhabitants of Attica. There were the *greater* and the *lesser* Panathenæa: the *lesser* were celebrated annually, and the *greater* every fifth year. In the procession of the latter was carried the mysterious *peplum*, or veil of Minerva (see II. vi. 113.), on which were embroidered the victory of the gods over the giants, and the most remarkable achievements of the heroes of antiquity.

*Metæcia.*] The METÆCIA, or feast of migration, in memory of the people of Attica quitting the boroughs, and uniting in one town.

*Oscophoria.*] The OSCOPHORIA, in memory of the triumphant return from Crete; and, *The Isthmian Games.*] In honour of Neptune. (See Corinth.) When Theseus had completed the reformation of his new commonwealth (which remained unaltered till the death of Codrus, the last king of Athens, about 1050 B. C.), he resigned the helm of his well-organised republic, and set out in quest of fresh opportunities to indulge his thirst for enterprise.

*Amazons.*] He first crossed the Euxine with Hercules for the purpose of attacking the Amazons (Virgil alludes to this, *Æc.* xi. 978.); whose territories lay on the southern border of that sea: he conquered them, and married their captive queen Antiope, or Hippolyta, afterwards the mother of his son Hippolytus, having, before he left their coast, built a city, to which he gave the name of Pythopolis, in honour of Apollo, while he assigned that of Soleon to a neighbouring river, in memory of an Athenian youth who had drowned himself from a hopeless passion which he had conceived for the Amazonian queen. The Amazons subsequently invaded Attica, and marched into the heart of Athens: many formidable conflicts took place; but the war was shortly concluded by the mediation of Hippolyta with Theseus.

*Pirithous.*] The renown of Theseus was so universal, that Pirithous, king of the Lapithæ, being anxious to witness his exploits, resolved to invade Attica with an army. Theseus repaired without delay to the borders of his territory, on the approach of the enemy; the two heroes were, at their first interview, inspired with such strong mutual affection, that hostilities between them immediately ceased, and their friendship, like that of Orestes and Pylades, became proverbial. Pirithous married Hippodamia, the daughter of Adrastus, king of Argos; and, at his nuptials (see Centaurs), Theseus had full scope for

the exercise of the valour and intrepidity which had rendered him such an object of admiration to his friend. The subsequent death of Hippodamia, as well as that of Phædra (see Phædra), whom Theseus had married after the death of Hippolyta, left the two friends so disconsolate, that they determined never again to contract marriage with any but a goddess, or one of the daughters of the gods.

*Helen.]* With a view to a union of this description, they set off upon their expedition to Sparta, in order to secure Helen (see Helen) as one of their wives. She fell to the lot of Theseus, who, after having, on account of her extreme youth, placed her under the care of his mother Æthra, proceeded with Pirithous into Epirus, there to assist him in carrying off Core, or Proserpino, the daughter of Aidoneus, king of the Molossians, the name of whose queen was Ceres, and that of his dog, Cerberus: Aidoneus punished this violence by sacrificing Pirithous to the fury and voracity of the animal, and by imprisoning Theseus, who was subsequently liberated by the intercession of Hercules, when accidentally visiting the court of that monarch.

On the return of Theseus to Athens, he found his subjects had revolted against him; and he was so indignant at their conduct, that, according to some, he retired to Scyros, under the hope of there ending his life in peace. This hope, however, proved fallacious, as Lycomedes, the king of the island, either from jealousy or bribery, treacherously ordered him to be thrown from a rock, to which he had enticed him under pretext of showing him the country.

*Descent of Theseus into the infernal regions.]* The descent of Theseus and Pirithous into the infernal regions, is a favourite subject, though variously represented by poets and historians, and is supposed to have originated in the identity of the names of the wife, daughter, and favourite animal of Aidoneus, with those of the sovereign of the shades below. Plutarch considers that by Proserpino is meant the moon, and that Core merely signifies young woman or daughter. The fable relative to the descent states, that the two heroes, being oppressed at their entrance into the infernal regions by the length of the journey which they had performed, seated themselves upon a stone, to which they remained fixed without the power of moving, until relieved from their confinement by the interposition of Hercules with Pluto. It is to this fable that Virgil alludes (*Æn.* vi. 814. and 840.)

*Age of Theseus.]* The age of Theseus, as represented by Plutarch, and considered to correspond precisely with the brazen age of Hesiod, is also compared with that of the knights-errant, in after times, of the Gothic kingdoms. Theseus is, by some, classed among the Argonauts, and is sometimes called *Æolides*, from his father *Ægeus*, and *CECROPIDES*, from *Cecrops*, the first king of Athens.

350.] POLYPHEMUS. A friend of Nestor. One of the princes of the Lapithæ.

355.—*Mountain boar.]* Calydonian boar. (See CENEUS.)

357.] CENTAURS. A people of Thessaly, represented as half man and half horse. Their origin and the fiction respecting them are variously accounted for; some ascribing their birth to Centaurus (son of Apollo) and Stilbia, daughter of the Peneus, and others to Ixion and The Cloud: mythologists imagine their name to have been derived from two Greek words, signifying to *spur* or *goad*, and *bull*. The name Centaur, moreover, is applied to some of the Arkite tribes. Palephatus relates that, in the reign of Ixion, a king of Thessaly, a herd of bulls having become wild, ravaged the neighbourhood of Mount Pelion; that some young men, who were skilled in horsemanship, succeeded in delivering the country from these animals; and that this novel appearance of men on horseback gave rise to the fabled animal of Centaur. Among the most known transactions imputed to them, is their battle with the Lapithæ, which has been recorded by Hesiod, and immortalised by Ovid, and by the sculpture of Phidias displayed on the metopes of the exterior frieze of the Parthenon.

*Pirithous.*] The conflict which took place at the nuptials of Pirithous, the king of the Lapithæ, with Hippodamia, the daughter of Adrastus, king of Argos, was occasioned by the resentment of Mars (see *Æn.* vii. 422.), who being the only one of the gods not invited to the feast, determined to disturb its harmony by exciting a quarrel among the guests. Eurytion, one of the Centaurs, attempted to insult the bride; and, being instantaneously put to death for his audacity by Theseus, king of Athens, the rest of the Centaurs were irritated, and the contest became general; but the valour of Theseus, Pirithous, Hercules, Nestor, Dryas, and the rest of the Lapithæ, was crowned with complete victory. After their defeat in that battle, being compelled to leave Mount Pelion, they fixed themselves on the confines of the Æthiæ, (extinct in the time of Strabo,) in the south of Thessaly, towards the borders of Epirus, on Mount Pindus. According to others, they sought refuge in Arcadia, where they established themselves on Mount Pholoe, (now Xiria,) and thence, it is said, were ultimately extirpated by Hercules. (See *Æn.* viii. 390.) They had provoked the anger of that hero by the attack which they made upon him, (while passing through their country to hunt the boar of Erymanthus,) on account of his having forcibly taken, during the hospitable entertainment afforded him by the Centaur Pholus, some wine, which was the property of the rest of the Centaurs. His preceptor Chiron, the chief of the Centaurs (see Chiron), was wounded by him during the conflict with a poisoned arrow, and the torture he suffered was so excessive, that he prevailed upon Jupiter to exchange his immortality for death. Among the Centaurs are enumerated, Abas, Amphimedon, Amycus, Aphidas, Arius, Arneus, Astyle, Caumas, Charaxus, Chthonius, Clanis, Clytus, Cometes, Corynthus, Cromis, Cyllarus, Cymelus, Demoleon, Dictys, Dorylas, Dryas, Eurytus, Gryneus, Helimus, Helops, Hiphinous, Hippason, Hyle, Imbrius, Isoples, Latreus, Lycetus, Lycides, Lycus, Medon, Melneus, Meneleus, Mermeros, Monychus, Nedymanus, Oditus, Œclus, Orneus, Petreus, Phareus, Pheocomes, Pholus, Pisenor, Rhæcus, Rhipheus, Stiphilus, and Thooinus.

“The most inquisitive and judicious of the ancient antiquarians appear to have been at a loss what to think of the Centaurs. Hesiod and Homer never speak of them as a savage race, and seem to have known nothing of their equine form, which, if not an Egyptian invention, has been found out by the ingenuity of later ages. The scholiast on Homer indeed says, that where Nestor, in the first book of the *Iliad*, speaks of mountain-beasts destroyed by Theseus, he means the Centaurs; but this interpretation seems violently far-fetched, and as unwarranted as unnecessary, while the meaning of the words in their common acceptation is obvious, and perfectly consonant to every account of the state of things in that age. Nor does the scholiast seem better founded in supposing that the Centaurs are intended, in the second book of the *Iliad*, under the description of hairy wild beasts of Mount Pelion. In the *Odyssey*, we find the Centaur Eurytion, whose very name imports a respectable character, mentioned with an honourable epithet, not likely to be given to one of a tribe fit to be described by the gross appellation of mountain-beasts and hairy savages. He behaved ill: but it was in great company; and it is expressly mentioned as an extraordinary circumstance, the consequence of accidental drunkenness. The story indeed seems to be intended by the poet, as an instance that persons of highest rank and most respectable character, if they yield to intemperance, reduce themselves, for the time, to a level with the lowest and most profligate, and are liable to suffer accordingly. Pindar, in his 3d, 4th, and 9th Pythian Odes, and 3d Nemean, describes the Centaur Chiron as a most paradoxical being, which yet, in the fourth Pythian, he has defined in two words, a godlike wild beast. But even in Xenophon's time, it should seem, the term Centaur did not of itself discriminate the imaginary animal half man and half horse; for that author, wanting to particularise such animals, never calls them simply Centaurs, but always Hippocentaurs—Horse-centaurs.” Mitford's *History of Greece*, chap. i. sect 3.

Lucian, and other ancient authors, mention female Centaurs.

367.—*A goddess.*] Thetis.

402.] PATROCLUS. The son of Menætius, king of the Locrians, and Sthenelus, daughter of Acastus; the beloved friend of Achilles. He in his youth accidentally killed Clyteonius, the son of Amphidamas, in a moment of ungovernable fury; and being consequently compelled to fly from Opus, his father's kingdom, he found an asylum at the court of Peleus, king of Phthia, who educated him with his son Achilles, under the centaur Chiron; and thus was contracted between the two youthful heroes, the friendship which never suffered any diminution. Upon the determination of Achilles to retire from the war (see Achilles), Patroclus, impatient at the successes of the Trojans, obtained permission from his friend to lead the Thessalians to the combat. Achilles (with the exception of the spear called Pelias, from its having been formed of the wood which grew on Mount Pelion, and which no one but himself could wield) equipped him in his own armour. This stratagem entirely succeeded; and, from the consternation into which the Trojans were thrown at the presence of the supposed formidable Achilles, Patroclus was enabled to pursue them to the very walls of their city. The protecting hand, however, of their tutelary god, Apollo, prevailed, and the brave Greek became the prey of his antagonist Hector (Il. xvi. 989.) A great contest ensued respecting his body, of which Ajax and Menelaus ultimately obtained possession. The grief of Achilles, and the funeral rites performed in honour of his beloved friend, are detailed in Il. xviii. and xxiii. Patroclus was surnamed *Menætiades*, from his father; and *Actorides*, from his grandfather, Actor.

420.] HERALDS. Heralds, *præcones*, or public criers, among the ancient Greeks, were held in much esteem and veneration. They were under the protection of all the gods, for the general sanctity of their office, but more particularly under the care of Mercury, from whom they derived their powers of persuasion. In the Homeric age, each chieftain seems to have retained about his person one or more heralds, according to his presumptive rank. The heralds were employed as attendants upon ambassadors; in summoning councils, persons accused, the accusers, witnesses, &c. on public trials, and sometimes even the senate; in calling the tribes and centuries in the Comitia to give their votes, subsequently declaring the names of those who were elected; in reciting any laws that were to be passed, to the people; in advertising sales by auction; in inviting the people to the attendance of the public and funeral games; proclaiming and crowing the victors; and always giving notice of the death of any person in whose honour games were instituted; in the infliction of capital punishments; and in announcing communications between hostile armies on the field of battle: hence a loud and powerful voice was an indispensable requisite for this office. They also performed many of the holy rites at sacrifices; served as cooks, an office often performed by the greatest heroes; distributed wine at the banquets of the chiefs; and had the management of marriage feasts. In later ages, heralds were often employed as ambassadors; and hence the two terms are indiscriminately used. The Lacedæmonian heralds were descended from Talthylus (who, from having been Agamemnon's herald, was honoured with divine worship at Sparta), and carried, as insignia of their office, a staff of laurel or olive, round which were twisted two serpents (with their crests erect), as an emblem of concord. The Atheoian heralds frequently used an olive branch, covered with wool, and adorned with all sorts of fruits of the earth.

421.] TALTHYBIUS, and EURYBATES; heralds of Agamemnon.

400.—*Parent goddess.*] Thetis.

404.—*Thund'rer.*] Jupiter. " This alludes to a story which Achilles tells the ambassadors of Agamemnon (Il. ix. 532.), that he had the choice of two fates: one, less glorious at home, but blessed with a very long life; the other, full of glory at Troy, but then he was never to return. The alternative being thus proposed to him (not from Jupiter, but Thetis, who revealed the decree), he chose the latter, which he looks upon

as his due, since he gives away length of life for it ; and accordingly, when he complains to his mother of the disgrace he lies under, it is in this manner he makes a demand of honour.

" Mons. de la Motte very judiciously observes, that, but for this foreknowledge of the certainty of his death at Troy, Achilles' character could have drawn but little esteem from the reader. A hero of a vicious mind, blest only with a superiority of strength, and invulnerable into the bargain, was not very proper to excite admiration ; but Homer, by this exquisite piece of art, has made him the greatest of heroes, who is still pursuing glory in contempt of death, and even under that certainty, generously devoting himself in every action." P.

469.] OCEAN. A powerful sea deity, son of Cælus and Terra. He was husband of Tethys (the greatest of the sea deities, one of the Titanides), and father of the Oceanides. Homer (Il. xiv. 230.) considers that the gods derived their origin from Ocean and Tethys ; but the incongruities which have been introduced into the fable of Ocean, from the wish of mythologists to give to it an historical, as well as physical interpretation (some declaring Ocean to be a Titan prince, and others, the great mass of waters which bears his name), have rendered it too obscure for any satisfactory investigation. The frequent mention, by Homer (see Il. i. 555. xliii. 252, &c.), of the visits made by the gods to father Ocean, and of the hospitable and festive manner in which they were, during twelve days, entertained by him, may be accounted for from an ancient custom which existed among the people who inhabited the shores of the Atlantic Ocean, of observing, at a certain season of the year, solemn feasts, during the celebration of which, the statues of Jupiter and their other gods were carried in procession, and the greatest festivity observed. Ocean is generally represented as an old man with a flowing beard, sitting upon the waves of the sea. He is sometimes holding a spear in his hand, while ships, under sail, appear at a distance, and a sea monster stands near him ; at others, he is pouring water out of a vase, the emblem of the sea, of rivers, and of fountains. The Egyptians ascribed to the Nile what the Greeks did to Ocean ; and the latter assigned to Ocean the epithet BATHYNIDES.

Fables.] The representing Ocean as the Father of Rivers, belongs to that class of Greek fables which is termed physical. Fables (generally speaking) have either an historical, a physical, or an allegorically moral signification. To those of an *historical* nature may be referred, such as treat of the actions of Hercules, of Jason, &c. : to those of a *physical*, such as describe the phenomena of nature, as, Ocean being the father of all rivers and streams ; the Air being the husband of the Moon, and father of the Dew, &c. : and to those of the *allegorically moral* class, such as render animals, and the judicial transformations of individuals, the medium through which instruction was communicated to mankind. Of the latter description, the fable of Narcissus may be adduced as furnishing an example at once of the folly and punishment of vanity and excessive personal admiration. The fables contained in the *Metamorphoses* of Ovid, of Hyginus, &c. are supposed to have had some foundation in facts, and their embellishment to have been the natural consequences of the figurative and metaphorical style of writing then prevalent. Among the transformations most familiar to us, mythologists have, for instance, attempted to account for that of Lycæon into a wolf, from the well-known cruelty of his disposition ; for that of Ceyx and Alcyon into halcyons, from their domestic happiness ; for that of persons into fountains or rocks, from the violence of grief, or any acute suffering, &c. &c. They also interpret the fable which ascribes the elevation of the walls of Thebes to the sound of the lyre of Amphion, as illustrative of the eloquence and persuasive power by which he was enabled to induce a barbarous people to abandon their rude and savage life, and to build a town for the purposes of social intercourse. The fable which is descriptive of the power possessed by Orpheus, of charming tigers and lions, and of ren-

dering trees and rocks alive to the fascination of sound, is supposed to be confirmatory of the extraordinary effect of music, &c. The Greeks entertained but a very confused idea of the history of their religion; for although they could not be ignorant that the gods and their worship had been introduced among them by Egyptian and Phœnician colonies, their vanity induced them to adopt the false statements of their poets, who, either from ignorance, or from servility towards the reigning princes of Greece, had led them to suppose that *they* were the most ancient of all people, and that the gods were to be deduced from a Grecian, a Thracian, or a Phrygian origin. It is, however, affirmed by Herodotus, that Egypt and Phœnicia (see Egypt and Phœnicia) were indisputably the nursery, as well of the different theogonies, as of the idolatry of the ancients; and this opinion is confirmed by the comparisons which have since been drawn between the theogonies in question, and the fragments of the works of Sanchoniathon, preserved by Eusebius. This Phœnician author, who was a priest of Berytus, and is supposed to have lived prior to the Trojan war, conceived that the whole system of religious rites and observances adopted by the Greeks, was introduced among them from Phœnicia, by the Titans, a Phœnician colony, supposed to have settled in Crete about the time of Moses, and to have passed thence into Greece. The facility with which names occurring in the fabulous records of Greece may be deduced from a Phœnician original, strengthens this conjecture. In Mitford's History of Greece, from which the substance of the remaining observations upon the mythology of the Greeks is taken, we find, that it was the opinion of Herodotus that Homer and Hesiod principally regulated the vague notions which the Greeks had imbibed from foreigners upon religious subjects; but that the Orphic Poems, which are uncertain in their origin and date, though unquestionable as to their great antiquity, exhibit the curious fact of the very early inhabitants of Greece having maintained a religion free from many of the corruptions that were prevalent among the Egyptians, from whom they had received their first notions of religious ceremonies. Whatever has been collected by ancient authors on the subject appears to justify the presumption that the Greeks believed in the unity of the Deity, and considered polytheism to have originated in the supposition that a disastrous change had taken place in the nature of men and things, and that the government of the world had thenceforth devolved upon Jupiter and many subordinate deities. The great objects of their worship and sacrifices were, Jupiter, Neptune, Minerva, and Mars; all being originally but different names for the One God, in reference to his various powers, functions, and attributes. In thunder and lightning, they invoked Jupiter; in storms et sea, Neptune; in battle, Mars; and in councils, Minerva. Idolatry, as far as relates to the worship of idols, was, in the time of Homer, unknown to Greece; and even temples were not common, though those of Minerva at Athens, of Apollo at Delphi, and of Neptune at Ægæa, seem to have long previously existed. When, however, polytheism had been introduced, the lively imagination of the Greeks, excited by the natural beauty of their country, soon furnished those incentives to feney, in which Egypt, though more abounding in objects of wonder, was deficient. Hence, besides Juno, Vesta, Themis, whom they added to the principal divinities derived from the marshy banks of the Nile, every Grecian mountain acquired its Oreads, every wood its Dryads, every fountain its Naiads, the sea its Tritons and its Nereids, and every river its god; the variety of the seasons produced the Hours; and the Muses and the Graces were the genuine offspring of the genius of the people. Thus were divinities so multiplied before Homer's time, that nobody any longer undertook to say how many there were not. Saturn, or Time, is generally considered to have presided over the universe, and to have delegated to his three sons, Jupiter, Neptune, and Pluto, the government of heaven, the sea, and the infernal regions. From these and other children of Saturn sprang the whole race of the inferior deities, who formed the court of Jupiter on Mount Olympus, with all the other allegorical characters of the Grecian mythology.



The Greeks were considerably confirmed in the belief of the extravagant fables connected with their gods, by the intercourse which was maintained between them and their votaries, by the oracles. These oracles were considered to report the answers and decisions of the gods; they were consulted, not only upon every matter of public importance, but even in the ordinary affairs of private life; and the awe and mystery which accompanied the celebration of their religious games and festivals, tended very much to strengthen a reverence for the whole system. (See Egypt.)

478.] THEBÉ. Thebé was a town in the southern part of Troas, situated near Adramyttium, in the district which was afterwards termed the Adramyttinian. In the neighbourhood of Thebé were Chrysa, Cilla, and Lyrnessus, and the plain of Thebé. These regions were once held by the Cilicians, who, on their expulsion from that country, took possession of Pamphylia, and most probably of Cilicia. Hence Thebé is sometimes called Cilician Thebé, and Thebé of the Cilicians. Thebé was built at the foot of the Placean Mount, and was, with the other towns of that district, taken and sacked by Achilles (Il. vi. 524—543.), and its monarch, Eëtion, the father of Andromache, slain in the assault. Among the booty taken at Thebé, were, a celebrated lyre, the horse Pegasus (see Pegasus, Il. xvi. 186.), and the discus proposed as a prize in the funeral games of Patroclus. Chryseis also was captured at the same time. Thebé was sacred to Apollo.

479.] ÆTION, or EËTION, king of Thebé, in Troas, who was there killed with his seven sons by the Greeks, under the command of Achilles, during the interval between the first and tenth years of the war. He was father of Andromache.

483.—*The gen'ral.*] Agamemnon.

484.—*Priest of Phœbus.*] Chryses.

498.—*A prophet.*] Chalcas.

519.—*Warlike maid.*] Minerva.

519.—*Monarch of the main.*] Neptune.

522.—Titan.] A generic term for a person of gigantic stature. It is not used in the original in this passage.

523.] BRIAREUS. The name, according to Homer, by which the gods called one of the Titans. He is generally represented with fifty heads, and a hundred hands, and as breathing flames from his mouth. Homer describes Briareus as *defending* the cause of Jupiter (Il. i. 526—529.), in the conspiracy formed against him by Juno, Minerva, and Neptune: Virgil, on the contrary, represents him (*Æn.* x. 791—798.) under the name of *Ægeon*, and as *opposing* that god. Some mythologists affirm that, in the progress of the war which he sustained with the other Titans against Jupiter, he was crushed under Mount Etna, but was ultimately relieved from its weight; while others assert, that Neptune overcame him and precipitated him into the sea; but, after a subsequent reconciliation, admitted him into the number of the sea deities; that in this character he afforded succour to the Titans against the gods; and that he atoned for the act by the assistance which, according to Homer, he rendered to Jupiter.

The epithets CENTIMANUS, *hundred-handed*, and CENTUMGEMINUS, *hundred-times-double*, were applied to Briareus; and he was also, with the giants Cottus and Gyges, called HECATONCHIRÆ. He married Cymopolia, the daughter of Neptune.

523.] ÆGEON. The name, according to Homer, by which men called the Titan Briareus.

525.—*He.*] Neptune.

536.] AGAMEMNON. King of Mycenæ and Argos. He was brother to Menelaus (see Menelaus), and was, according to Hesiod, the son of Plisthenes, and grandson of Atreus; but Homer styles Agamemnon and Menelaus the sons of Atreus, in consequence probably of their having, from the early death of Plisthenes, been

educated by him. On the murder of Atreus (see Atreus, *Ægisthus*), and the accession of his uncle Thyestes to the vacant throne, Agamemnon fled to Sparta, where Tyndarus was then reigning. Tyndarus had married his daughter Clytemnestra to Tantalus, the son of Thyestes; but being dissatisfied with the alliance, he stipulated with Agamemnon to assist in recovering for him the crown of Mycenæ from Thyestes, provided he would carry off Clytemnestra and make her his queen. This stipulation was agreed to; and the stratagem having succeeded, Agamemnon married the daughter of Tyndarus, and was father of Orestes and of Iphigenia or Iphisanassa, Laodice or Electra, and Chrysothemis. Agamemnon was one of the most powerful princes of his time, and, on this account, was chosen commander-in-chief of the Greeks in their expedition against Troy, but was detained by contrary winds at Aulis, owing to the wrath of Diana, whom Agamemnon had offended by killing one of her favourite deer: Chalcas, the soothsayer, was consulted, and he declared that, to appease the goddess, Iphigenia, the daughter of Agamemnon, must be sacrificed. She was accordingly led to the altar, and was about to be offered up as a victim, when (contrary to the statement of Virgil (see *Æn.* ii. 162.) that she was actually immolated) she is generally said to have suddenly disappeared, and a stag to have been substituted in her place. Those who adopt the latter account, describe her as having been conveyed by Diana, in a cloud, to the country of Taurica, (now Crim Tartary,) where she became priestess of that goddess; or, to the small island of Leuce in the Black Sea, where, under the name of *Oreïlockia*, she was married to Achilles. The dispute of Agamemnon with Achilles, after the taking of Lyrnessus, respecting the captives Chryseis and Briseis; the consequent loss to the Greeks of the services of Achilles; his return to the war after the restitution of Briseis, to avenge the death of Patroclus; and his victory over Hector, form the principal subject of the *Iliad*. In the division of the captives, after the taking of Troy, Cassandra, one of the daughters of Priam, the king of that country, fell to the lot of Agamemnon. She was endued with the gift of prophecy, and warned Agamemnon not to return to Mycenæ; but, from the disregard with which her predictions were generally treated (see Cassandra), he was deaf to her admonitory voice, and was, upon his arrival in the city, assassinated with her and their two children, by his queen Clytemnestra and *Ægisthus*. Orestes, the son of Agamemnon, was saved from his father's fate by his sister Electra, who conveyed him to the court of their uncle Strophius, king of Phocia. There he formed the most intimate friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of revenging his father's death by the assassination of his mother and *Ægisthus*; the latter having, for several years, occupied the usurped throne of Mycenæ. After the murder of Clytemnestra, the Furies are said to have so agitated the mind of Orestes, as to have driven him to distraction. Orestes having consulted the oracle at Delphi, respecting the duration of his wretchedness, was enjoined (for the purpose of conveying the statue of Diana to Argos) to proceed to Taurica. In that inhospitable region it was the custom to sacrifice all strangers to the goddess. When Orestes, with his friend Pylades, who never quitted him during his misery, were brought as victims to her altar, Iphigenia, perceiving them to be Greeks, offered to spare the life of one of them, provided he would convey a letter from her to Greece. This occasioned a contest between them, which should sacrifice himself for the other; and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter: a discovery was the consequence; and Iphigenia accordingly contrived to carry off the statue of Diana, and to accompany her brother and Pylades into Greece. After the death of *Ægisthus*, Orestes reigned for many years at Mycenæ, and became the husband of Hermione (see Hermione), the daughter of Menelaus and Helen; and of Erigone, the daughter of *Ægisthus* and Clytemnestra, who had been delivered from the effects of his fury by Diana, and made priestess of one of the temples of the goddess in

Atlica, and whose son Peathilus succeeded him. The appellation *Coraces*, was applied by the Scythians to Orestes and Pylades. Agamemnon and Menelaus were sometimes called *TANTALIDES*, from *Tantalus*.

540.] **THETIS**. One of the sea deities; daughter of Nereus and Doris, wife of Peleus, and mother of Achilles (see Achilles); often confounded with her grandmother Tethys (see Tethys.) She was one of the Nereids, and was so remarkable for her beauty that she was sought in marriage by Jupiter, Neptune, and Apollo. When they, however, learnt that she was, according to an ancient oracle, to become the mother of a son who would be superior to his father, they abandoned their suit, and thus facilitated the views of Peleus, king of Thessaly. Thetis was at first little satisfied with the addresses of a mortal, after having contemplated the possibility of a union with one of the gods; but she was ultimately induced to consent to the marriage. At the celebration of her nuptials with Peleus, which were observed with great pomp on Mount Pelion, in presence of all the deities except the Goddess of Discord, arose that contention (see Juno), which was the primary cause of the Trojan war. Thetis was the mother of several children, whom she destroyed by fire in trying whether they were immortal; Achilles alone escaping the same fate (see Achilles), by the interference of his father. Thetis, being aware of the danger that awaited Achilles at the siege of Troy, endeavoured to prevent his joining the Grecian forces on that expedition by disguising him in female attire, at the court of Lycomedes, king of Scyros. When this stratagem failed, she frequently visited him while he was encamped before the walls of Troy; and, at her entreaty, Jupiter punished the Greeks for the insults offered by Agamemnon to her son. After the death of Patroclus, the goddess rose from the sea, attended by the Nereids, to comfort him under his sorrows (Il. xviii. 41—176.) She then, having dismissed her train of nymphs, proceeded to the palace of Vulcan (Il. xviii. 431—712.), for the purpose of soliciting the god to fabricate for Achilles a suit of impenetrable armour, preparatory to his reappearing in the field to revenge the death of his friend; and when, at length, her son was slain, she again left the deep (Od. xxiv. 73—116.), and having collected his ashes, which she mingled in a golden urn with those of Patroclus, she erected a monument to him, and instituted games in his honour. Thetis had several temples in various cities of Greece; but she was particularly worshipped at Sparta.

The poets have celebrated the robe which Thetis is said to have received from Peleus on her marriage. Mr. Bryant (who considers the Greek term *pharos* (robe) to imply metaphorically towers, or temples, upon the walls of which were described either celestial appearances, the course of rivers, or notable achievements), represents it as alluding to an historical picture preserved in some tower, which referred to matters of great antiquity, and, among others, to the apotheosis of Ariadne.

Among the epithets applied by Homer to Thetis, are :—

*Parent-goddess*, Il. i. 460.

*Goddess-mother*, ib. 470.

*Daughter of the sea*, ib. 645.

*Silver-footed dame*, ib. 696.

*Silver-footed queen*, ib. 719.

*Cerulean Thetis*, xviii. 163.

*Azure goddess*, ib. 448.

*Wat'ry queen*, ib. 452.

557.] **ÆTHIOPIA**, more anciently *Ætheria* and *Atlantia*. The term *Ethiopians* designated the most distant inhabitants on the verge of earth (see Il. xxiii. 255.) In a more specific sense Ethiopia was an extensive country of Africa, at the south of Egypt, divided into east and west by the ancients, the former division lying near Meroë, and the latter near the M'auri. It is said that the Ethiopians were among the first who wor-

shipped the gods. They divided their gods into two classes; the one was composed of the heroes, whom they deified after death; the other, of those divinities whom they derived from their neighbours the Egyptians: like them, they adored the moon, under the name of Isis, and all nature, under that of Pan. They also held the sun in great veneration; but under the appellation of Assabinus, and not of Osiris. Among the Africans, Jupiter represented heaven, as well as sun, and was, as that divinity, styled by the Greeks and Romans, *Æthiopian Jupiter*.

"The Ethiopians, says Diodorus, are said to be the inventors of pomps, sacrifices, solemn meetings, and other honours paid to the gods. From hence arose their character of piety, which is here celebrated by Homer. Among these, there was an annual feast at Diospolis, which Eustathius mentions, wherein they carried about the statues of Jupiter and the other gods, for twelve days, according to their number: to which, if we add the ancient custom of setting meat before statues, it will appear a rite from which this fable might easily arise. But it would be a great mistake to imagine, from this place, that Homer represents the gods as eating and drinking upon earth: a gross notion, he was never guilty of, as appears from the fifth book, v. 425." P. (See Ocean, and notes to Od. i. 30. xiii. 134.)

600.] "If we consider this passage, it is not made to shine in poetry: all that can be done is to give it numbers, and endeavour to set the particulars in a distinct view. But, if we take it in another light, and as a piece of learning, it is valuable for being the most exact account of the ancient sacrifices any where left us. There is, first, the purification, by washing of hands: secondly, the offering up of prayers: thirdly, the *mola*, or barley-cake, thrown upon the victim: fourthly, the manner of killing it with the head turned upwards to the celestial gods (as they turned it downwards when they offered to the infernals): fifthly, their selecting the thighs and fat for their gods as the best of the sacrifice, and the disposing about them pieces cut from every part for a representation of the whole (hence *the thighs* are frequently used in Homer and the Greek poets for the whole victim): sixthly, the libation of wine: seventhly, consuming the thighs in the fire of the altar: eighthly, the sacrificers dressing and feasting on the rest with joy and hymns to the gods." P.

618.—*Banquet.*] Feasts and their attendant ceremonies seem to have ever formed a distinguished feature in the religious worship of almost all nations. The custom appears to have been introduced from Egypt or Phœnicia into Greece, where it perhaps originally served as the means of cementing bonds of union between the various independent states into which that country was divided. They were therefore, at first, celebrated in national assemblies, convened for the purpose of solemnising games in honour of the gods, such as the Olympic, the Pythian, the Isthmian, and the Nemean. In process of time, however, these festivals were multiplied till almost every city had distinct feasts instituted with peculiar ceremonies to its divinities and heroes, or to commemorate any remarkable event; and thus they, in some measure, supplied the want of written history in those early periods by preserving the memory of past occurrences. These solemnities generally lasted several days, which were appropriated to sacrifices, banqueting, games, and *feriæ* or days of rest; during their continuance the people expressed their joy by singing hymns, accompanied by music and dancing, in honour of their gods. The Romans had not only stated festivals instituted to their deities and heroes, but also moveable feasts, and those which were only occasionally celebrated, or which owed their origin to particular circumstances; as, to return thanks to the gods for some signal benefit received; to implore their assistance; to deprecate their wrath, &c. In time of extreme public danger or distress, they endeavoured to propitiate the favour of heaven by the *lectisternium*, which was a banquet provided, and served up in their temples for all the gods, but particularly for Jupiter, their statues being placed (according to the custom of the ancients) in a reclining posture on marble couches round the table. The office of providing the

entertainment was entrusted at first to the Sibylline *daumviri*, and afterwards to priests called *epulones*.

The Romans had also numerous *feriæ*, or days set apart for rejoicing, on which they rested from their ordinary labour. These were either *private feriæ*, when a single family commemorated some domestic occurrence; or *public feriæ*, occasionally appointed by the authority of the magistrates, on account of some national events; or recurring at stated seasons of the year: as, the *æstivales*, or summer *feriæ*; the *messis feriæ*, held at the harvest; the *vindemialis*, from the 20th August to the 15th October, during the vintage; the *quirinalis*, or *stultorum feriæ*, celebrated in the month of February; the *victoriæ feriæ*, in August; the *compitalitiæ*, the *feriæ* held in cross-ways; the *indictiæ*, those ordered by the magistrates; the *feriæ* in honour of Vulcan, on the 22d May; and the *anniversaria*, observed on anniversaries. The *feriæ Latinæ* were instituted by Tarquin on the occasion of a peace concluded with the Latins; they lasted four days, during which a bull was sacrificed to Jupiter on Mount Alba. During the *feriæ undinæ*, which occurred every ninth day, the Romans were accustomed to hold their fairs, at which the inhabitants of neighbouring cities assembled, for the purpose of exposing their merchandise for sale.

619.—*Pæan*.] Hymns in honour of Apollo; *pæan* is also put for a joyful song in praise of any other god. (See *Æn.* x. 1040.)

641.—*Olympian*.] From Olympus.

645.—*Daughter of the sea*.] Thetis.

660.—*Achaian race*.] The Greeks; *Achæi* being one of Homer's names for them.

676.—*Haughty partner of my sway*.] Juno.

683.—*He spoke; and awful bends*.] "This description of the majesty of Jupiter has something exceedingly grand and venerable. Macrobius reports, that Phidias, having made his Olympian Jupiter, which passed for one of the greatest miracles of art, was asked from what pattern he framed so divine a figure, and answered, it was from that archetype which he found in these lines of Homer." P. (See corresponding passage, *Æn.* x. 171.)

696.—*Silver-footed dame*.] Thetis.

714.—*Saturnius*.] This epithet is applied equally to Jupiter, Pluto, and Neptune, from their being the sons of Saturn.

723.—*Her fierce, inexorable son*.] Achilles.

738.] VULCAN. According to Cicero, there were several persons of this name; but the god who presided over fire, who was the patron of all artificers in metal, and to whom the actions of the others are attributed, is stated to have been either the son of Jupiter and Juno, or to have originated from Juno alone, as Minerva had from Jupiter. The Egyptians considered him as the chief of the gods, the same as the Sun, equivalent to Orus or Osiris. (See Egypt.) Sir Isaac Newton, upon the authority of Clemens of Alexandria, Apollodorus, and Pindar, identifies Vulcan with Thoas, king of the island of Lemnos, who, according to the same authorities, was the husband of Venus, the reputed mother of *Æneas*. Upon this the Greeks founded the fable, now more universally received, that Vulcan was precipitated (his deformity being thus accounted for) from Olympus by Jupiter, for having attempted to disengage his mother from the golden chain by which he had suspended her (see Juno); that he fell upon the island of Lemnos; that he there erected for himself a palace, and constructed forges for the manufacture of metalline bodies; that he was subsequently restored to the favour of Jupiter, and became the husband of Venus. This same fiction, supported by Homer, comprehends the further popular opinions, that the Cyclops of Sicily (*Æn.* viii. 551. &c.) were his artificers, and that, with them he fabricated the thunderbolts of Jupiter, and many other stupendous works.

His forges were supposed to be under Etna, under the Vulcanic, or Lipari islands, and under all volcanic mountains. The Greeks ascribed to him every rare work of art, in the fabulous ages of their history: among these the most renowned are, the palace of the sun, described by Ovid; the arms of Achilles (Il. xviii. 537.); those of Æneas (Æn. viii. 821. &c.); the necklace of Hermione (Æn. i. 922.); the golden crown of Ariadne (see Ariadne); the sceptre of Agamemnon (Il. ii. 129—136.); the shield of Nestor (Il. viii. 235.); and the mansions of the gods on Mount Olympus (Il. i. 689.) His own palace in heaven was described to be of brass, bespangled with stars (see Il. xviii. 432—460.) Pausanias maintained that Juno banished Vulcan from heaven: that the latter, in revenge for his wrongs, constructed a golden chair, with a secret spring, which, when his mother placed herself in it, enclosed her as in a trap, and that she was liberated by the contrivances of Bacchus, who induced Vulcan, under a fit of intoxication, to remove her from her painful situation. Homer is either not consistent with himself, in his accounts relative to the fall of Vulcan; or relates some more ancient fable respecting it. In this passage, he refers the act to Jupiter, while in Il. xviii. 463—472, he represents the infant Vulcan as odious to his mother Juno from his personal deformity, and as being consequently precipitated by that goddess into the ocean, where he was sheltered in a cave beneath the sea, by the kindness of Thetis and Eurynome, for the space of nine years, during which retirement, he was occupied in lighter labours, such as forming clasps, bracelets, pendants, and other ornaments of female dress. This latter account of Vulcan's fall seems consonant with the popular notion, that the gods, when exiled awhile from Olympus, were wont to seek refuge in the ocean (see Il. xiv. 229—236.), which was indefinitely considered as the extreme verge of creation. Although the Greek poet describes Vulcan as the husband of Venus in the eighth book of the *Odyssey*, he represents Chiris (a goddess among the Greeks considered to be distinct from Venus) to be his wife, in the visit made to the "Vulcanian dome" by Thetis (Il. xviii. 449.) Among the wives of Vulcan, the following are enumerated: viz. Cabira (mother of the Cabiri and of Camillus); Maia, daughter of Fannus; the Grace Aglaia (mother of Morgio, Brotheus, Acus, Æthiops, and Ardalus); and he was also father of the Argonaut Palemonius, and of Philoctes.

Vulcan was held in particular veneration in Egypt and at Rome; the magnificent temple dedicated to his honour at Memphis being among the most celebrated works of antiquity. Among animals, the lion and the dog were sacred to him; but calves and boars were the only victims offered on his altars. Vulcan is generally represented with a neglected beard and hair, in a slovenly garb, with a round and pointed cap, holding in his right hand a hammer, and in his left pincers. He was tutelary deity of the month September. Among his names, which were not numerous, the following are the most remarkable:—

ÆTNEUS, from his forges under Mount *Etna*.

ALORUS, his name in Chaldæa.

AMPHIOUEIS, Gr. being, according to Hesiod, *lame in both feet*.

CHALAIPODA, Gr. *lame-footed*.

CHRYSOR, one of his names among the Phœnicians.

CLYTOTECHNES, Gr. *renowned artificer*.

CYLOPODES, Gr. *lame-footed*.

DIAMICHUS, one of his names among the Phœnicians.

EPHÆSTUS, or HEPHÆSTUS, his general name among the Greeks.

FLAMMIPOTENS, Lat. *powerful over fire*.

IGNIGENA, Lat. *fire-born*.

IGNIPOTENS, Lat. *god of fire*.

JUNONIGENA, from his mother *Juno*.

KULLOPODION, *Gr. lame-footed*.

LEMNIUS, from the island *Lemnos*.

LIPARÆUS, his name in the *Lipari* islands.

MULCIBER, *Lat.* expressive of his occupation of *tempering* iron: his name among the *Latins*.

OPAS, one of his names among the *Egyptians*.

PAMPHANES, *Gr. all-bright*.

PANDAMATOR, *Gr. subduing all* (metals).

PUTHAS, his name at *Memphis*.

TARDIPES, *Lat. slow-footed*.

Among the epithets applied by *Homer* and *Virgil* to *Vulcan*, are:—

*Architect divine*, *Il. i.* 741.

*God of fire*, *v.* 31.

*Lame architect*, *xviii.* 435.

*Sovereign of the fire*, *ib.* 486.

*Artist god*, *ib.* 536.

*Power ignipotent*, *xii.* 398.

*Forging power*, *Æn. viii.* 559.

*Lemnian god*, *ib.* 597.

*Heavenly smith*, *ib.* 831.

[See farther remarks upon this deity under article *Egypt*.]

739.—*His mother.*] *Juno*.

741.—*Architect divine.*] *Vulcan*.

753.—*Nectar.*] The drink of the gods.

760.] (See *Coan* shore, *Il. xiv.* 288.) “They who search another vein of allegory for hidden knowledge in natural philosophy, have considered *Jupiter* and *Juno* as *heaven* and the *air*, whose alliance is interrupted when the *air* is troubled above, but restored again when it is cleared by heat, or *Vulcan* the god of heat. Him they call a divine artificer, from the activity or general use of fire in working. They suppose him to be born in heaven, where philosophers say that element has its proper place; and is thence derived to the earth, which is signified by the fall of *Vulcan*; that he fell in *Lemnos*, because that island abounds with subterranean fires; and that he contracted a lameness or imperfection by the fall; the fire not being so pure and active below, but mixed and terrestrial.” *Eustathius*. *P.* (See corresponding passages in *Milton*, book i. 44. and 739.)

765.] *SINTHIANS*, *SINTII*, or *SINTÆ*. The *Sinthians*, called also *Sapæi*, or *Saphæi*, were the more ancient inhabitants of *Lemnos*, and were of *Thracian* origin. *Homer* (*Od. viii.* 336.) represents them as rude and barbarous.

767.—*White-arm'd queen.*] *Juno*.

773.—*Feast ambrosial.*] The word *ambrosia* is derived from a Greek word signifying *immortal*, and is represented as being the food of the gods. The true acceptation both of *ambrosia* and *nectar* is, however, very doubtful: the poets describe them indiscriminately as the food and beverage of the gods. They possessed the properties of causing a state of the most exquisite enjoyment; of granting or preserving youth; of securing the happiness of mortal life; and of procuring immortality. *Ambrosia* had the power, moreover, of healing wounds (*Æn. xii.* 616.), and of saving bodies from putrefaction (*Il. xvi.* 829.) *Ambrosia* is often spoken of as a species of unguent, so odoriferous, that the gods are generally represented as perfuming themselves with it; and hence the diffusion of this delicious odour was an undoubted proof that some divine being was at hand (*Æn. i.* 559.) From this latter circumstance, *ambrosial* may often denote, *fragrant sweet-smelling*. The word is frequently used for *divine*, *celestial*.

*Cl. Man.*

774.] MUSES. Mythologists are neither agreed upon the origin, the names, or the number of the Muses. Cicero enumerates four; THELXIOPE, MNEME, AEDA, and MELETE, daughters of Jupiter, the son of Heaven; in another place, nine, the daughters of Jupiter and Mnemosyne; and again, nine, the daughters of Pierus and Antiopa. Pausanias acknowledges three; MELETE (Meditation), MNEME (Memory), and AEDA (Song). Varro also admits but of three. Diodorus states that, in the company of musicians and dancers kept by Osiris, there were nine young girls, who were instructed in all the arts which had any relation to music; (whence their appellation *Muses*;) and that they were under one of his generals, named Apollo, whose surname, Musagetes, may be thus accounted for. It is, however, the more received opinion, according to Hesiod, that they were the daughters of Jupiter and Mnemosyne, and that they were nine in number; their names and the arts and sciences over which they presided being the following:—

CLIO, History; EUTERPE, Music; THALIA, Comedy; MELPOMENE, Tragedy; TERPSICHORE, Dancing; ERATO, Lyric Poetry; POLYHYNIA, Singing and Rhetoric; CALLIOPE, Eloquence and Heroic Poetry; URANIA, Astronomy.

CLIO, whose name is derived from a Greek word signifying *glory* or *fame*, is represented with a guitar, a lute, or a trumpet in one hand, and a quill, or book, in the other.

EUTERPE, from a word signifying *delighting*, is crowned with flowers; is playing on the flute; and is surrounded by instruments of music: the invention of tragedy is sometimes attributed to her, but more generally to Melpomene.

THALIA, from a word signifying *happy* or *flourishing*, is represented with a mask in her right hand, leaning against a column.

MELPOMENE, from a word signifying *singing*, is represented with a dagger in one hand, and a sceptre and crowns in the other. Sometimes she holds a lyre.

TERPSICHORE, from a word signifying *entertaining by the dance*, is represented with a musical instrument in her hand. Some ascribe to this muse the birth of the Sirens, of Rhesus, the son of Strymon, and of Biston, the son of Mars.

ERATO, from a word signifying *amiable*, is represented with a lyre in her right hand, and a lute in her left, Cupid being sometimes placed near her, holding a torch.

POLYHYNIA, from a word signifying *multiplicity of songs*, is represented veiled, with either a sceptre or lyre in her left hand, and her right hand raised, as if ready to harangue.

CALLIOPE, from a word expressive of the *sweetness* of her voice, is represented with a trumpet in her right hand, and books in her left. This muse, who is supposed by some to have been the mother of the Corybantes, and of the Sirens, excited the rancour of Venus by taking the part of Proserpine in the contest respecting Adonis. (See Adonia.)

URANIA, from a word signifying *celestial*, is represented with an azure-coloured robe, crowned with stars, holding a globe in her hand, and being surrounded by mathematical instruments.

Apollo was the patron and frequent attendant of the Muses, whose principal residence was upon Pindus, Helicon, and Parnassus, the horse Pegasus grazing generally in their neighbourhood. These, with all fountains (especially Hippocrene, or Caballinus, Castalia, Pyrene, and Aganippe), the river Permessus, the palm, and the laurel tree, were sacred to them. Some of the ancients considered them to be warlike goddesses, and even confounded them with the Bacchantes. They had several altars in Greece, (particularly at Athens,) in Macedonia, and at Rome; and their temples were common also to the Graces. Poets never entered upon the theme of their inspiration without invoking the Muses who presided over verse. They were represented as young and beautiful; sometimes dancing in a group, accompanied by Apollo, and sometimes in yellow robes, with wings and crowns; their attributes depending upon the particular art over which they presided.



The challenge of skill in music proposed to them by the Pierides, the daughters of Pierus, a Thracian, is not mentioned in any poet prior to Ovid. They were changed into magpies by Apollo for the volubility with which they expressed their mortification at the decision of the nymphs of the country in favour of the Muses. (See story of Pierides, Ovid's Met. b. v.)

Among the various appellations under which the Muses are known, are the following :—

*AEDE*, Gr. *singing*.

*AGANIPPEDES*, from the fountain *Aganippe*, in Boeotia.

*AONIDES*, from *Aonia*, the ancient name of Boeotia.

*ARDALIDES*, from *Ardalus* (son of Vulcan and Aglaia), the inventor of the flute.

*CAMENÆ*, Lat. a *song*, a *muse*, a *verse*.

*CASTALIDES*, from *Castalia*, a fountain of Parnassus.

*CITHÆRIDES*, from Mount *Cithæron*, in Boeotia. (See *Tisiphone*.)

*FONTIGNÆ*, Lat. an epithet equally applied to the Muses and Nymphs.

*HELICONIADES*, from their residing on Mount *Helicon*.

*HIPPOCRENIDES*, from the fountain *Hippocrene*, in Boeotia.

*HYANTIDES*, from their residence in Boeotia; the *Hyantes* were an aboriginal people of that country.

*ILISSIADES*, from *Ilissus*, a river of Attica, near which was a temple sacred to them.

*LIBETHRIDES*, from the fountain *Libethra*, in Thessaly; or from Mount *Libethrus*, in Thracæ.

*MÆONIDES*, from *Mœnia*, one of the seven places which claimed the honour of giving birth to Homer.

*MNEMONIDES*, Gr. from their mother *Mnemosyne*.

*PARNASSIDES*, from Mount *Parnassus*, in Phocis.

*PEGASIDES*, from the horse *Pegasus*.

*PERMESSIDES*, from their frequenting the banks of the *Permessus*, a river flowing from Mount Helicon.

*PIERIDES*, from *Pierus*, a mountain of Thessaly; or from *Picria*, a tract of country in Thessaly. (See *Pieria*, II. ii. 928.)

*PIMPLEADES*, from the mountain *Pimpla*, *Pimpleius*, or *Pimplæus*, said by some geographers to be joined to Mount Helicon.

*SICELIDES*, an epithet given by Virgil to the Muses, from their having inspired Theocritus, a native of Sicily, whom the Roman poet has closely imitated in his pastorals.

*THESPIADES*, from *Thespiæ*, a town of Boeotia.

# I L I A D.

## BOOK II.

1.] This passage is imitated *Æn.* iv. 757.

9.—*Dream.*] In this passage Homer personifies dreams, which he ascribes to Jove, as the author of all things; Euripides to Earth: "Hail, reverend Earth, from whose prolific womb sable-winged Dreams derive their birth." Others, to Hecate, and to the Moon, goddess of the night, who were often confounded. Virgil assigns to Dreams (*Æn.* vi. 397.) a place at the entrance of the infernal regions; Ovid represents the various descriptions of dreams, as being occasioned by Morpheus, Phobetor, and Phantasia, the children of the god Somnus (see Somnus). Morpheus assumed the voice, appearance, gestures, manners, &c. of mankind; Phobetor, the form of serpents and wild beasts; and Phantasia, that of rocks, rivers, and inanimate things; Morpheus being represented as a sleeping child with wings, holding a vase in one hand, and poppies in the other. A dream was sometimes personified by the figure of a man, dressed in a white garment, thrown over a black one, with a horn in his hand, in allusion to the gates of ivory and horn through which (see *Od.* xix. 656. and *Æn.* vi. 1235—1238.) dreams were supposed to issue.

BRIZO was worshipped at Delos as the goddess of dreams.

57.—*Mossy sceptre.*] (See Thyestes.)

58.—*Immortal.*] Firm, durable.

61.—*The king.*] Agamemnon.

65.—*Pylian prince.*] Nestor.

100.] PYLOS, or PYLUS. Pylos is sometimes spoken of as a *town*, and sometimes a *district*, which was part of Elis, called Triphylia, and comprised those cities, which, in later times, were assigned partly to Messenia, partly to Elis. Hence has arisen a great diversity of opinions relative to the names and situation of the cities mentioned by Homer. What was subsequently termed Messenia, after the return of the Heraclidæ, was occupied, in the time of the Trojan war, by Agamemnon, Menelaus, and Nestor. There was, however, a tract or village called *Messene*, in which (*Od.* xxi. 19.) Orsilochus reigned. The district of Pylos was originally inhabited by the Caucones. The Æolians subsequently settled in the same country under Perieres, who was succeeded in his authority by the family of Aphareus, and then by Neleus, the father of Nestor. The Pylos, which was the seat of Nestor's government, Strabo places in Triphylia, while other writers refer it to Messenia, and consider it to have been founded by Neleus. The opinion of Strabo seems confirmed by Homer (*Il.* xi. 825, &c.) The Pylos, situated on the river *Geron*, seems most entitled to the honour of being the birth-place of Nestor, who is styled in Homer, *Gerenian* (see *Il.* viii. 183.)

109. This passage is imitated *Æn.* i. 598.

121.—*Fame.*] *Fama*; the messenger of Jove. She was held in particular veneration by the Athenians and Romans, and was represented either with wings at her back, and a trumpet in her hand; or, with a double trumpet, to denote that she propagated falsehood as well as truth. Virgil has given a lively description of this divinity (*Æn.* iv. 252—273.)

127—136.] Homer differs from the tragedians and others, in stating the race of Aga-

memnon and Atreus. In Homer, Pelops is the founder of the family and of the kingdom which he left to Atreus; Atreus to Thyestes; and Thyestes to Agamemnon. It is remarkable that Homer (*Od.* iii. 234, &c.) makes mention of Ægisthos, son of Thyestes, still alive, when Agamemnon returned from Troy, and slain by Orestes in avenging his father's death. It appears, therefore, that Thyestes was not so much king as regent, until his nephew Agamemnon came of age.

130.] HERMES. Mercury. (See Mercury.)

131.] PELOPS. A celebrated prince, son of Tantalus, king of Lydia, and of Euryanassa, otherwise called Euprytone, Eurystemista, Dione, and Anthemosia. The fable relative to the murder and resuscitation of Pelops, is thus given by Ovid:—The gods visited Phrygia, and were entertained by Tantalus, who, in order to make trial of their divinity, barbarously served up, indiscriminately with the flesh of animals, the limbs of his son. They all, with the exception of Ceres, who devoured one of the shoulders of Pelops, discovered the brutality. Jupiter restored the prince to life; substituted an ivory shoulder for the one he had lost; and precipitated Tantalus into hell (see *Od.* xi. 719—732.) According to the more usual accounts, the kingdom of Lydia was invaded by Tros, king of Troy, in consequence of the supposed seizure of his son Ganymedes by Tantalus (see Ganymedes), and a war of such inveteracy prosecuted between the two monarchs, as to oblige Tantalus to fly, with his son Pelops, from Lydia, into Greece. Those who adopt the fable that Tantalus murdered his son and received from Jupiter the due reward of his crime, describe Pelops as being alone subjected to the persecution of Tros, and as having taken refuge in the court of Enomaus, king of Pisa (son of Mars and Harpiina, a daughter of Asopus), where, at the moment of his arrival, the marriage of Hippodamia, the daughter of that monarch, was the great subject of interest. This princess was so celebrated for her beauty, that her hand became a universal object of rivalry among the neighbouring princes. Enomaus had been informed by an oracle that he should perish by his son-in-law; he therefore, in full reliance upon his unparalleled skill in the chariot race, proposed such a contest for determining the pretensions of the rivals; stipulating that he alone should marry Hippodamia who could overcome him in the contest, and that they who should unsuccessfully enter the lists against him should agree to forfeit their lives. The conditions were accepted; several fell victims to their ambition; but Enomaus was, at length, owing to the perfidy of his charioteer, Myrtilus, overpowered by Pelops, who had been of the number of candidates, and who thus became possessor of the prize, and of the kingdom to which the princess, by the death of her father, was entitled. He then proceeded to extend his conquests over the neighbouring countries, and gave to the peninsula (now the Morea) the name of Peloponnesus. The manner of the death of Pelops is not mentioned; but he is generally acknowledged to have been worshipped (particularly at Olympia) as a god. Some even ascribe to him the original institution of the Olympic games. The children of Pelops and Hippodamia were, Pitheus, Truzeo, Atreus, and Thyestes. (See story of Pelops, Ovid's *Met.* b. vi.)

134.] THYESTES. Son of Pelops and Hippodamia (see Atreus), and father of Ægisthus (see Ægisthus), king of Argos. He is mentioned in the *Iliad*, as having received, in due succession, the golden sceptre (or spear, line 129.) of Agamemnon, which is here celebrated both for the antiquity of its origin, as the present of Jove, and from its being an heir-loom to the family of Pelops. The sceptre was supposed to have remained, even in later times, among the people of Charonea in Boeotia, who regarded it with divine honours. It is said to have been conveyed into Phocis by Electra, the daughter of Agamemnon. (See Mitford, ch. i. sect. 2. note 19.)

136.] ARGOS. Here used for the empire of Agamemnon. (See II. i. 45.)

139.] MARS. The God of War and all athletic exercises. The ancients enominate several deities of this name; viz. Belus, the Mars of Babylon; Odin, the Mars of Thrace;

Ares, the Mars of Greece; Amulius, the father of Remus and Romulus, the Mars of the Latins; Hesus, the Mars of the Gauls; Orion, the Mars of the Persians and Parthians; Azisus, the Mars of Edessa, &c.; but it was the Mars of the Greeks to whom the actions of the others were attributed.

In the character of the god of war, his chariot was attended by his sister (or some say, his wife, or daughter) Bellona; and the horses by which it was drawn were called by the poets Flight and Terror (Il. xiii. 386, 387.) It is recorded of him, that he was the first person tried before the court of Areopagus (so called from two Greek words, signifying, *hill of Mars*), and that he so well defended his cause, as to be acquitted of the crime alleged against him, namely, the murder of Hallirrhottus, the son of Neptune, who had carried off his daughter Alcippe. Homer relates that, in consequence of his love for Venus (who was mother of Hermione (see Cadmus) and Cupid), he espoused the cause of the Trojans, and that this produced the conflicts between him and Minerva in the course of the war.

Among the wives and mistresses of Mars, the following are enumerated; viz. Ilia (see Ilia); the muse Terpsichore (mother of Biston, whose birth is also ascribed to Mars and Callirhoe); the nymph Cleobula (mother of Cycnus, killed by Hercules); Pirene, one of the Danaides (mother of another Cycnus, killed by Hercules); Thracia (mother of Ismarus) (see Ismarus, Od. ix. 42.); Protogenea, daughter of Calydon and Æolia (mother of Orylus); Philonome, daughter of Nyctimus and Arcadia (mother of Lycastus and Parrhasius, who were nourished by a wolf in the forest of Erymanthus); Eropo (mother of Eropus); the nymph Tritia, priestess of Minerva Tritonia (mother of Melanippus); Reate (mother of Medrus); Astyocbe (see note to Il. ii. 613.); Neriane, his Sabine wife; Demonice, daughter of Agenor; the nymph Sterope; Thebe, daughter of the Asopus; the nymph Cyrene (mother of Diomed of Thrace), &c.

Mars was also father of Evadne (see Evadne, Æn. vi. 606.); Calydon (see Calydon); Alcippe; Dryas, one of the hunters of the Calydonian boar; Enomaus (see Enomaus, Il. ii. 131.); Tumultus; Hyperbius; Lycus; Chalybs; Enyo; the moles, tutelary divinities of millers, &c.

The worship of Mars was not very general among the Greeks, in whose country not even one temple is mentioned; but he was held in particular veneration by the Thracians, the Romans, and the Egyptians, by the last of which nations he was particularly worshipped at Papremis. His priests (the Salii) at Rome, were instituted by Numa (see Æn. vi. 1104.); but the principal temple there dedicated to his honour was raised by the emperor Augustus, after the battle of Philippi. Mars, who by some is reckoned among the infernal deities, was generally represented by the ancients with a long flowing beard, armed with a helmet, a spear, and a shield, sometimes standing on his car, of which the fiery steeds are conducted by Bellona. By the Scythians, who immolated to Mars their enemies, as well as horses, oxen, and asses, he was worshipped under the form of an old rusty sabre (*acinares*). In Gaul, where the spoils of the enemy were dedicated to him, his image was that of a sword, which was deposited upon an altar in a sacred grove; and at Gades he was depicted with rays. His altars were stained with the blood of human victims; and the bull, the boar, the ram, the horse, the stag, the dog, the ass, the cock (*Alectryon*, a favourite youth of Mars, was metamorphosed into this bird, for his want of vigilance in permitting Phœbus to discover and betray the intrigue of the god with Venus), the vulture, and the magpie, with the ash-tree, and the plant dog's-grass, the month October, and the day Tuesday, were sacred to him.

Among the general appellations of Mars are the following:—

*ÆMOCHARES*, Gr. *delighting in blood*.

*AMULIUS*, one of his names among the Latins.

*APHREUS*.

APHNEUS, }  
 or, } Gr. rich.  
 APHNIUS, }

ARES, his general name among the Greeks.

ARTIPOUS, Gr. *strong-footed*.

AZIZUS, his name at Edessa, in Syria.

BEIUS, his name among the Babylonians. The Greeks also called him BEIUS MARTIUS.

BICROTA, Gr. *doubly-striking*; his name on some ancient monuments.

BISULTOR, Lat. the *two-fold avenger*.

BRITORIUS, Gr. *overpowering*.

CAMILLUS, or CAMULUS, one of his names among the Sabines; the Etrurians; the Acritani of Spain; and the Egyptians.

COMMINUS, Lat. one of his names among the Romans.

CORTHAIX, Gr. *wearing a helmet with waving plumes*.

ENYALIUS, from his sister Enyo (see Bellona); one of his names among the Sabines.

GRADIVUS, Gr. *brandishing a spear*.

GYNACOTHEUS, Gr. his name at Tegea, in Arcadia, on account of a sacred banquet, celebrated in his honour by women, without the assistance of men.

HARIS, the *formidable*; one of his names among the Egyptians.

HAZIS, expressive of his being *terrible in war*; one of his names among the Syrians.

HEBUS, the principal divinity of Gaul, supposed to be the same with Mars. Human victims were sacrificed on his altars; and he was represented either in the act of striking with a hatchet, or of cutting mistletoe.

HAPIUS, Gr. *guiding horses*.

HYPERBOREUS, in allusion to his residence in the northern region of Thrace.

MAHERS, his name at Carthage.

MARSPITER, Lat. from *Mars* and *pater*.

MAVORS, his name among the Osci, an ancient people of Italy.

NECYS, NERO, NICO, or NETO, a name under which (say some) he was worshipped in Lusitania.

NEY, one of his names in Spain. Some confound this divinity with the Neith of the Egyptians, one of the epithets of Minerva among that people.

ODIN, the Mars of the Scandinavians.

OPLOPHOROS, Gr. *bearer of arms*.

ORCHESTER, Gr. *the dancer; the jumper*; one of the names by which Lycophras designates the god.

ORION, the Mars of the Persians and Parthians.

PACIFERUS, Lat. *bearer of peace*; a title upon a medal of the time of the emperor Maximin.

PROFUGNATOR, Lat. the *defender*. Under this epithet he is represented with a shield in one hand, a spear in the other, and with the ægis, bearing the head of Medusa.

QUIRINUS, Lat. from *quiris*, a spear, or javelin.

SALISUBULUS, from his priests the *Salii*, at Rome.

SYLVESTER, Lat. or the *rural*; from his being invoked to protect lands from the ravages of war.

THERITAS, his name in Laconia.

THURAS, }  
 or, } Gr. *impetuous*.  
 THURIUS, }

VICTOR, Lat. under this epithet he is represented with a cuirass, a helmet, a trophy of arms, or a figure of victory in one hand and a spear in the other.

Among the epithets applied by Homer to Mars, are :—

*God of war*, Il. ii. 615.

*Stern power of war*, v. 39.

*God of arms*, ib. 46.

*Th' impetuous homicide*, ib. 951.

*Monster god*, ib. 954.

*God of fight*, ib. 1000.

*Grizly god of Thrace*, vii. 252.

[See further remarks on this deity under article Egypt.]

155.—*So small their number.*] “This passage gives me occasion to animadvert upon a computation of the number of the Trojans, which the learned Angelus Politian has offered in his *preface to Homer*. He thinks they were 50,000, without the auxiliaries, from the conclusion of the eighth Iliad, where it is said there were a thousand Trojan fires, and fifty men attending each of them. But that the auxiliaries are to be admitted into that number, appears plainly from this place: Agamemnon expressly distinguishes the native Trojans from the aids, and reckons but one to ten Grecians, at which estimate there could not be above 10,000 Trojans.” P.

175.—*Icarian shore.*] The Icarian sea is used in this passage, either in reference to its stormy nature; or, as is the custom of poets, it may denote generally any sea whatever.

“One may take notice that Homer, in these two similitudes, has judiciously made choice of the two most wavering and inconstant things in nature, to compare with the multitude: the waves, and ears of corn. The first allude to the noise and tumult of the people, in the breaking and rolling of the billows; the second to their taking the same course, like corn bending one way; and both, to the easiness with which they are moved by every breath.” P.

195.] PRIAM. King of Troy, son of Laomedon (see Laomedon) and Strymo, daughter of the Scamander. He was raised to the throne by Hercules, after the murder of his father, whom he had endeavoured to deter from his perfidious conduct towards that hero. The removal of his sister Hesione (whose history is incorporated with that of Laomedon) to Greece, proved fatal to the Trojans, as, after Priam had reigned prosperously for some time, he equipped a fleet against Greece, assigning the command of it to his son Paris, in order to effect the recovery of Hesione, whose detention in that country, and union with Telamon, he considered to have been contrary to her inclination. Paris willingly undertook the expedition, as, from the celebrity which the beauty of Helen, the wife of Menelaus, king of Sparta, had acquired, he hoped to enjoy an opportunity of realising the promise of Venus, that the handsomest of women should be bestowed upon him. He was not disappointed in his expectations; as, upon quitting Sparta, he succeeded in prevailing upon Helen, during her husband's absence in Crete, to fly with him into Asia. Priam did not hesitate to receive her, upon the ground of the wrongs he had suffered in the case of his sister; and thus were strengthened and confirmed those feelings of hostility, which had long subsisted between the ancestors (both originally Asiatic families) of Priam and Agamemnon, in consequence of the seizure of Ganymedes, the son of king Tros (see Tros and Pelops), by Tantalus, a neighbouring sovereign of Lydia, whose posterity was accordingly driven from Asia to seek new settlements on the opposite continent.

A declaration of war by the Greeks was solemnly made, and a formidable armament (see Troy) directed against the kingdom of Priam. “This kingdom occupied the eastern

banks of the Hellespont, the southern coast of the Propontis, and the northern shores of the *Ægean*. From the river *Eæsus* to the promontory of *Lectum*, the Trojan dominions extended in length two hundred miles; but their breadth was far less considerable, being irregularly compressed between three seas and the lofty ridges of *Mount Ida*. This delightful and picturesque country, which excelled Greece in fruitfulness of soil, and softness of climate, was distinguished by the epithet of *Hellespontian*, from the large inland province, which bore the common name of *Phrygia*. The *Lesser*, or *Hellespontian Phrygia*, was planted, according to tradition, by a Grecian colony, about 300 years before the Trojan war. The similarity of religion, language, and manners, sufficiently justified the opinion, and seems to have induced the diligent inquirers of antiquity to regard not only the Trojans, but the Lycians and Pamphylians, as scattered branches of the Hellenic nation, which distance of place had gradually cut off from all communication with the trunk. The Asiatic Greeks were exposed to none of these unfavourable circumstances already mentioned, which long retarded the improvement of their brethren in Europe. The fertile and extensive plains of Asia offered them the materials of more powerful kingdoms than Greece could afford; and, instead of being harassed and endangered by the continual incursions of northern savages, they enjoyed the vicinity of the *Phrygians* and *Lydians*, nations described as flourishing in wealth and peace from the remotest antiquity. From the prevalence of the Grecian language and customs on the one hand, and the name of the country on the other, it is not unreasonable to suppose, that the Trojans were a mingled race of Greeks and Phrygians, collected by *Dardanus*, ancestor fifth in degree to old *Priam*." *Gillies' History of Greece*, vol. i. chap. 1. (See *Dardanus*, II. xi. 251. for genealogy of *Priam*, and note to II. ii. 1023. for further dissertation on the Trojan territory.) *Strabo* divides the kingdom of *Priam* into nine dynasties, who all depended upon him as their king. After the death of *Hector*, his expedition with *Mercury* to the tent of *Achilles*, and the recovery of the body of his son, *Priam* is represented as resolved to die in defence of his country, and as being ultimately slain (*Æn.* ii. 692. &c.) by *Neoptolemus*, the son of *Achilles*, at the foot of the altar of *Jupiter Herceus*, at which that prince had killed the wounded *Polites*, one of the sons of *Priam*; who, after the example of his father and mother, had fled there for protection, during the burning of the city. *Priam* had several children (see II. vi. 307. &c.); the most celebrated of those of *Hecuba* being, *Hector*, *Paris*, *Deiphobus*, *Helenus*, *Polites*, *Pammon*, *Antiphus*, *Hipponous*, *Troilus*, *Creusa*, *Laodice*, *Polyxena*, and *Cassandra*. *Homer* represents *Priam* as a wise, equitable, and amiable prince; but as manifesting weakness in his excessive fondness for his son *Paris*. *Priam* was called *LAOMEDONTIDES*, from his father; and the term *PRIAMIDES* was applied to all his race.

197.] *HELEN*. Several contradictory traditions prevailed among the ancients respecting this princess; but, according to the more popular fiction, she was considered to be the daughter of *Tyndarus*, king of *Sparta*, and of *Leda* (see *Castor and Pollux*). She was so renowned for her beauty, even in her infancy, that the great *Theseus*, in company with his friend *Pirithous*, carried her off, when only a child, from a festival at which they saw her dancing in the temple of *Diana Orthia*. It was agreed, during their flight, that he who should, by lot, become possessor of the prize, should assist in procuring a wife for the other (see *Theseus*). The lot fell to *Theseus*, and he accordingly conveyed *Helen* to *Aphidnæ*, and there placed her under the care of his mother *Æthra* (see *Æthra*, II. iii. 189.), till she should have attained to years of maturity. From this retreat, however, her brothers, *Castor* and *Pollux*, recovered her by force of arms, and restored her to her family. Among the most celebrated of the young princes of Greece who, from the reputation of her personal attractions, subsequently became her suitors, were, *Ulysses*, son of *Laertes*; *Antilochus*, son of *Nestor*; *Sthenelus*, son of *Capaneus*; *Diomed*, son of *Tydeus*; *Amphimachus*, son of *Cleatus*; *Meges*, son of *Phyleus*; *Agapenor*, son of

Ancus; Thapirus, son of Eurytus; Mnestheus, son of Peleus; Polyzenus, son of Agasthenes; Ajax, son of Oileus; Eumelos, son of Admetus; Polypetes, son of Pirithous; Elphenor, son of Chaleodon; Podalirius and Machaon, sons of Æsculapius; Leonteus, son of Coronus; Philoctetes, son of Pean; Protesilaos, son of Iphiclus; Eurypylos, son of Evemon; Schedius, son of Epistrophus; Amphilocheus, son of Amphiarus; Ascalaphus and Ialmen, sons of Mars; Ajax the elder, and Teocer, sons of Telamon; Patroclus, son of Menecius; Thous, son of Andremon; Idomeneus, king of Crete; Merion, a prince of Crete; and Menelaus (see Menelaus). Helen made choice of the last of these princes, who had previously been enjoined by Tyndarus to unite in her defence, if she should ever be exposed to insult. This engagement they were required to fulfil when she was carried off by Paris; and, having accordingly furnished a number of ships and forces (see Troy), they made an attack upon Troy, for the purpose of recovering her from the court of Priam, whither, according to some, Paris had conveyed her. Among other traditions, Herodotus affirms, that, after Paris had carried her off from Sparta, he landed with her on the coast of Egypt; and that Proteus, the king of that country, upon learning the nature of his crime, banished him from his dominions, but retained Helen, in order to restore her, with all her treasures, to her legitimate husband, whenever an opportunity should occur. He likewise observes, that the Greeks, ignorant of her detention, sent ambassadors to Troy, to demand her restitution, and were not convinced of her being in Egypt until Menelaus, after the war, repaired to Memphis, and there received her from the hands of her protector. It is moreover the opinion of Herodotus, that Homer was not unacquainted with these facts; but that he adapted his fable to the taste of the Greeks. Other authors even contend, that Helen was never carried off by any other than Theseus; that she was by him taken to Egypt, and there placed under the protection of Proteus, who, not waiting, as had been agreed, for the return of Theseus to that country, gave her up to the solicitations of Menelaus. These circumstances all tend to support other prevailing opinions, that the ancient quarrel of Hercules and Laomedon (see Laomedon), and the violence offered to Hesione, the daughter of that monarch, and not the carrying off of Helen, were the causes of the Trojan war. It appears (Il. iii. 71.) that Helen was "from her realm conveyed;" that she was present (Il. iii. 227.) with Priam and his chiefs at the combat between Menelaus and Paris before the walls of Troy; that she added her lamentations (Il. xxiv. 962.) to those of Andromache and Hecuba over Hector; that, after the death of Paris, she married Deiphobus, another of the sons of Priam, who, by her treachery, was murdered on the night that Troy was taken (see *Æn.* vi. 666—719.), by Menelaus and Ulysses; that this act of perfidy restored her to the confidence and kingdom of her former husband; that Menelaus was, after the war (*Od.* iv. 475.), thrown and detained on the coast of Egypt by the vengeance of the gods, whom he had incensed by the neglect of certain necessary sacrifices; and that Helen was with him in Africa (*Od.* iv. 167.) The death of Helen, like the adventures of her life, has been variously described; but, according to Phrynias, who thus contradicts the account contained in the fourth book of the *Odyssey*, of the hospitable treatment experienced from her and Menelaus by Telemachus at Sparta, she fled from Sparta to Rhodes after the war, and was there strangled by order of Polixenus, the widow of Tlepolemus, king of the island, who had perished in the war, of which she had been the cause. Other authors state, upon the authority of a native of Crotona, who was despatched by the oracle to the island of Leuce, in the Euxine sea, that she was there found married to Achilles. She was worshipped after death under the name of DEIPHOBIA, an epithet supposed to be derived from her having, according to some accounts, put an end to her existence, by hanging herself from a tree; and she was also called TYNDARIS.

215.] ITHACUS. Ulysses.



343.—*To one sole monarch.*] “Those persons are under a mistake who would make this sentence a praise of absolute monarchy. Homer speaks it only with regard to a general of an army during the time of his commission. Nor is Agamemnon styled *king of kings* in any other sense, than as the rest of the princes had given him the supreme authority over them in the siege. Aristotle defines a king, *leader of the war; judge of controversies*; and, *president of the ceremonies of the gods*. That he had the principal care of religious rites, appears from many places in Homer; and that his power was nowhere absolute but in war; for we find Agamemnon insulted in the council, but in the army threatening deserters with death. He was under an obligation to preserve the privileges of his country, pursuant to which kings are called by our author, the dispensers or managers of justice. And Dionysius of Halicarnassus acquaints us, that the old Grecian kings, whether hereditary or elective, had a council of their chief men, as Homer, and the most ancient poets testify; nor was it (he adds) in those times as in ours, when kings have a full liberty to do whatever they please.”—*Dion. Hal. lib. ii. Hist.* P.

255.] *THERSITES.* A Greek. Homer describes him as deformed in person and mind. Such was his propensity to indulge in contumelious language, that he could not abstain from directing it against the chiefs of the army. He ultimately fell by the hand of Achilles, while he was ridiculing the tears which that hero shed over the body of the slain Penthesilea. (See Penthesilea.)

“The ancients have ascribed to Homer the first sketch of *satyrical* or *comic* poetry, of which sort was his poem called *Margites*, as Aristotle reports. Though that piece be lost, this character of Thersites may give us a taste of his vein in that kind. But whether ludicrous descriptions ought to have place in the *epic* poem, has been justly questioned: neither Virgil or any of the most approved ancients have thought fit to admit them into their compositions of that nature; nor any of the best moderns, except Milton, whose fondness for Homer might be the reason of it. However, this is in its kind a very masterly part, and our author has shewn great judgment in the particulars he has chosen to compose the picture of a pernicious creature of wit; the chief of which are a desire of promoting laughter at any rate, and a contempt of his superiors. And he sums up the whole very strongly, by saying that Thersites hated Achilles and Ulysses; in which, as Plutarch has remarked in his treatise of envy and hatred, he makes it the utmost completion of an ill character to bear a malevolence to the best men. What is farther observable is, that Thersites is never heard of after this his first appearance: such a scandalous character is to be taken no more notice of, than just to shew that it is despised. Homer has observed the same conduct with regard to the most *deformed*, and most *beautiful* person of his poem: for Nireus is thus mentioned once, and no more, throughout the Iliad. He places a worthless *beauty* and an ill-natured wit upon the same foot, and shows that the gifts of the body, without those of the mind, are not more despicable, than those of the mind itself without virtue.” P.

283.] *ACHALA.* Greece. (See II. i. 660.) This passage is imitated *Æn.* ix. 845.

295.—*Phrygian shore.*] Indiscriminately used for Trojan shore.

366.] *AULIS.* A maritime town of Boeotia, opposite Chalcis is Eubœa (now Megala Vatha), where the combined forces of the Greeks assembled previously to their expedition against Troy (see Agamemnon). After the sacrifice, the wind changed, and the fleet set sail from Aulis for the Trojan coast.

397.—*The prophet.*] Chalcas.

422.—*Helen's woes.*] If the *woes* refer to *Helen*, the expression implies (what is contradictory to general history) that she left Sparta unwillingly. If the *woes* refer to the *Greeks*, it implies the variety of suffering and toils, which they underwent in the cause of Menelaus.

440.—*The king.*] Agamemnon.

482.] IDOMENEUS. Son of Deucalion, king of Crete: he accompanied the Greeks, with ninety ships, to the Trojan war, and there distinguished himself by his valour. It is related by some, that in consequence of a vow he had made to Neptune, to sacrifice to him, should he return to Crete, the first living creature he beheld, he was driven to the dreadful necessity of sacrificing his son, who was the first person that met him on his reaching his country. The same fiction adds (and Virgil alludes to it, *Æn.* iii. 166. xi. 408.), that his Cretan subjects, struck with horror at the act, obliged him to quit his dominions; that he fled to the Hesperian (Italian) shores; and that he there took possession of the country of the Salentini, termed Salentina. (See *Æn.* iii. 514.) Diodorus, however, is silent on this vow of Idomeneus; and describes him, on the contrary, as returning triumphantly to his country, after the termination of the siege, and as receiving divine honours from his subjects after death. (See note to Il. xiii. 278.)

482.—Tydeus' son.] Diomed or Tydides.

483.] AJAX THE LESS. The leader of the Locrian troops. He was son of Oileus, king of Locria, and was on this account called OILEAN and LOCRIAN. The term NARYCIAN was also applied to him, from the Locrian town *Narycia*. He was surnamed the Less, to distinguish him from the elder Ajax, the son of Telamon; and being of the number of Helen's suitors, he engaged in the Trojan war, and was among the most valiant of the Greeks. Homer describes him as particularly dexterous in the use of the lance, and as remarkable for his brutality and cruelty. On the night of the capture of Troy, he pursued Cassandra, the daughter of Priam, to the temple of Minerva, whither she had fled for security. The goddess was so incensed at this profanation, that she obtained from Jupiter and Neptune the power to raise a storm during the progress of his voyage back to Greece. On the destruction of his ship, he swam to a rock; but owing to his arrogance in boasting that he could there secure himself against the vengeance of the gods, Neptune struck the rock with his trident, and precipitated Ajax into the sea. Virgil (*Æn.* i. 60—69.) describes the event as having occurred without the intervention of Neptune.

483.] AJAX TELAMON. (See Ajax, Il. i. 177.)

485.] MENELAUS. The leader of the Spartan troops, brother of Agamemnon, and son, according to some, of Atreus. (See Atreus.) After the murder of that monarch by Ægisthus, Thyestes, his brother, ascended the throne, and banished Agamemnon and Menelaus. These princes found an asylum, first with Polyphides, king of Sicyon, and then with Æneus, king of Calydon. From the latter court they proceeded to Sparta, where Menelaus became the successful candidate for the hand of Helen; and, at the death of his father-in-law, succeeded to the vacant throne. That part of the history of Menelaus connected with the departure of Helen from his dominions, his conduct during the war, and his adventures after the siege, are comprehended in the articles Troy, Priam, Helen, Paris, and Proteus. Menelaus, whose character is not represented in a very favourable light, either by Herodotus or the Greek dramatic writers, is said to have died at Sparta, which he did not reach till eight years after the termination of the war. (See Od. iv. for farther history of Menelaus.)

Hesychius affirms that Menelaus, on his return to his dominions, dedicated a temple to PRAXIDICE (who was represented by a head), and her two daughters, HOMONOE or CONCORDIA (*Concord*), and ARETE or VIRTUS (*Virtue*). Under the title of the first of these divinities, PRAXIDICE was considered by the ancients as the goddess of moderation, temperance, and discretion, and was sometimes confounded with Minerva.

CONCORDIA, by some considered to be the same as Peace (see Themis), was held in particular veneration by the Romans, and was represented either crowned with flowers, her hands being joined, or holding in one hand two cornucopias intertwined, and in the other a bundle of rods, or a pomegranate; as sitting, with a patera in the right, and a cornucopia in the left hand; as seated on a throne, with a bow in one hand and a

cornucopia in the other; as crowned with pomegranates, holding the bundle of rods, and two young trees whose branches are united, with a cat at her feet within the paws of a dog; or with her hands joined, holding either a caduceus or a military weapon, leaning against the prow of a ship. Concordia, when designating either concord between two co-regents, or unalterable concord between three brothers, is represented in the former case, by two lyres, and in the latter by a Geryon with three faces, holding in three hands a spear, a sceptre, and a sword, and resting the three others upon a shield.

VIRTUS, also a divinity in high repute among the Romans, was represented either as a female, winged, simply attired, with a serene and dignified aspect, seated on a marble cube, holding a spear, a sceptre, and a laurel crown; as elevated upon clouds, with one hand upon her breast, and with the other, indicating by the sceptre which she holds, the power of her empire, a lion being at her side; as crowned with laurel, holding a shield in one hand and a spear in the other, with a laurel tree near her, on which are suspended several crowns; as an Amazon armed, or as a Hercules, when intended to denote valour; as a flame issuing from an urn placed on a pyramid, when denoting the symbol of Virtue in mausoleums; or sometimes as an old man with a long beard, leaning upon a club, and covering himself with the skin of a lion.

524.—*The blue-eyed virgin.*] Minerva.

526.] ÆGIS. The shield which Jupiter gave to Minerva. It was so called because it was covered with the skin of a goat, the name being derived from a Greek word signifying *goat's skin*. The ægis of Jupiter was covered with that of the goat Amalthea. Subsequently to the victory of Minerva over Ægis (a fire-breathing monster, the production of Terra), the word ægis was exclusively applied to the shield of that goddess. In the centre of it was the head of the Gorgon Medusa, and round it were represented Terror, Contention, Force, War, &c. (See Gorgon.)

"Homer does not expressly call it a shield in this place, but it is plain from several other passages that it was so. In the fifth Iliad 910—917, this ægis is described with a sublimity that is inexpressible. The figure of the Gorgon's head upon it is there specified, which will justify the mention of the serpents in the translation here: the verses are remarkably sonorous in the original." P.

This is not the work of Vulcan, alluded to in Æn. viii. 575.

541.] ASIUS. A plain near the river Cayster, so called from *Asius*, an ancient hero. This passage is imitated Æn. vii. 965.

542.] CAYSTER. A plain and river of Asia Minor (now Kitchick Meinder), which rises in Lydia, and falls into the Ægean sea near Ephesus. It has been celebrated by the poets for the swans that frequented its banks.

547.] SCAMANDER. (See also Il. xxi. 1. &c.) A celebrated river of Tröas (now Mender), east of Mount Ida. After receiving the Simois in its course, it falls into the Ægean sea below Sigæum, and towards its mouth was very muddy. It was also called XANTHUS. (See Il. xx. 101.) The god of the river, which derived its name from Scamander, the son of Corybas (son of Cybele and Iasion), had a temple in which sacrifices were offered to him.

569.] NEPTUNE. Son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. Jupiter, in the division of the vast empire of the Titans, assigned to him the dominion of the sea and of all rivers and fountains. He was accordingly denominated god of the sea. The poets have given the name of Neptune to most of the princes of antiquity, who either crossed the sea to make settlements in different countries, or rendered themselves conspicuous by naval victories, or by any commercial exploits; hence the variety of adventures attributed to Neptune. Amphitrite was the acknowledged wife of the god of the sea, and mother of Triton, one of the sea deities: among his other wives and mistresses, the following are enumerated; viz. Agamede (see Agamede), daughter of

Augias (mother of Actor and Dictys); Alciope, daughter of Mars and Aglauros (see Aglauros, *Od.* v. 250.); Alcione, one of the Atlantides (mother of Antheus, Arctonoe, and Hyperetes); Alope, daughter of Cercyon, king of Eleusis (mother of Hippothoon); Amyclone, daughter of Danaus, the only one of the fifty Danaides who, because the city of Argos had, through her activity, been supplied with water during a drought, was exempted from the punishment inflicted upon her sisters (see Danaides) (mother of Nauplius, king of Eubœa); Arne, daughter of Æolus, king of the winds (mother of Bœotus and Æolus, first king of the Æolian Islands), whom he courted under the semblance of a bull; Ascrea (mother of Æolus); Astypalme, daughter of Phoenix, king of Arcadia (mother of Anceus and the Argonaut Erginus); Bisalpis, Bisaltis, or Theophane, a nymph of great beauty, who was carried off by Neptune to the island of Crumissa, and being thither pursued by her admirers, Neptune, to deceive them, changed the nymph into a ewe, himself into a ram, and the islanders into sheep,—the famous ram with the golden fleece (see Phryxus), proceeding from his union with Bisalpis; Calchinia, daughter of Leucippus; Canace, daughter of Æolus (mother of Epopeus, and, according to some, of Nerens); Ceglusa (mother of Asopus, who was father of Ægina, Ismene, and Salamis); Celæno, one of the Pleiades (mother of Lycus, king of the Mariandynians (see Megara, *Od.* xi. 327.) and Nycteus); Ceresæa (mother of Byzas); Chrysogenia (mother of Chryseas, king of Orchomenos); the nymph Cleodora (mother of Parnassus) (see Parnassus); Ergæa (mother of Celæno); Europa, daughter of Tityus (mother of the Argonaut Euphemus); Ceres (see Arien); Eurydice, daughter of Endymion and Asterodia (mother of Eleus, king of Elis); the nymph Euryte (mother of Halia, a sister of the Telchines of Rhodes, and Halirrhottus) (see Mars); Iphimædia (the mother of the Alolides, whom he courted under the semblance of the river Enipeus); Leis, daughter of Orus, king of Trœzene (mother of Althepus) (see Trœzene); Libyn, daughter of Epaphus, son of Jove (mother of Agenor, Belus, Busiris, and Lelex); Medusa, the Gorgon, whom he courted under the semblance of a bird; Melanippe, a daughter of Æolus; Melantho, the daughter of Proteus, whom he courted under the semblance of a dolphin; Metra, daughter of Eresichthon; a Nereid (mother of the Cycnus, who so distinguished himself on the side of the Trojans by his valour, at the first landing of the Greeks, as to have been said to be invulnerable; the same tradition adding, that Achilles smothered him, and that Cycnus was changed into a swan, while the Grecian hero was in the act of stripping him of his armour); Phœnice (mother, according to some, of Proteus); Pirene, daughter of the Achelous (mother of Lechea); Salamis (mother of Cenchreus or Cychreus, also called Ophis); the nymph Syma (mother of Chthonius); Themisto (mother of Leuconoe); Thesæa or Thoosa (see Thoosa) (mother of Phorcus, and the Cyclops Polyphemus); Tyro (the mother of Pelias and Neleus), whom he courted under the semblance of the river Enipeus. Neptune was also father of Æthusa, Alibion, Amphimarus, Angelus, Aspledon (see Aspledon, *Il.* ii. 610.), Beergios, Byzenus, Cromus, Dercynus, Dyrrhachius, Lotis or Lotos, who, to be secured from the importunities of Priapus, was changed by the gods into the tree of that name (see Lotos), Melas, Messapus (see Messapus), Pontus, Rhoda, the daughter of Venus, Sarpedon, Terambos, &c.

He was unsuccessful in a contention with Minerva (see Minerva), respecting the name to be given to the city of Athens; nor was he more fortunate in a dispute with Juno on the subject of the superintendence over Argolis, the river Inachus being the arbiter. In the question, however, of the possession of Corinth, which arose between him and Apollo, he so far triumphed, as that the protection of the isthmus was adjudged to him, and that of the promontory to his opponent. (For the fable relative to his building the walls of Troy, see Apollo.) Neptune was among the gods most universally worshipped by the ancients. He was the principal deity of the Libyans; had several altars in Greece and Italy; and was particularly held sacred in all maritime places. Among the Greeks, the

ISTHMIAN GAMES (see Corinth) were celebrated in his honour; and among the Romans, the CONSUALIA, which were festivals sacred to CONSUS, the god of councils. In these games Neptune was invoked under the name of *Hippius*, it being customary to lead through the streets, at these periods, *horses* crowned with garlands. In the temple dedicated to him by the Atlantides, he was represented on a car, holding the reins of four winged horses in one hand, and a trident in the other; near the iathmus of Corinth, his statue, ten feet and a half in height, was of brass. He is sometimes seated in a chariot constructed of a shell, drawn by sea-horses or dolphins; or, on more modern coins, he is seen placing his right foot on a globe; or seated on a tranquil sea, with two dolphins swimming on its surface, and having near him the prow of a ship filled with grain or pearls, as illustrative of fortunate navigations; or seated on an agitated sea, the trident placed before him, and a monstrous bird with a serpent's head, wings without feathers, like those of a bat, which appears to be endeavouring to fall on him, while Neptune remains unmoved, to denote his triumphing over tempests and sea-monsters. Homer gives a magnificent description of the palace of this god, of his chariot, and of his progress over the surface of the deep (Il. xiii. 34—57.) (See also *Æn.* v. 1069—1081.) Among animals, bulls and horses were particularly sacred to him; and among flowers, the poppy, the name of which was among the ancient Dorians *macon*, and was derived from an Egyptian word or symbol signifying water. Neptune was tutelary deity of the month February.

The most common appellations of Neptune are the following:—

*ÆGEUS*, from the town *Ægæ*.

*ALEXICACUS*, Gr. *deliverer*, a name under which he was invoked by the tunny-fishers, in order that their nets might be preserved from the sword-fish that cut them, and from the dolphins that came to the succour of the tunny-fish.

*ASPHALION*, Gr. *maintaining the earth on its foundations*.

*ATTIN*. Some consider that he was worshipped under this title by the Scandinavians.

*CONSUS*, Lat. from his presiding over (*consilium*, council) councils.

*DAMEUS*, Gr. *ruling, subduing*.

*DAMATILES*, Gr. one of his names at Sparta, expressive of his *subduing* winds and tempests.

*ENNOBIOEUS*, }  
*ENOBICHTRON*, } Gr. *earth-shaker*.

*EPOPTER*, Gr. *overlooking*; his name at Megalopolis.

*GAIOSCHUS*, Gr. *earth-holder*; his name at Therapne, in Laconia.

*GENESIUS*, Gr. *pertaining to birth*, as father of the sea.

*HELICONIAN*, the name under which he was worshipped at *Helice*, in Achaia. The early Ionian colonists conveyed with them into Asia the worship of this god.

*HIPPARCHUS*, }  
*HIPPOCYTES*, } Gr. *ruling or guiding horses*; he having raised a horse from the  
*HIPPIUS*, } earth in his contest with Minerva respecting the giving a name to  
Athens.

*HIPPODROMUS*, Gr. *horse-racer*; the name under which he was worshipped in the *Stadium*.

*HIPPOKURIUS*, Gr. *lord of horses* (see Hipparchus, above).

*ISTHMUS*, from the *Isthmus* of Corinth.

*LAGTAS*, Gr. *companion of the people*; his name at Olympia.

*NISYREUS*, from *Nisyra*, an island in the *Ægean* sea.

*NOCKA*, his name among the Goths, Getæ, &c.

*NYMPHÆOTES*, Gr. *leader of the Nymphs*; a name assigned to him by Hesiod and Pindar.

*ONCHESTIUS*, from the town *Onchestus* in *Bœotia*.

*PELAGIUS*, Gr. *belonging to the sea*.

PHYALMIUS, Gr. *fertiliser*; his name at Trézene; Neptune having been invoked under that name by the Trézéniens at a time when he had destroyed the fruits of their country by an inundation.

POSEIDON, his general name among the Greeks.

PROCRISTUS, } Gr. Neptune had disputed with Juno the possession of the country  
PROCRISTUS, } of Argos: in order to revenge himself on Jupiter, who had  
adjudged the territory to the goddess, he inundated the whole country; but, at the sup-  
plication of Juno, he caused the water *suddenly to flow back*.

SALIPOTENS, Lat. *governing the sea*.

SATURNIUS, from his father Saturn.

STABILITOE, Lat. his name among the Romans. It was of the same import as the Asphalion of the Greeks.

TENARIUS, from *Tamarius* (now Matapan), a promontory of Laconia, upon which was a temple sacred to him.

TAUREUS, } Gr. a name assigned to him, as well as to Ocean, by Euripides, in  
TAURICEPS, } reference to the roaring of his waves.

THAMIRASADES, his name, according to Herodotus, among the Scythians.

TEAR MORSEVOY, his name among the Slavonians.

USOVS, his name, according to Sanchoniathon, among the Phœnicians.

Among the epithets applied by Homer to Neptune, are :—

*Monarch of the main*, Il. i. 519.

*He that shakes the solid earth*, ib. 525.

*He whose trident shakes the earth*, vii. 529.

*Hoary monarch of the deep*, ib. 541.

*God of Ocean*, ib. 544.

*Ruler of the seas profound*, ix. 239.

*The blue monarch of the wat'ry main*, xi. 867.

*Th' immortal god*, xiii. 31.

*Great ruler of the azure round*, ib. 53.

*The father of the floods*, ib. 58.

*The sea's stern ruler*, xiv. 452.

*He whose trident sways the wat'ry reign*, xi. 19.

*He whose azure round girds the vast globe*, ib. 45.

*Ocean's hoary sire*, xxi. 548.

*Monarch of the flood*, Od. iii. 7.

*Ocean's king*, ib. 68.

[See further remarks on this deity under article Egypt.]

573.—*Immortal nine*.] The Muses. (See Muses.)

582.—*Daughters of Jove*.] Muses.

"The catalogue begins in this place, which I forbear to treat of at present; only I must acknowledge here that the translation has not been exactly punctual to the order in which Homer places his towns. However, it has not transgressed against geography; the transpositions I mention being no other than such minute ones, as Strabo confesses the author himself is not free from." P.

586.] BŒOTIA. This country, which subsequently formed one of the seven provinces of Græcia Propria, and is now comprehended in Livadia, has been successively called *Aonia* and *Messapia*, from *Aon* and *Messapus*, sons of Neptune; *Hyantia*, from king *Hyas*; *Ogygia*, from king *Ogyges*; *Cadmeia*, from *Cadmus*; and derived the name of *Bœotia* from *Bœotus*, the son of Neptune; or from the ox which is said to have directed Cadmus to the place where he built the capital of his new kingdom, afterwards better known by the name of Thebes. It is worthy of remark that Homer, in enumerating

the Boeotian forces, mentions no less than thirty cities of Boeotia, a number far exceeding even those of the Mycenaean dominions.

587.] PENELIUS. A Boeotian leader, wounded by Polydamas (Il. xvii. 679.)

587.] LEITUS. A Boeotian leader, saved from death by Idomeneus.

587.] PROTHOENOR. A Boeotian leader, son of Areilycus, killed by Polydamas (Il. xiv. 527.)

588.] ARCESILAUS. A Boeotian leader, killed by Hector (Il. xv. 373.)

588.] CLONIUS. A Boeotian leader, killed by Agenor (Il. xv. 385.)

591.] ETEON, subsequently called Scarphe, a town of Boeotia, on the Asopus, so named after Eteoneus, a descendant of Boeotus.

591.] HYRIE. A country of Boeotia, near Aulis, with a lake, river, and town of the same name.

592.] SCHENOS, a village near Thebes, so called from Schœneus, the son of Athamas, father of Atalanta.

592.] SCHOLOS. A town at the foot of Mount Cithæron.

592.] GRÆA. The situation of Græa is uncertain: some geographers, induced perhaps by the similarity of the names, have supposed it to be what was afterwards Tanagra. The latter, which was sacred to Mercury, derived its name from Tanagra, the daughter of Æolus or of Asopus, and was celebrated for the temple of the divinity Eunostos, the entrance of which was prohibited to women.

593.] MYCALESSIA, or MYCALESSUS, an inland town of Boeotia, which derived its name from Mycale, in Caria, and was celebrated for a temple of Ceres and of Mycalean Jove.

594.] PETEON. A town of Boeotia, between Thebes and Anthedon.

594.] ILESION. A town of Boeotia, near Heleon and Hyle.

595.] HARMA. A town of Boeotia, in the Tanagraean district, so called from a Greek word signifying *chariot*, the prophet Amphiarus having been there swallowed up, together with his horses and *chariot*.

595.—*Apollo's prophet.*] Amphiarus. (See Amphiarus.)

596.] HELEON.

596.] HYLE.

597.] MEDEON.

} Towns of Boeotia.

597.] OCALEA. A town of Boeotia, between Haliartus and Alalcomene, near a river of the same name.

598.] HALIARTUS. A town of Boeotia, on the Permessus, so called from Haliartus, the son of Thersander, and grandson of Sisyphus.

599.] THESPIA (now Neacorio). A town of Boeotia, at the foot of Mount Helicon, which derived its name from Thespis, the son of Erectheus, and was sacred to Apollo, Cupid, Hercules, and the Muses. The Thespians also worshipped a youth, named Cleostratus, to whose honour they erected a statue, under the name of Jupiter Soter, in consequence of his having, at the expense of his own life, delivered their city from the ravages of a serpent, by which it was infested, and to whose rapacity a young person was annually (by lot) sacrificed.

600.] ONCHESTUS. A town of Boeotia, in the district of Haliartus, on the lake Copais, celebrated for its grove and temple sacred to Neptune, hence called Onchestus.

601.] COPÆ. A town of Boeotia, on the northern part of the lake Copais (now Li-radia Limne). This lake produced eels of an enormous size, which the Boeotians used in sacrifices.

601.] THISBE. A town of Boeotia, under Mount Helicon, not far from Thespia.

602.] ERYTHRÆ. A town of Boeotia, in the Platæan district, near Cithæron.

602.] GLISSA, or GLISSAS, a town of Boeotia, celebrated for a battle between the Epigoni and Thebans. It was in ruins at the time of Pausanias.

603.] **PLATÆA.** A town of Bœotia, on the Asopus (so called from *Platœa*, the daughter of the river), at the foot of Mount Cithæron, celebrated in after-times for the victory, which the Grecians, commanded by the Spartan and Athenian generals, *Pausanias* and *Aristides*, obtained over the Persians, 479 B. C. It was particularly sacred to *Jupiter Eleutherius*, or *Liberator*, and *Diana*.

603.] **NISA, NISSA, NYSA, or ISSA.** A town of Bœotia, near Anthedon.

604.] **THEBE, or HYPPOTHEBÆ.** This *Thebé* does not appear to be the celebrated *Thebes* built by *Cadmus* (see *Thebes*, II. iv. 438.), which had been destroyed by the *Argives* in the war of the *Epigoni*, but some smaller town built near its ruins by such *Thebanæ* as had survived the destruction, between the *Ismenus* and *Asopus*.

605.] **MYDE, or MIDEA.** A town of Bœotia, on the lake *Copais*.

605.] **EUTRESIS.** A village of *Thespia*, in Bœotia, sacred to *Apollo*.

605.] **CORONE, or CORONEA.** A town of Bœotia, on the *Cephissus*, celebrated for a victory during the *Corinthian* war obtained by *Agesilaus*, king of *Sparta*, over the *Athenian* forces, 394 B. C. It was sacred to *Minerva*.

606.] **ARNE.** A town in Bœotia, so called from *Arne*, daughter of *Æolus*, which, with *Myde* or *Midea*, were subsequently absorbed in the lake *Copais*. According to some, *Chæronea*, which derived its name from *Chæron*, a son of *Apollo*, and *Thero*, daughter of *Phylas* and *Deiphile*, daughter of *Adrastus*, was very anciently called *Arne*.

607.] **ANTHEDON**, so called from the nymph *Anthedon*, was a maritime town of Bœotia, opposite *Eubœa*, celebrated as the birth-place of the sea deity *Glæucus*, and for the temples of *Bacchus* and *Ceres*.

610.] **ASPLEDON.** A town of Bœotia, situated on the borders of *Locris*, which derived its name from *Aspledon*, the son of *Neptune* and the nymph *Midea*. It was subsequently called *Endeielos*.

611.] **ORCHOMENIAN TOWN.** The *Orchomenos* of Bœotia, in which were the fountain *Acidalis*, and a temple sacred to the *Graces*: the latter was dedicated to their honour by *Eteocles* (see *Graces*), and was enriched by so many splendid offerings, that *Orchomenos* became (see II. ix. 490.) a city proverbially eminent for wealth and splendour. Among its festivals was one in honour of *Diana Hymnia*. The inhabitants of *Orchomenos* were called *Minyæ*, from *Minyas*, their first king, whose birth is variously ascribed to *Neptune* and *Tritogenia*, daughter of *Æolus*; to *Neptune* and *Callirhoë*, the daughter of *Oceanus*; and to *Chryses*, the son of *Neptune* and *Chrysogenia*, daughter of *Halmus*, king of *Orchomenos*. (See *Argo*; and *Minyæ*, under *Sicily*.)

**MINYAS.** } He was father of *Orchomenos* and of several sons; and had also three  
**MINYIDES.** } daughters, *Alcithoe*, *Leucippe*, and *Leuconoe* (the two last are called *Iris* and *Clymene* by *Ovid*), who, from their impiety in deriding the orgies of *Bacchus*, were visited by that god with an insurmountable inclination to feed upon human flesh. The object for their voracity was to be chosen by lot; the victim proved to be *Hippasus*, the son of *Leucippe*, who was accordingly devoured by the three sisters. They were changed into bats; and it was usual, after this event, for the high priest to pursue, with a drawn sword, all the women that had been present at any of the sacrifices in the *Orchomenian* temple. (See *Ovid's Met.* book iv.)

613.] **IALMEN.** } Leaders of the *Orchomenians*. Their origin is referred to *Er-*  
**ASCALAPHUS.** } ginus, king of *Orchomenos*, who imposed upon the *Thebans* a tribute, from which *Hercules* delivered them. *Erginus*, the son of *Clymenus*, had a son, *Azeus*, who was the father of *Actor*. *Astyochæ*, the daughter of the last-mentioned prince, was the wife of *Mars*, and had two sons, *Ialmenus* and *Ascalaphus*, mentioned by *Apollodorus* as being both among the *Argonauts* and the suitors of *Helên*. *Ascalaphus* was slain by *Deiphobus* (II. xiii. 637.)

614.] **ASTYOCHE**, daughter of *Actor*, son of *Azeus*.



**616.] ACTOR.** (See note above, 615.) He was also called *Axines*, from his father *Azeus*.

**620.] PHOCIANS.** People of Phocis. The district of Phocis was remarkable for the celebrated mountains of Cithæron, Helicon, and Parnassus, and for the towns of Pythia, Delphi, Daulis, and Elatia; but it is without objects of history till the period of the *sacred war*, which the Thebans and Philip of Macedon carried on against it, in the *fourth century* before the Christian era, for plundering the temple at Delphi. Deucalion is supposed to have been the king of that part of the country which lies about Parnassus, at the time that Cecrops flourished in Attica. The Phocians are said to have derived their name from Phocus, the son of Æacus and Psamathe. Diana was particularly worshipped in Phocis.

**621.] EPISTROPHUS.** } Leaders of the Phocian troops; they were sons of Iphitus,  
**SCHEDIUS.** } king of Phocis. Schedius, who had been one of the suitors of Helen, reigned at Panopæum, or Panopæ; he was killed by Hector (Il. xvii. 353.)

**622.] CEPHISSUS.** A river which rises at Lilæa, in Phocis, and discharges itself into the lake Copais in Boeotia. It was sacred to Amphiaræus and the Graces.

**NARCISSUS.]** The story of Narcissus, the son of Cephissus and the nymph Liriope, often occurs in the poets. The Theban prophet Tiresias had foretold that his death would be the consequence of his beholding himself. This prediction was realised when, in looking into the Thespian fountain Narcissus, he perceived his shadow, and pined away on its banks, in admiration of his own figure. The infatuation accompanied him even to the infernal regions, where the reflection of his person in the Styx still occupied his attention. By some his fate is ascribed to the vengeance of Nemesis for his neglect of Echo, one of the nymphs of Juno, who was so affected by his contempt that she withdrew to the woods, confining her habitation to caves and rocks; and ultimately, worn out by grief and lamentation, was reduced to stone, but allowed to retain her voice. Pausanias relates that Narcissus had a twin-sister, of whom he was so fond, that, when she died, he frequently visited the fountain Narcissus, to contemplate, in his own form, the semblance of his beloved sister. Another tradition states, that he supposed the reflection of his own person to be that of the nymph of the fountain, and that in a vain attempt to reach her, he was precipitated into its waters, his blood being changed into the flower which bears his name; and which, from his misfortunes, was cherished by the infernal divinities. (See transformation of Echo, and story of Narcissus, Ovid's Met. b. iv.)

There was another river of the name of Cephissus in Attica.

**624.] PANOPEA, PANOPÆ, or PANOPÆUM;** a town of Phocis, on the Cephissus. (See Panope, Il. xvii. 356.)

**624.] CHRYSA, or CRISSA;** a town very near Cirrha, in Phocis.

**625.] ANEMORIA, or ANEMOLIA,** was a town built on an eminence, on the confines of Phocis and Delphi.

**626.] PYTHO.** The ancient name of Delphi (now Castri), a town of Phocis, celebrated for the temple and oracle of Apollo. The period of the establishment of the Delphian oracle is very doubtful, some even referring its antiquity to the ages preceding the flood of Deucalion; while the first account of the consultation of the oracle, to which Strabo seems to have attached any credit, was that of Homer, who mentions a response to Agamemnon before the Trojan war. Of the locality of the oracle, Strabo affirms there was, on the southern side of Mount Parnassus, within the western border of Phocis, against Locria, and at no great distance from the sea-port towns of Crissa and Cirrha, a natural amphitheatre (formed from the mountain-crags), difficult of access; in the midst of which, a deep cavern discharged from a narrow orifice a vapour powerfully affecting the brain of those who came within its influence. Whatever may have been the date of its commencement, it is acknowledged by all authors that, for its celebrity and duration,

it was pre-eminent. It does not appear that Apollo was the first of the gods that was there consulted: Æschylus, in his tragedy of the Eumenides, enumerates Terra, Themis, and Phœbe (the mother of Latona), as having been among the earliest that delivered oracles at Delphi, and Apollo as succeeding to those goddesses. Ovid only particularises Themis; Pausanias mentions Terra and Neptune as having been prior to Themis. Saturn was, by some, reckoned among the divinities there consulted; and the accounts of Diodorus tend to prove that the discovery of the effect produced by the vapour arising from the cavern, was made by a goatherd, whose goats having been thrown into singular convulsions when feeding on its brink, was induced to investigate the cause, and, upon looking into the chasm, he himself became agitated like one frantic. These apparently supernatural circumstances were communicated through the neighbourhood; the superstitious ignorance of the age immediately attributed them to a deity residing in the place; and, in an assembly of the surrounding inhabitants, which was accordingly convened, it was determined that to one person, appointed by public authority, should be confined the power of receiving the inspiration, and communicating the responses of the divinity; the security of the prophet being provided for by a frame placed over the chasm, through which the maddening vapour might be inhaled without risk. The sacred office was consigned to a female, who was to be of low origin, but of unsullied reputation and habits; and a seat was prepared for her over the opening, resting on three feet, thence called a tripod or tripus. The place bore the name of Pytho, either from the Python of Parnassus having been there killed by Apollo (see Pythius, under the names of Apollo), or from the serpent having been the original deity of the temple, the priestess of which was indiscriminately called Pythonissa, Phœbas, Pythia, Sternomantis, and Petraëssa. This last title was assigned to the prophetess by Pindar, in consequence of the very ancient use, among the Greeks, of the term PATROS for the sun, and PATRA for the oracular temples of the deity. The importance of the oracle being increased by this interference of public authority, a regular establishment of priests and sacrifices became necessary, and a temple was erected over the cavern. The first of these edifices is described as having been merely a hut, formed of branches of laurel; the second, as having been constructed by bees, of wax and feathers, brought by Apollo from the Hyperboreans (to whose country he retired, when exiled from heaven); the third, as having been raised of brass by Vulcan; the fourth, of stones, by Agamede and Trophonius; and the fifth (the one so remarkable for its treasures) of silver, by the Amphictyons. In order to furnish a revenue for the priests, it was determined that offerings should be made upon consulting the oracle; the succession of the different divinities who there uttered responses, being accounted for by supposing, that when the profits arising from the prophetic abilities of one god began to fail, another was substituted. Apollo, a deity of great reputation in the islands, and in Asia Minor, was the presiding power of the Petra, or temple. Delphi, which was nearly in the centre of Greece, was reported to be the centre of the world; and miracles were invented and propagated, confirmatory of the truth of the assertion. This city, from peculiar local advantages, early became considerable; and the fame and sanctity of the oracle subsequently rendered it the deposit, or bank, of all the riches of Greece; the ancient and universal custom of dedicating the tenths of many things to the gods, forming a source of no inconsiderable wealth. Nothing of public or private moment was undertaken in that country, without first consulting the oracle of Delphi; and, as the names of those who made munificent offerings, whether of money or of valuable statues or ornaments, were always registered, vanity tended powerfully to increase the number of votaries to the god. Even in the time of Homer, the riches of Delphi seem to have been proverbial. Such was the sanctity in which this place was generally held, that when the Dorians conquest (the recovery of the Peloponnesus by the Heraclidæ) drove a great part of the Greek nation

into exile, the fugitives, upon acquiring new settlements in Asia, established there their own national bank, in imitation of that of their native country, recommending it to the protection of the same deity. This great depositary was the temple of Apollo Brancides at Miletus, in Ionia, that part of the Asiatic continent colonised by the Greeks, the descendants of Ion. The responses of the Delphian oracle were generally expressed in verse; and, compared with those returned at other places, were so perspicuous, that Apollo was not unfrequently consulted at Delphi to explain the answers which had been given at Dodona: its veracity, in the early ages of its establishment, was also much celebrated; but when Greece began to lose her independence, means were found to corrupt the Pythia: thus Demosthenes complains that, in his time, "she spoke as Philip of Macedon would have her." To this cause may perhaps be attributed, in a great measure, the decline of the oracle; though the date of its final extinction cannot be ascertained, as it is supposed to have frequently lost its prophetic power for a short period, and to have again recovered it. Lucian reports that answers were given in his time, and the emperor Julian is said to have consulted it. The games celebrated at Delphi, termed Pythian, are, by some, supposed to have been first instituted by Apollo, in commemoration of his victory over the serpent Python; and by others, to have owed their establishment to Agamemnon, Diomed, or Amphictyon. They were celebrated every fifth year; and the reward adjudged to the victor was a crown of laurel. These games were held in such estimation, that several of the gods did not disdain to enrol themselves among the combatants.

626.] DAULIS. A town of Phocis, on the Cephissus, so called from the nymph Daulia. It was the country of Tereus. (See *Od.* xix. 605.)

626.] CYPARISSUS. } Towns of Phocis, on the Cephissus. Cyparissus is the same

627.] LILÆA. } as Anticyra.

630.—*Locrian squadrons.*] These are the Opuntian and Epicnemidian Locrians, on the borders of the Epirus, opposite Eubœa. The Locrian town Osolæ was not known to Homer.

631.—*Oileus' valiant son.*] Ajax the Less.

631.] OILEUS. Oileus, one of the Argonauts, was the son of Odoedocus and Agriatome, and father of Ajax the Less, who from him was called Oilean Ajax.

635.] BESSA. A town of Locris, so called from being covered with shrubs.

635.] THRONUS, or THRONIUM; a town of Locris, on the river Bongrius, near the mountain Cnemis. There was another Thronium in Epirus, built by the Locrians on their return from Troy.

635.] CYNOS. A town of Locris, opposite Eubœa, celebrated as the naval station of the Opuntians, and the residence of Deucalion.

636.] OPUS. A town of Locris, celebrated as the birth-place of Patroclus, and as the capital of his father Menœtius' dominions.

636.] CALLIARUS. A town of Locris, not inhabited at the time of Strabo.

636.] SCARPHE, SCARPHEA, or SCARPHIA. A town in the northern part of Locris.

637.] AUGIA. A town of Locris.

638.] BOAGRIUS. A river of Locris, flowing by Thronium, into the bay of Ceta; rather a torrent, according to Strabo.

639.] TARPHE. A town of Locris, subsequently called Pharygæ.

641.] EUBŒA. The largest island (Crete excepted) of the Ægean sea (now called Negropont). It lies along the coast of Locris, Bœotia, and Attica, and is separated from the main land, opposite Aulis, by the straits of Eurippæ. It was very anciently known by the different names of *Bomo*, *Macris*, *Pelaagia*, *Oche*, *Ellopia* (from Ellops, son of Ion), *Chalcodotis*, *Abantis* or *Abantiæ*, *Aonia*, *Curetica*, *Chalcis*, and *Asopis*. Its two principal

cities were Chalcis and Eretria. They are said to have been Athenian colonies before the Trojan war, and to have been so powerful and flourishing as to have held the neighbouring islands of Andros, Tenos, and Ceos, in subjection, and to have established colonies in Italy and Sicily. It was particularly sacred to Neptune; and is by some supposed to have been the first spot into which the Ethiopians introduced the worship of the serpent.

642.] ABANTES. The Abantes, so called from Abæ, a town of Phocis, were of Thracian origin. Many colonies of different tribes, more particularly the Æolian and Ionian, settled, at various times, in Eubœa. The Abantes became so intimately blended with the Ionians, that their own name, Abantes, was finally lost.

"It was the custom of these people to shave the forepart of their heads, which they did that their enemies might not take the advantage of seizing them by the hair; the hinder part they let grow, as a valiant race that would never turn their backs. Their manner of fighting was hand to hand, without quitting their javelins (in the manner of our pikemen)." P.

644.] CHALCIS (now Egripo). The chief city of Eubœa; so called from Chalcis (otherwise Combe), the daughter of Asopus, king of Bœotia.

644.] ERETRIA (now Gravalinais). A town of Eubœa, between Chalcis and Gerestus; so called from Eretrius, a son of Phæton; it was sacred to Diana Strophæa.

645.—*Istæian fields.*] Histia, a town of Eubœa, very anciently called *Talantia*, and more recently Oreus.

646.] CARYSTOS (now Castel Rosso). A town of Eubœa, at the foot of Mount Ocha, celebrated for its marble, and for the stone asbestos, of which was made a kind of cloth, which was supposed to be proof against fire, and to be cleansed by that element. It derived its name from Carystus, a son of the centaur Chiron and Chariclo, the daughter of Apollo. This town was also anciently called *Chironia*, from Chiron, and *Ægæa*, from Ægon, one of its kings.

646.—*Styrian ground.*] Styria, a town of Eubœa, in the neighbourhood of Carystos.

647.] DIOS, or DIUM. A town of Eubœa, built on an eminence, in the neighbourhood of Oreus.

648.] CERINTHUS (now Zero). A town on the eastern coast of Eubœa.

654.] ELPHENOR, or ELEPHENOR; "leader of the Abantian throng." The son of Chalcodon (of the race of Mars) and Imenarete. He was killed by Agenor (II. iv. 533.)

655.] ATHENS. All that can be collected from the combined, but often discordant, opinions of the ancients, relative to the very early history of this celebrated city is, that Cecrops, at the head of an Egyptian colony, 1556 B. C. (372 years before the siege of Troy), made himself master of the province of Attica. This district, which was also anciently called *Mopsopia*, from Mopsopus, *Ionis*, from Ion, the son of Xuthus, and *Posidenia*, from Neptune, had, according to tradition, at some period too far beyond connected history for any calculation of its date, been under the government of a king who had originally reigned in Bœotia, of the name of Ogyges; but who, with his subjects, had been driven into the adjoining hilly country of Attica, owing to a flood which had desolated his fertile kingdom. The name of this king is not even known to the older Grecian authors. From this tradition, till the age of Cecrops, not even the rumour of an event occurring in Attica is handed down to us. It is supposed that this adventurer was attracted to the spot, upon which he laid the foundation of the subsequently renowned city of Athens, by its situation on the verge of a plain, watered by two small streams, afterwards called Ilissus and Cephissus, and possessing a commodious harbour (the Phalerum was the only ancient port of Athens) for his vessels. Near these streams, about three miles from the shore, and five from the haven, was a rock, rising nearly perpendi-

cularly on all sides, upon which Cecrops erected a fortress, called Cecropia, which he made his residence, and dedicated to the patronage of the Egyptian goddess Isis, whom the Greeks worshipped under the name of Athena, and the Latins of Minerva. He then (though some refer to the second Cecrops) divided his territory into twelve districts; to which Strabo assigns the names Cecropia, Tetrapolis, Eacria, Decelen, Eleusis, Aphidam, Thoricus, Brauron, Cytheris, Sphettus, Cephissia, and Phalerus. In each of these districts there was a town or village, into which he introduced a form of religion, erected altars to the gods, and caused justice to be administered according to some salutary laws which he established. The celebrated court of Areopagus has by some been supposed to have taken its rise in the fabulous times; but its origin has never been satisfactorily ascertained.

These twelve districts, forming the kingdom of Cecrops, were united, in after-times, by Theseus (see Theseus) into one town, to which, from its tutelary deity, he gave the name of Athens. (See Minerva, Neptune.)

The succession of Athenian kings, as given by ancient authors, from Ogyges to Codrus, the last king of Athens, is as follows:—

- |                        |   |
|------------------------|---|
| 1. Ogyges.             | 11. Theseus.  |
| 2. Cecrops. 1556 B. C. | 12. Menestheus.   |
| 3. Cransus.            | 13. Demophoon; the king who was reigning at the time of the Trojan war. (See Menestheus, line 656.) |
| 4. Amphictyon.         | 14. Oxyntes.  |
| 5. Erichonius.         | 15. Aphidas.  |
| 6. Pandion I.          | 16. Thymotes.   |
| 7. Erectheus.          | 17. Melanthius.   |
| 8. Cecrops II.         | 18. Codrus. 1052 B. C.  |
| 9. Pandion II.         |   |
| 10. Ægeus.             |   |

Plutarch is of opinion that Homer was not known to the Athenians till the time of Hipparchus, i. e. about the 63d Olympiad.

656.] MENESTHEUS. This prince was descended from Erectheus, being grandson of Orneus (the son of Erectheus), and son of Peteus. Both Peteus and Menestheus were banished from Athens, being expelled either by Ægeus or Theseus. Menestheus succeeded Theseus on the Athenian throne, and was himself succeeded by Demophoon. The Athenians are celebrated by Homer for their peculiar knowledge of tactics and the military art. Homer does not mention Acamas and Demophoon, the sons of Theseus and Phædra, who are stated by other writers to have taken part in the Trojan war. The latter accompanied Elphenor to the siege; and, on the capture of Troy, discovering his grandmother Æthra (see Æthra) among the slaves of Helen, he delivered her from captivity, and conducted her to Athens. It was during his reign that the Heraclids sought and obtained refuge in his dominions from the persecution of Eurystheus.

657.] ERECTHEUS. The names and histories of Erectheus and Erichonius have been often confounded. Homer states that Erectheus was educated by Minerva, born from the Earth, and placed by that goddess in her temple. The meaning of this latter expression may be, either, that one common temple was dedicated to Erectheus and Minerva, or that his temple was contiguous to hers. Erectheus was worshipped as a hero by the Athenians, and was considered to have sprung from their native soil. He was celebrated for his love of the chase. Minerva raised him to the throne of Athens; but he must not be considered the same as the Erectheus, the son of Pandion, who established the mysteries of Eleusis. He is one of the gods enumerated among those supposed to be the representative child carried in the van or chest, with a golden serpent, in the representations of Ceres as Isis. (See Isis, under her names.)

"It is clear, as Sir Isaac Newton has observed, that Homer describes under the name

of Erectheus, the same prince whom the chronologers, and even Pausanias, would distinguish from Erechtheus by the name of Erichthonius. The name of Erichthonius, as an Athenian, is mentioned by Plato; but with no more authority for inserting it in the list of the Athenian kings, than the name Erisichthon, which occurs in the same passage. On the contrary, as Newton has farther justly observed, Plato himself has called that prince Erechtheus, whom later writers call Erichthonius. Isocrates says that Erichthonius, son of Vulcan and the Earth, succeeded Cecrops, who died without male issue." (Mitford, *Hist. of Greece*, vol. i. chap. I. sect. 3.)

[See story of Coronis, Ovid's *Met.* b. ii.]

671.—*Salaminian bands.*] The troops from the island of Salamis. (See Salamis, II. vii. 237.)

672.] TELAMON, leader of the Salaminian troops. He was king of the island of Salamis; son of Æacus and Endeis, the daughter of Chiron and Chariclo; brother of Peleus, the husband of Thetis; and father of Tencer and Ajax the Great. He was banished with Pelus (see Peleus) from his father's court, for the accidental murder of their step-brother Phocus (whose mother was the Nereid Psamathe); and, embarking on board a vessel, whence he in vain despatched a herald to mediate his cause with Æacus upon assurances of his innocence, he was thrown on the island of Salamis, and was there not only hospitably entertained by its king, Cychreus, but received from him his daughter Glauce in marriage, with the promise of succession to his throne. After the death of Glauce, he married Peribora, the daughter of Alcatheus, and thirdly, Hesione (see Laomedon), the sister of king Priam. He distinguished himself in the Argonautic expedition; and when the war against Troy subsequently broke out, he despatched his sons Ajax and Teucer, to sustain that glory, to which the feebleness of age precluded him from any longer aspiring. Ajax (see Ajax, II. i. 177.) was killed in the war; and the indignation of Telamon at the supineness of Teucer in not having revenged his brother's death, induced him to exclude the young prince from his dominions after the termination of the conflict (see Teucer): nor was his vengeance satiated by the banishment of Teucer; for when Ulysses, whom he considered as the cause of his son's death, appeared off the coast of Salamis, he contrived perfidiously to draw his fleet among the rocks and eddies of the island, and, by this artifice, effected the destruction of several of his ships.

675.—*Argive troops.*] The troops of the town Argos in Argolis. Argos remained in the family of Danaos to the time of Perseus, when it reverted to his descendant Adrastus (see Adrastus, II. ii. 680.), who was succeeded by his son Ægialeus, and by the Ætolian Diomed, the nephew of Ægialeus. In the mean time, the influence of the Pelopidæ at Mycenæ, which Atreus had seized, on the death of Eurystheus, in a battle with the Athenians, had been so greatly augmented, that the glory of the Argive princes was proportionably obscured. Thus Argos is here mentioned as secondary in power and dignity to Mycenæ and Lacedæmon; though, in reference to its former sway, Argos is sometimes used to designate the whole Peloponnesus; and Argives is a general appellation of the Greek nation. (See Argos, II. i. 45.)

676.] TRŒZENE. The seat of the kingdom of Pittheus, son of Pelops (now Damala), a town of Argolis in the Peloponnesus, on the Saronic Gulf: it received the name of Trœzen from Trœzen, the son of Pelops, and is sometimes called *Thesæis*, from its having been the birth-place of Theseus, and *Posidonia*, from Poseidon or Neptune, to whom as well as to Diana Saronia, it was sacred. It was also celebrated for an oracle sacred to the Muses and to Sleep.

676.] MASETA. A town of Argolis.

677.] ÆGINA. An island of the Ægean sea (now Engia), which derived its name from Ægina, the mother of Æacus, over against Athens, on the Saronic Gulf, called also

*Ænone, Sciras, Ænopia, and Myrmidonia.* This island, or rather rock, was originally subject to the neighbouring state of Epidaurus, which was itself but a member of the Argian commonwealth. It was a convenient resort for seafaring people, whether merchants or pirates; and between the two acquired, at length, such populousness and wealth, as not only to shake off its dependance upon Epidaurus, but to become, though always at enmity with Athens, one of the most considerable naval powers of Greece. It was the seat of the kingdom of Æacus (see Myrmidons); was sacred to Jupiter, Venus, Apollo, and Æacus; and in the time of Homer, was subject to the Argives. Pausanias mentions two temples in the island, dedicated to Jupiter and Venus.

678.] TYRINTHE, or TYRINTHYS (now Vatkia). A town of Argolis, so called from Tyrix, son of Argus, the son of Jupiter. It was sacred to Hercules (see Tyrinthus, among his names). The "lofty walls" are mentioned in reference to their having been raised by the Cyclops.

679.] EPIDAURE, or EPIDAURUS; so called from a hero of that name (now Epidauria), a maritime town of Argolis, sacred to Æsculapius. (See Argina.)

680.] ASINEN. A town of Argolis, sacred to Dryops, the son of Apollo.

680.] HERMION (now Castri). A town of Argolis, on the bay of Hermione, sacred to Ceres, whence, according to Strabo, there is a short and direct road to the regions of Pluto, on which account the inhabitants of Argolis (adds he) omitted to place in the mouth of their dead the passage-money due to Charon.

682.] EURYALUS. A leader, with Sthenelus and Diomed, of the Argive troops. He was son of Mecistheus (see Mecistheus), and was one of the Argonauts.

683.] STHENELUS. A son of Capaneus, son of Hipponous and Astynome, and one of the leaders, with Diomed and Euryalus, of the Argives. He had been among the suitors of Helen, and was one of the Epigoni. (See Theban War.) He was, according to Virgil (*Æn.* ii. 340.), one of those slung up in the wooden horse.

683.] DIOMED. Son of Tydeus, and grandson of Æneus, king of Calydon; like most of the princes of Greece, educated under the centaur Chiron. He was king, and leader of the Ætolians, in the Trojan war, and was ranked among its heroes, after Achilles and Ajax. Homer represents him as the favourite of Minerva, who was his constant attendant, and ascribes his many acts of valour to her protecting influence. Among his exploits, it is recorded of him, that he engaged with Hector and Æneas in single combat; that he wounded Mars, Æneas, and Venus; and that in concert with Ulysses, he carried off the horses of Rhesus, and the palladium; and procured the arrows of Philoctetes: Sophocles, however, states that, in this last enterprise, the companion of Ulysses was Pyrrhus, the son of Achilles. He was deprived of the affection of his wife Ægiale, owing to the wrath and vengeance of Venus, by whose influence during his absence at the war, she had become attached to Cyllabarus, the son of Sthenelus. Diomed was so afflicted at the estrangement of Ægiale, that he abandoned Greece, and settled, at the head of a colony, in Magna Græcia, where he founded a city to which he gave the name of Argyripa (see *Æn.* xi. 377.), and married a daughter of Daunus, prince of the country. In the progress of his voyage, Diomed was shipwrecked on that part of the Libyan coast which was under the sway of Lycus, who, as was his usage, towards all strangers, seized and confined him. He was, however, liberated by the ingenuity of Callirhoe, the tyrant's daughter, who was so enamoured of him, that, upon his quitting the African shores, she put herself to death. He is said to have been killed by his father-in-law Adrastus.

684.] TYDIDES. A patronymic of Diomed.

686.] MYCENÆ. A city of Argolis, the seat of the kingdom of Agamemnon. The dominion of this prince was not limited to Mycenæ, but comprised a considerable portion of the northern and eastern district of the Peloponnesus, which was also anciently known

by the name of *Ægialea*. Mycenæ and Argos were indiscriminately used by the poets. There is a tradition of a contest between Juno and Neptune for the region of Mycenæ, which terminated in favour of the goddess.

687.] CLEONE. A town of Peloponnesus, between Corinth and Argos, so called from Cleones, a son of Pelops.

687.] CORINTH (now Corinto). Supposed to have derived its name from Corinthus, a son of Jupiter, or of Paris, and Enone, was the principal town of Achaia, and was remarkable, in Homer's time, for wealth acquired by commerce. The foundation of Corinth, which was most anciently called *Ephyræ*, or *Ephyre* (see *Ephyre*, II. vi. 193.), is ascribed to Sisyphus, and is placed by chronologists about 1400 years B.C. It was also named *Heliopolis*, from its having been adjudged to Apollo in the contest which that god maintained with Neptune respecting the possession of the city. Upon the Isthmus of Corinth, which joins the Peloponnesus to Græcia Propria, were celebrated, every third year, the Isthmian games, in honour of Neptune. They were originally instituted in commemoration of Leucothea (see *Leucothea*): their celebration was, in the course of years, interrupted; but they were renewed by Theseus in honour of Neptune. Juno had an oracle in the Corinthian territories on the road between Lechæum and Pagæ.

688.] ARÆTHYREA. A city of Argolis, in the Phliasian district. Its inhabitants were subsequently incorporated with those of Phlius, a town at no great distance.

688.] ORNIA, or ORNIAS. A town of Argolis, above the district of the Sicyonians, so called from Orneus, the son of Erectheus. It had fallen into decay in the time of Strabo.

689.] ÆGION, or ÆGIUM. A town of Argolis, celebrated, in after-times, as the place in which the members of the Achæan League held their meetings. Near Ægium was the temple of *Homagyrion* Jove, where Agamemnon convened the Grecian chiefs to deliberate upon the Trojan expedition.

689.—*Adrastus' ancient reign.*] Sicyon (now Basilico), the most ancient city and kingdom of Greece. Adrastus, according to Pausanias, was driven from the throne of Argos, and sought refuge in Sicyon, of which city, Homer affirms, he was the first king: this poet does not seem to have been acquainted with those fabulous kings, viz. *Ægialea* and others, who are found in the list of the Sicyonian princes. Sicyon was particularly sacred to Jupiter and Hercules, and was very anciently called *Micene*, *Ægialea*, and *Apia*.

691.] PELLENE. A town of Achaia, famous for its wool, so called from Pellen of Argos, son of Phorbas, not far from the sea; particularly sacred to Bacchus and Ceres.

692.] HELICE. A town of Achaia, swallowed up by the sea, about two years before the battle of Leuctra, B. C. 371. It was sacred to Neptune (II. xx. 468.)

692.] HYPERESIA. A town of Achaia, afterwards called *Ægira*.

693.] GONOËSSA. A town and promontory in the neighbourhood of Pellene.

703.] PHARES, or PHARIS. A town of Laconia, not far from Amyclæ.

703.] BRYSIA. A town of Laconia, near Mount Taygetus.

704.] LACEDÆMON. The same as Sparta (now Misitra). It is said to have derived its name from Lacedæmon, the son of Jupiter, who in Grecian mythology married Sparta, the daughter of the river Eurotas, upon which was the city. The term Sparta is said to be foreign to Greece, and to have been imported by the Cadmians and other colonists, who were so denominated from Sparton, a native of Thebes. Lacedæmon was also anciently called *Lelegia*, from the Leleges; *Œbalia*, from Œbalus; and *Hecatompolis*, from the hundred cities of Laconia.

704.] HILLS. Taygetus and Parthenius. The former (so called from Taygetus, the son of Jupiter and the Pleiad Taygeta), a mountain of Laconia, sacred to Bacchus—the latter, of Arcadia.

705.] MESSE, or MESSA. A maritime town of Laconia; probably a contraction of *Meœsena*.



706.] **AMYCLÆ.** A town of Peloponnesus, not far from Sparta, near Mount Taygetus. It was built by Amyclas, the son of Lacedæmon and Sparta, was the birth-place of Castor and Pollux, and was sacred to Apollo. Amyclis was called *Tacitor*, or the silent (see *Æn.* x. 790.), either because the inhabitants were Pythagoreans, or because they had enacted a law which forbade the mention of an enemy's approach, they having been once deceived by a false report. They were afterwards the victims of their absurd statute.

706.] **LAAS.** A town of Laconia.

706.] **AUGIA, or ÆGIÆ,** not far from Gythium, the port of Sparta.

707.] **ETYLOS.** A town of Laconia, above Tanarus.

708.] **HELOS.** A town on the Laconic Gulf, above Gythium, in ruins at the time of Pausanias. The inhabitants of this town having been reduced to slavery by the Dorians, the term *Helot* subsequently designated, at Sparta, all public slaves. Helos was sacred to Ceres, and derived its name from Helios, one of the sons of Persens.

714.—*The fair one.*] Helen.

717.] **AMPHIGENIA.** A town on the borders of Messenia, in the Peloponnesus.

718.] **ÆPY.** A maritime town either of Messenia, or of Triphylia, under the dominion of Nestor.

718.] **PTLEON.** A town of Pylos, built by emigrants from Pteleum in Thessaly.

719.] **ARENE.** A city of Triphylia, near the mouth of the Anagrus (see *Minyas*, II. xi. 839.) It took its name from Arene, daughter of Cebalus, and wife of Aphareus.

720.] **THRYON, or THRYUM.** A town of Messenia, on the Alpheus, subsequently called Epitalium. (See *Thryoëssa*, II. xi. 846.)

720.] **ALPHEUS.** A river of Peloponnesus, rising in Arcadia. (See *Arethusa*, *Od.* xiii. 470.)

721.] **DORION.** A town of Pylos, in which Thamyris was blinded by the Muses.

721.] **THAMYRIS.** Thamyris (son of Philammon and Argiope) was a celebrated musician of Thrace, who, according to the mythologist Conon, was elected king by the Scythians, and was the third who gained the prize assigned to music in the Pythian games. He so far presumed on his skill, as to enter into competition with the Muses. He paid the price of his arrogance by being deprived of his eyesight, and of his lyre. Homer states that Dorion, a town of Pylos, was the scene of this competition; and that Thamyris came from the court of Eurytus, king of Cechalia; but as there are several cities of that name, one in Thessaly, one in Eubœa, one in Messenia, &c., and as there are also several princes of the name of Eurytus, the commentators differ as to the Cechalia and Eurytus here alluded to by Homer.

724.—*Seed of cloud-compelling Jove.*] The Muses.

731.] **CYLLENE.** The highest and most northern of the Arcadian mountains, near Pheneum; it derived its name from Cyllene, the daughter of Elatus, an Arcadian prince, and was celebrated for being the birth-place of Mercury, thence called *Cyllenius*.

732.] **ÆPYTUS.** A king of Arcadia, son of Elatus, whose tomb was under Mount Cyllene.

733.] **RIPE.**

733.] **STRATIE.** } Towns of Arcadia, whose situation is uncertain.

733.] **TEGEA, or TEGÆA.** A town of Arcadia (now called Moklea), sacred to Pan, Minerva, Apollo, Ceres, Proserpine, and Venus.

734.—*Phenean fields.*] Pheneum, a town of Arcadia (now called Phenia), bordering on Pellene and Stymphalus, sacred to Mercury.

734.—*Orchomenian Downs.*] Orchomenus, a town of Arcadia (near Mantinea), so called from Orchomenus, son of Lycaon, the son of Phoroneus. It was one of the towns afterwards comprehended in Megalopolis by Epaminondas.

736.] STYMPHALUS. A city of Arcadia, sacred to Diana Stympalia, near a river, a mountain now called Poglici, and a lake of the same name. The lake was the abode of monstrous birds, which have been variously represented. Some affirm that their wings, head, and beak were of iron, their nails hooked; that they threw iron darts at those who attacked them; that the god Mars himself armed them for battle; and that they were so numerous, and of so extraordinary a size, as to obscure the light of the sun with their wings. Some confound them with the Harpies; many describe them like cranes or storks, which fed upon human flesh; while others conceive that they existed only in the imagination of the poets. Hercules destroyed these monsters, after having frightened them from their usual haunts, in a forest, by means of a brazen drum he had received from Minerva. Another tradition states, that these monsters were merely troops of robbers, who infested the borders of the lake Stympbalus, ravaging the surrounding country, and murdering the travellers who passed that way, and that Hercules probably allured them from their retreat for the purpose of destroying them.

737.] PARRHASIA. A town of Arcadia, sacred to Ceres, built by Parrhasius, one of the sons of Jupiter. Its inhabitants are said to have been among the most ancient tribes of Greece.

738.] ENISPE. A town of Arcadia (now probably Tripolizza).

739.] MANTINEA (now Goriza). A town of Arcadia, near the modern Tripolizza, so called from Mantineus, son of the Arcadian Lycaon, was celebrated in after-times for the battle in which Epaminondas, the great Theban general, defeated the Lacedæmonians, and was killed, 363 B. C. It was sacred to Diana Hymnia.

740.—*Arcadian bands.*] The troops of Arcadia. Arcadia (so called from Arcas, son of Jupiter and Callisto) was an inland mountainous district, in the heart of the Peloponnesus; and from its being better adapted to the purposes of pasture than of cultivation, it obtained from the poets the appellation of the country of shepherds, of whom Pan (see Pan) was the god. It was, according to some authors, very anciently called *Pelasgia*, *Lycæonia*, *Gigantis*, *Azenis*, *Pania*, *Erymanthis*, *Drymodes*, and *Parrhasia*; but the gentilitious name of the people, who boasted of their great antiquity, was *Arcades*, or *Arkites*, who "lived before the Moon." Dionysius styles the Arcadians, *Apidanii*; and Hesychius, *Cortini*. They were celebrated for their skill in music, and for their martial spirit.

741.] AGAPENOR. Son of Anceus, king of Arcadia, was one of the suitors of Helen. He went to the siege of Troy, with sixty vessels, at the head of the Arcadian and Orchomenian troops. After the capture of the city, he was thrown by a tempest upon the island of Cyprus, where he built the town of Paphos. His daughter Laodice is celebrated in fable, for having despatched from that place to Tegea a veil for Minerva *Alea*.

742.] ANCÆUS. Son of Neptune and Astypalæa, daughter of Phoenix, king of Arcadia (others say of Samos), was one of the Argonauts. Upon his return from Colchis, he directed his attention to agriculture, and to the cultivation of the vine.

746.—*New to all the dangers of the main.*] "The Arcadians being an inland people, were unskilled in navigation, for which reason Agamemnon furnished them with shipping. From hence, and from the last line of the description of the sceptre, where he is said to preside over many islands, Thucydides takes occasion to observe, that the power of Agamemnon was superior to the rest of the princes of Greece, on account of his naval force, which had rendered him master of the sea." P.

747.] ELIS, or ELEIA. A district of Peloponnesus, in the time of Homer, situated between Achaia and Messenia. The date of the subsequent division of the territory into the three provinces of Triphylia, Pisatis, and Cœle, is not known; but the city of Elis is supposed to have owed its origin to a union, after the Persian war, of the scattered villages of the district. Traditions are preserved of games celebrated in Elis, and at Buprasium (II. xi. 816—897. and xliii. 723—739.), prior to the Trojan war; but it does not appear

that the periodical festivals in honour of Jupiter Olympins, had been celebrated at Olympia before the time of Homer. The Olympic Games, as these festivals were termed, were restored by Iphitus, a king of Elis, in the age of Lycurgus, about 108 years before the first Olympiad. The original institution of these games is by some ascribed to Jupiter, after his victory over the giants, and by others to Hercules. The Greeks computed their time by Olympiads, an Olympiad comprehending the four years which elapsed between the celebration of the Olympic games. See "Note on the Chronological Table," in Dr. Butler's Geography, p. 28. The custom of thus reckoning time was not introduced till the year in which Coræbus obtained the prize, that year corresponding with the acknowledged era of the first Olympiad, namely, 776 B. C. In this point (see Mitford's History of Greece, of the Chronology of Grecian History, vol. i. Appendix to chap. 3.) Sir Isaac Newton and all following chronologers agree; but notwithstanding the labours of learned men, no part of Grecian history remains more unsatisfactory and uncertain than its chronology. Herodotus, the oldest Greek prose writer preserved to us, throws some light upon the chronology of ancient times by certain genealogies, which are however not undisputed. Thucydides, who wrote but a very few years later than Herodotus, affords the only probably authentic remaining information, for the connexion of Grecian history from the Homeric age, with the times immediately preceding the first Persian invasion: still, in his time, no era had been determined from which dates could be computed, and, in his history of the Peloponnesian war, he commonly reckons backward from the year of its conclusion. Hence it is apparent, that a considerable interval elapsed before the Olympiads came into general use for the purpose of dates; the first systematic calculation of them for that end was made by Timæus Siculus, in his general history, published in the third century B. C., but now unfortunately lost. The computation by Olympiads ceased, it is supposed, after the three hundred and sixty-fourth Olympiad; that year answering to the year 480 of the Christian era.

747.] BUPRASIMUM. Town, country, and river of Elis. (See Amarynceus, line 757.)

748.] HYRMIN. A town of Elis, so called from a daughter of Epeus. It did not exist in the time of Strabo.

748.] MYRSINUS. A maritime town of Elis.

750.—*Olenian Rock.*] Supposed to be the town subsequently called Scollis, between Dyme, Tritæa, and Elis, on the confines of Achaia and Elis. It is said to have taken its name from the hero Olenius.

750.] ALISIUM. It is not clear on what authority Pope calls Alisium a river.

751.—*Four chiefs.*] Amphimachus, Thalpius, Dioreus, and Polyxenus.

752.—*Epean name.*] The Epeans, or Epei, inhabited that part of the district of Elis, in which were situated Hyrmine, Myrsinus, the Olenian Rocks, and Alisium. (See Epeans, II. xi. 817. &c.)

755.] AMPHIMACHUS. One of Helen's suitors, son of Teatus, and one of the leaders of the Epei; killed by Hector (II. xiii. 248.)

755.] THALPIUS. One of Helen's suitors, son of Eurytus; he was also one of the leaders of the Epei.

756.] EURYTUS. } These two princes, the fathers of Thalpius and Amphimachus,

756.] TEATUS. } were sons of Actor (the brother of Augeas), and Molione. They were from their father denominated ACTORINES, and from their mother MOLIONINES. Such was their mutual union, that in battle they fought from the same chariot; hence the poet represents them as having one body, four feet, and one head.

757.] DIORES. One of the leaders of the Epeans, son of Amarynceus; he was killed by Pirus, a Thracian (II. iv. 597.)

757.] AMARYNCEUS. Son of Pyttius, a Thessalian, who had emigrated to Elis; he was king of the Epei, and was buried at Buprasium, where games, in which Nestor

(see II. xxiii. 725.) distinguished himself in his youth, had been celebrated in honour of that monarch.

758.] POLYXENUS. A Greek prince, son of Agasthenes, king of the Epei. He was one of the leaders of that people.

760.] ECHINADES. Five small islands near Acarnania, at the mouth of the river Achelous. They were so called from five nymphs of that name who, having neglected to invite the river god Achelous to a feast, with the other pastoral divinities, were immersed in the overflow of the river with the spot in which the festivities had been celebrated. Neptune commiserated their fate, and metamorphosed them into islands. (See transformation of the Naiads, Ovid's Met. b. viii.)

761.] MEGES. } Meges was one of Helen's suitors. He was son of Phyleus, and

762.] PHYLEUS. } grandson of Augeas, king of Elis. Phyleus had fled from Elis, in consequence of having offended his father Augeas, by some testimony which he gave in the dispute between that prince and Hercules. He took refuge in the island of Dulichium, of which he was made governor; and his son Meges subsequently conducted its forces to the Trojan war. The reputation of Meges seems to have obtained for him considerable influence over the Echinades (see Echinades), whose inhabitants followed his standard, and who (in reference to the Epeian or Elean origin of their captain) are termed the Epeian forces (II. xiii. 861.)

763.] DULICHIMUM. An island of the Ionian sea (now Dolicha and Tziakki), considered by Strabo as one of the Echinades, and by Mela as a separate island. By later writers, Dulichium is comprehended in the dominions of Ulysses.

763.—His sire.] Augeas, or Angias, was a king of Elis, and one of the Argonauts. The name of his father was Elius, which signifies the sun; and he has been hence called the son of Sol. His stables, which are said to have contained 3000 oxen, had been neglected for thirty years, and had accordingly produced a pestilential disease throughout the kingdom. To cleanse them was one of the labours imposed by Eurystheus on Hercules, which he undertook to perform in a day, on condition that he should receive a tenth part of the cattle. He accomplished the task by turning through the stables the course of the river Alpheus, or, according to some writers, of the Peneus; but on demanding the promised reward, Augeas evaded the fulfilment of his engagement, and even banished his son Phyleus to Dulichium for supporting the just claims of the hero. Hercules punished this dishonourable conduct by slaying Augeas, and placing Phyleus upon the throne. Another account states that Phyleus, on being exiled by his father, settled at Dulichium, and that for his sake, Hercules spared the life of Augeas, who was succeeded in his Eleian dominions by his other son Agasthenes. *Cleansing the Augean stables* has become a proverbial expression to denote a difficult or impracticable attempt at reform.

763.—He.] Phyleus.

767.] CEPHALENIA (now Cephalonia). An island in the Ionian sea, so called from Cephalos, whose inhabitants went with Ulysses to the Trojan war. The term Cephalenians, in Homer, implies not only the inhabitants of Cephalonia (anciently called *Samos*, *Black Epirus*, or *Epirus Melana*), but also of the islands and coast of Acarnania.

768.—The coast opposed.] That of the Acarnanians.

769.] ITHACA (now Teaki). An island in the Ionian sea, the seat of the kingdom of Ulysses. (See Ithaca, Od. ix. 21.)

770.] NERITOS. A mountain of Ithaca. It seems doubtful whether the Neritos in Virgil (*Æn.* iii. 352.) designates Ithaca itself, or whether it is a distinct island; an opinion sanctioned by the geographer Mela.

771.] *ÆGILIPA.* } Probably towns of Ithaca.  
 772.] *CROCYLIA.* }

772.] *ZACYNTHUS* (now Zante). An island of the Ionian sea, opposite Elis. It took its name from Zacynthus, a Boeotian, who accompanied Hercules into Spain, and who, in conducting the flocks of Geryon from that country to Thebes, died on the road, and was buried in this island.

775.] *THOAS.* Son of Andramon and Gorge, a daughter of Ceneus, king of Calydon; one of the leaders of the Ætolians. Virgil enumerates him among the heroes shut up in the wooden horse.

775.—*Andramon's valiant son.*] Thoas. Andramon was one of the Grecian chiefs.

776.] *PLEURON.* One of the principal towns of Ætolia. It was sacred to Mars.

776.] *CALYDON* (so called from Calydon, son of Mars, or of Ætolus and Pronoe, daughter of Phorbas), was the seat of the kingdom of Ceneus in Ætolia (see Ceneus). It was situated on the Evenus.

*Callirhoe.*] The inhabitants of this place were once, from the following circumstance, afflicted with madness: Callirhoe, a native of Calydon, was beloved by Coresus, high-priest of Bacchus; but she treated his affection with such disdain, that he, in despair, implored his god to punish her insensibility. His prayers were heard; and the Calydonians were struck with a madness, which was declared by the oracle to be incurable, unless Callirhoe, or some one in place of her, should be immolated upon the altar of Bacchus. No individual so offering himself, Callirhoe, on the appointed day, was conducted to his temple, adorned as a victim; but Coresus, instead of sacrificing her, pierced his own heart. This generous proof of affection at length roused the feelings of Callirhoe; and, near the fountain which afterwards bore her name, she stabbed herself, to appease the manes of her lover.

777.] *PYLENE.* A town of Ætolia, also called *Proschion*, not far from Pleuron.

777.—*Olenian steep.*] Olenus, or Olynos, a town of Ætolia, not far from Pleuron; so called from Olenus, son of Vulcan and Aglae.

778.] *CHALCIS.* A maritime town of Ætolia, near the river Evenus. Hesiod mentions that this place was remarkable for the celebration of various games, and that he himself therein obtained the prize for poetry and song.

779.—*Ætolian shore.*] Ætolia, more anciently called *Curetica* and *Hyantis*. The Ætolians were, in very early times, not inferior to the rest of the Grecians in civilisation or importance. They are frequently mentioned, and always represented by Homer as a people remarkable for their courage and agility; but it does not appear that they were of any political importance, until after the decline of the preponderance of Athens and Sparta, when they first distinguished themselves as the allies, and afterwards the enemies of Rome.

*Acarnania.*] Upon the invasion of their country by the Epei, from Elis, under the command of Ætolus, son of Endymion, who assigned his name to the conquered territory, they withdrew into Acarnania (anciently called also *Curetica*), the people of which district alone, of all the Greeks, did not take part in the Trojan war. The Acarnanians, as well as the Phocians, Dorians, and Locrians, are without any remarkable objects of history.

*Æolian, Ionian, and Dorian colonisations.*] It was from Ætolia, which was the country of the Æolic branch of the Hellenic race, that, after the death of Codrus, the last king of Athens, about 1060 B.C., one of the three considerable migrations of the Greeks for the formation of a settlement on the coast of Asia Minor, took place. The three great divisions of Grecian colonisation consisted of the Æolian, Ionian, and Dorian, under which denominations the whole of the Greeks may be included. The Æolians (who were of Thessalian origin, and who derived their name from Æolus, one of the sons of Hellen), founded twelve cities between the rivers Caicus and Hermus, in Asia Minor; the Ionians (see Ionians, II. xiii. 860.), twelve also, between the Hermus and the Mæander; and the Dorians (so called from Dorus, the son of Hellen, who are considered by Herodotus

to have been of Egyptian origin, and whose establishment in the Peloponnesus is placed by that author at the period of the supposed arrival, in that country, of Perseus and Danaë), six, to the south of Ionia. These thirty cities, in their three confederations, extended from the Sigeæan to the Cnidian promontories: the Greeks, moreover, established colonies in the Taurica Chersonesus, on the whole shore of the Pontus Euxinus, on the Borystheues, and on the Tyrus; and, on the decline of the power of Crete, after the Trojan war, the Argians, by possessing themselves of the islands adjacent to Greece, obtained superiority at sea over the other states. The Greeks also made considerable settlements in Italy and Sicily, as well as in Cyprus, which island had been colonised at a more early period by the Phœnicians. In Italy the foundation of the towns of Arpi, Cannusium, and Sipontum, of Rhegium, Cuma, Tarentum, Salentum, Brundisium, Crotona, Sybaris, Pisa, and of the village on the Tiber, which afterwards became Rome, is ascribed to the Grecians; but whether Pisa was built by the Peloponnesian Pisæans, who had followed Nestor to the siege of Troy, or whether, at a still earlier period, the Arcadian Evander did really found the village alluded to, is involved in doubt; nothing being known with certainty upon the subject, but that the settlement of the first Grecian colonies in Italy was at so remote a time as baffles all investigation.

780.—*Sons of CENEUS.*] This expression does not designate any definitive persons; but is introduced to account why Ceneus consigned his armament to the conduct of Theseus, who was not his son.

782.] GENEUS. King of Calydon in Ætolia, son of Parthion or Prothous, and Euryte, daughter of Hippodamus. He was husband to Althæa (daughter of Thestius), mother of Clymenus, Meleager, Gorge, and Dejanira; and to Peribœa (daughter of Hipponous), mother of Tydeus.

Ceneus having offered a general sacrifice to all the gods excepting Diana, in token of his gratitude for the abundant harvest which his fields had produced, that goddess avenged the neglect, by inciting the neighbouring princes to declare war against him, and by sending a furious boar to ravage his dominions. (See *Il. ix.* 657—662. *Æn. vii.* 423, and Ovid's story of Meleager and Atalanta.) The destruction of this terrible animal soon became a matter of common interest. Of the princes and chiefs who engaged in the enterprise of chasing the Calydonian boar, the following are mentioned as the most remarkable; Meleager, the son of Ceneus, Idas, Lynceus, Dryas, Castor and Pollux, Pirithous, Theseus, Anceus, Cepheus (a prince of Arcadia, rendered invincible by one of the hairs of Medusa affixed to his head by Minerva), Jason, Admetes, Peleus, Telamon, Iphicles, Eurytion, the princess Atalanta, Iolas, Amphiaræus, Protheus, Connetes, Toxena, and Plexippus (brothers of Althæa), Hippothous, Leucippus, Adrastus, Ceneus, Phileus, Echeon, Lelax, Phœnix, Panopeus, Hyleus, Eupalamon, Evippus, Hippasus, Nestor, Menœtius, Amphicydes, Laertes, and the four sons of Hippocoon. The boar was wounded by Atalanta, and ultimately killed by Meleager, the son of the king, who, being enamoured of Atalanta, gave her the head of the animal. This so irritated the chieftains, and particularly the brothers of Althæa, that Meleager, in defending Atalanta from their attempts to deprive her of the head, killed his uncles. He thus brought upon himself the fulfilment of the prophecy uttered by the Fates at his birth, with respect to a firebrand which was then in the fire. Atropos, at that time, declared that Meleager should live as long as the firebrand remained unconsumed; and his mother Althæa accordingly snatched the wood from the flames, that she might carefully preserve a treasure upon which her son's life had been destined to depend: she was, however, so shocked at meeting the dead bodies of her brothers as she was proceeding to the temple of the gods to return thanks for the victory her son had gained, that, in a moment of rage and despair, she committed the fatal brand to the fire, and thus determined the destiny of Meleager, who died as soon as the wood was consumed. Ceneus was driven from his throne after the death of Meleager, but was subsequently restored to it by his grandson Diomed. His continual misfortunes,

however, compelled him to exile himself from Calydon, and to leave his crown to his son-in-law Andramon. Homer, in describing the Calydonian hunt (Il. ix. 662.) makes no mention of Atalanta.

*Atalanta.*] This princess was the daughter of Schamens, king of Scyros, or, according to some, of Iasius, king of Arcadia, and of Clymene, the daughter of Minyas; others, again, reconcile these various accounts by supposing that there were two persons who bore this name. She distinguished herself at the chase of the Calydonian boar by being the first that wounded the animal, and she accordingly received its head and skin from Meleager, by whom it was finally slain. She was remarkable for her unequalled swiftness, as well as for her beauty. Having obtained from her father permission to remain unmarried, she silenced the importunity of her suitors by challenging them to a race with her, agreeing to espouse him who should outrun her. Her opponents had the advantage of starting first, while Atalanta followed, carrying a dart, with which she slew those she overtook. Many perished in this manner by her hand, until Hippomenes, (by some called Melanion,) the son of Macareus, a prince of Arcadia, and of Merope, daughter of Cypselus, king of that country, having obtained from Venus three of the golden apples of the Hesperides, interrupted the course of Atalanta, by throwing them in her way. By this artifice he gained the race and the hand of the princess; but having neglected to offer sacrifices of gratitude to Venus for his good fortune, the goddess revenged herself by changing them into lions, for their profanation of the temple of Cybele. Some authors assert, that Atalanta being after her birth exposed to perish by her father, was nourished by a bear, and brought up by shepherds. She devoted herself to hunting and to martial exercises; and signalised her valour by slaying two of the centaurs, and by overcoming Peleus at the games celebrated in memory of Pelias. A spot in Arcadia is mentioned by Pausanias, as still called in his time "the Course of Atalanta." Meleager was father of her son Parthenopæus. (See Theban War.) Atalanta, as the daughter of Iasius, is called IASIS and TEGEIA; as the daughter of Schamens, SCHAMENIA and CHRETEIS; and, as a descendant of Abas, king of Argos, ABANTIAS. (See story of Venus and Adonis, Ovid's Met. h. x.)

782.] MELEAGER. Son of Ceneus and Althæa. (See Ceneus.) He was called CENIDAS, from his father.

785.—Cretan king.] Idomeneus.

786.] GNOSSUS. A town of Crete, near which was the labyrinth of Dædalus. It was the residence of the kings of the island.

786.] LYCTUS (now Lassite). A town of Crete founded by the Lacedæmonians, and said to have been the most ancient of the island.

786.] GORTYNA. A town of Crete. The horses of the sun, according to Homer, fed on the plains of Gortyna. This town derived its name from Gortynus, a son of Taurus or of Rhadamanthus, and was also famous for a labyrinth.

787.] RHYTION (now Retimo). A town of Crete.

788.] LYCASTUS. A town of Crete, denominated *white*, from the colour of its walls, or from its being built upon a white rock.

789.] PHÆSTUS. A town of Crete, built by Minos, and destroyed by the Gortynians. It was sacred to Latona, and was also remarkable in fable for the story of Iphis and Ianthe. (See Ovid's Met. b. ix.)

789.] JARDAN. A river of Crete. Pope's mention of the *silver* Jarlan is not warranted by the original.

790.] CRETE (so called from Cres, the son of Jupiter, and now from its present capital, Candia); was one of the largest of the Grecian islands, being 270 miles in length, though not exceeding 50 in breadth. It is situated to the south of the Cyclades, and lies between the Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Ionian to the west. It was anciently known by the names of *Acria*;

*Chthonia, Idæa, Curete, Macaris, or Fortunate Island* (from the peculiar fertility of its soil, and the salubrity of its climate), and *Hecatompolis*, from the hundred cities which it at one time contained. The principal of these were, Gnosus (see Gnosus, the adjoining harbour of Hecalia, being the site of the modern town of Candia); Gortyna (see Gortyna); and Cydonia (see Cydonia, *Æn.* x. 449.) The towns of inferior importance were, Lebena, Minoa, Pergamus (built by *Æneas*), Miletus, Aptera, Lappa, Lyctus (see Lyctus), Phæstum, Oaxca (on a river of that name), Rhytion (see Rhytion), Thénæ, and Arcadia. The most noted promontories on the shores of Crete were, on the north-west, Cyamon, or Cimaros; on the south-west, Criu-Metopon; on the east, Salmonium, or Selmone; and, on the north, Diam. The principal mountains of Crete are, Mount Ida, situated nearly in the centre of the island, surrounded by the Idæan forest; Dicte, in the eastern; and the *Leuci montes* in the western parts; the latter having been so called from their resemblance, at a distance, to white clouds.

The early history of Crete is particularly involved in the obscurity of mythological fable. Its situation, and the numerous harbours with which its coasts abounded, seem, at a remote period, to have induced the piratical Phrygian and Pelasgic adventurers, who then infested the Archipelago, to form settlements on the island. According to Diodorus Siculus, the central parts were the abode of the Idæi Dactyli (a more civilised race, who, having fled with Cadmus from Palestine, established themselves under different appellations in various parts of Greece, Phrygia, and the isles of the *Ægean* sea, bringing with them into Europe the worship of their gods and the knowledge of many of the useful arts of life, together with the abstruser sciences of magic and astrology, then cultivated in the East); the Curetes, or Corybantes (the descendants of *Cælus* and *Terra*, from whom sprang the Titans, and Saturn, considered by some to have been the first king of Crete); and the Telchines (see Telchines, Samothracia, Lares). When Saturn was dethroned by Jupiter (see Jove, Saturn), the latter established his court on Mount Ida, whence his offspring, diffusing themselves over other countries, came, in process of time, to be worshipped as divinities by the less civilised nations whom they visited. Jupiter was succeeded in the sovereignty of Crete by his son Cres, who transmitted it to his descendants, until Minos, by wisdom and policy, induced the country to acknowledge his sway. This prince was the grandson of Teutamus, under whom a colony of Dorians had settled on the western coast of the island; and, having engaged in a commercial intercourse with the Egyptians and Phœnicians, imported; together with the wealth of the eastern nations, many of their habits and refinements. Asterius, surnamed Jupiter (with whom he is frequently confounded), son and successor of Teutamus, having espoused Europa, daughter of Agænor, king of Phœnicia, became the father of three sons, Minos, Rhadamanthus, and Sarpedon. The name *Asterius* is unknown to Homer, who speaks of Minos (*Il.* xiii. 565.) as son of Jupiter. On the death of Asterius, Sarpedon, having ineffectually opposed the succession of his eldest brother to the throne, was banished by him from his dominions, and retiring into Asia Minor, founded, according to some, the kingdom of Lycia, which he left to his son Evander. (See Sarpedon, *Il.* ii. 1069.) Minos, on his accession, associated Rhadamanthus with him in the government; but, either jealous of his influence in the kingdom, or desirous of diffusing the knowledge of his system of laws, removed him subsequently from Crete, by bestowing upon him the sovereignty of some of the neighbouring islands. It is not known by what means Minos acquired that influence which enabled him to unite under his government the various independent tribes which occupied the island; he probably owed it principally to the maritime power by which he was enabled to extirpate the pirates, and which procured for him the appellation of *son of the ocean*. The institutions of Minos seem to have been intended chiefly to regulate the morals, and polish the manners of his countrymen, as we do not find that he made any alteration in the existing form of government. To



prevent avarice and luxury, he enacted that, without distinction of rank, the children, in each city, should be educated at public schools, and there instructed in music, poetry, literature, in military and gymnastic exercises, and particularly in the use of the bow, in which the Cretans excelled; they were also early inured to support patiently, labour, hardships, and difficulty. Both rich and poor took their repast at public tables, where the conversation was such as to infuse into the minds of the people an ardent attachment to the laws and customs of their country, and a noble emulation of heroic deeds. The lands were cultivated by the Peræici (a neighbouring people, whom Minos had reduced to slavery), and the produce appropriated by the state to the service of the public, to the purposes of religion, and to the entertainment of strangers. The use of arms was reserved to freemen; and the Cretan, less desirous of superfluities than of leading a careless independent life, passed his time in the chase, in gymnastic games, and in wandering in quest of adventures. This mode of life necessarily prevented the Cretans from undertaking foreign enterprises with a view to extend their dominion, though, as individuals, it rendered them eminently skilful in military affairs. In order to enforce his institutions and laws, Minos asserted that the latter were dictated to him by Heaven. Such indeed was their intrinsic excellence, that their rigid observance was never interrupted during a period of 900 years, notwithstanding the degeneracy and debasing spirit of luxury which gradually superseded the austere temperance of the primitive Cretans. The laws of Minos were only abolished with the independence of Crete. The poetical fiction of the office entrusted by Jupiter to Minos and Rhadamanthus, of determining, in conjunction with Æscus, the doom of departed souls, shows the reputation the former enjoyed for the equity of his administration. Virgil (*Æn.* vi. 582.) represents him holding in his hand the fatal urn, in which was involved the destiny of mortals; summoning the shades to his tribunal, and subjecting their actions to the severest scrutiny: and in such esteem were his laws held, that Lycurgus borrowed from Crete that code by which he laid the foundation of the glory of Sparta. To the same source, also, is Athens indebted for the commencement of her civilisation under Theseus, who, during his residence in the Cretan court (see Theseus), imbibed those notions which led to the improvements afterwards effected by him in the government of his country.

*Minos.*] Minos is supposed to have flourished about 1304 B. C., 120 years before the Trojan war; he married Ithome, daughter of Lyctus, by whom he had two children, Aca-callis, who became the wife of Apollo, and Lycastes, on whom the throne devolved at his death. Little is recorded of this prince; he married Ida, daughter of Corybas, son of Cybele and Iasion, and was succeeded by his son (Minos the Second). Under this monarch, Crete became formidable to the surrounding nations; the neighbouring islands were compelled to submit to her powerful fleets, and even Athens felt the superiority of Minos. His son Androgeos (see Androgeos) had been treacherously slain in Attica, and he accordingly invaded and ravaged the territories of its king Ægeus, the father and predecessor of Theseus. He laid siege to Athens, and thus soon brought Ægeus to sue for peace. According to fable, Theseus (see Theseus) effected the remission of the cruel conditions upon which the peace was framed, by the destruction of the Minotaur; and so irritated Minos by his escape from Crete, that the king determined to wreak his vengeance upon Dædalus, the constructor of the labyrinth in which the monster had been immured. The artificer, however, thwarted the execution of his hostile intentions, by taking flight, with his son Icarus (see Dædalus), to the court of Cocalus in Sicily, where Minos, having pursued him, was slain by the daughters of that prince. The throne of Crete, after the death of Minos, was successively filled by Idomeneus (see Idomeneus) and Merion (see Merion); the monarchical being then exchanged for a republican form of government, of which the principal authority was vested in the senate, and its decrees confirmed by the assent of the people. This assembly consisted of thirty members, who

were chosen from among the ten *cosmi*, or magistrates, to whom was entrusted the executive power of the state.

Though the Cretans did not seek to extend their empire by foreign wars, yet their restless disposition continually involved them in civil dissensions, which, as the interests of its different cities predominated, produced various revolutions in the island: at one period the whole country was subject to the Gnosians and Gortynians. These events fostered the military spirit of the people, and caused their assistance, as auxiliary troops, to be courted by other powers; thus they took part with the Athenians in the Peloponnesian war, and subsequently signalled themselves in the retreat of Xenophon, and in the service of Alexander the Great, in his Asiatic wars. Even the Romans sought their alliance, and maintained in their army a band of Cretan archers; but Rome aspired to universal dominion; and the imprudence of the Cretans in negotiating with powers hostile to her interest, soon furnished a plausible pretext for their being reduced from friendship to subjection. At the head of three legions, Metellus landed in Crete, and succeeded, after a long and obstinate struggle, in imposing a foreign yoke on a people hitherto unsubdued: the laws of Rome were substituted for those of Minos, and the island became a Roman province, 68 B. C. It continued to form part of that empire till, in 812, the Saracens, who had overrun the south of Spain, allured by the fertility of the soil, landed from Andalusia, under Abu Caab, and erected a fortress on the coast, which they called *Chandak*; a word signifying, in their language, entrenchment, and which afterwards, being corrupted to *Candia*, gave its name to the whole island. Hence they made incursions into the country; and, notwithstanding the resistance of the emperor Michael II., succeeded in reducing it. They did not however long maintain their conquest, as *Candia* was, in 962, reunited to the empire by Nicephorus Phocas. At the taking of Constantinople, 1204, by the Latins, the French emperor Baldwin ceded Crete to Boniface, Marquis of Montferrat, who, in 1211, sold it to the Venetians. It remained subject to Venice till the Turks, having overrun the neighbouring countries, made a descent on the island; they reduced the city of *Candia*, after a siege of twenty-four years, one of the most obstinate recorded in history, and obliged the Venetians to deliver up the country to them, with the exception of a few fortresses, in the year 1669. Even these they could not long retain; and, in 1715, the whole of *Candia*, which has ever since remained a prey to all the evils of a despotic government, submitted to the Turkish yoke. At the present time, the population of Crete consists principally of Greeks and Turks; there is however a tribe of *Abadiots*, descended from the Saracens, who subsist by plunder, in the neighbourhood of Mount *Ida*, in a state of lawless independence; and in many of the customs and institutions of the *Sphachiots*, who inhabit the high mountains to the south, by *Canea* and *Retimo*, the ancient Cretan race is still recognisable.

The *Zeus* or *Zeuth* (see *Zeus* among the names of *Jupiter*) of Crete was, as appears by his tomb in that island, called also *Zan*, *Zon*, and *Zoan*, *Babylonian* epithets for the sun; thence the confusion of *Jupiter* with *Osiris* in Egyptian mythology.

792.] *MERION*. Son of *Molus*, a Cretan prince, and of *Melphidie*. He had been among the suitors of *Helen*, and was therefore bound to join in the common cause against *Troy*. He assisted *Idomeneus* in the conduct of the Cretan troops, under the character of charioteer, and not only distinguished himself in the war by his extraordinary bravery, but, at the funeral games celebrated in honour of *Patroclus*, he obtained the prize for archery.

793.] *TLEPOLEMUS*. Leader of the *Rhodians*. He was a native of *Argos*, son of *Hercules* and *Astyochia*, or *Astydamia*, but was compelled to fly from his country in consequence of the accidental murder of his uncle *Licymnius*, by a stick which he threw at the slave who was, in a very careless manner, discharging the office of supporting his infirm relative. *Tlepolemos* sought a retreat in the island of *Rhodes*, where he estab-

lished several colonies : he was killed in the Trojan war by Sarpedon (Il. v. 819.), and his body having been transported to Rhodes, a monument was there erected to his memory, and games, called Tlepolemia, annually celebrated in his honour.

793.] **HERCULES.** The opinions relative to this deified hero are as various as they are contradictory. Diodorus acknowledges three persons of the name ; viz. the Hercules of Egypt, of Crete, and of Greece ; Cicero enumerates six ; viz. the son of the first Jupiter and Lysito ; the son of the Nile ; the son of the Cretan Jove ; the son of Jupiter and Asteria, the Hercules of Carthage ; the Indian Hercules ; and the son of Jupiter and Alcmena ; Varro, forty-three ; Herodotus supposes that the Greeks distinguished the hero from the god Hercules, and worshipped each separately ; while all are agreed that it is to the Theban Hercules, the son of Jupiter and Alcmena, the wife of Amphitryon, a prince of Thebes, that the actions and exploits of the others are to be ascribed. The causes of his subjection to Eurystheus, the son of Sthenelus, king of Argos, are disputed ; but it is the more popular tradition, that Jupiter had declared, during the pregnancy of Nicippe, the wife of Sthenelus, and of Alcmena, the wife of Amphitryon, that the offspring of the princess who should first become a mother, should have dominion over the other ; that Juno, incensed at the love of Jupiter for Alcmena, accelerated (see Il. xix. 116.) by her presidency over the birth of mankind, that of the child of Nicippe, who proved to be the prince afterwards called Eurystheus ; that the subserviency of the child of Alcmena (the Theban Hercules) was thus secured ; and that he was, in process of time, doomed to submit to the infliction of those hardships, known by the name of the twelve labours of Hercules, which Eurystheus, at the instigation of Juno, imposed upon him. The interest of the queen of heaven in the cause of Sthenelus is also accounted for, by his being the sovereign of her favourite city Argos. Hercules, even in his infancy, gave promise of his future intrepidity and strength, by strangling two serpents (see *Æn.* viii. 384.), which Juno had sent, in the darkness of night, to devour him in his cradle. His education was principally confided to the celebrated Chiron ; but he had other preceptors. From Rhamanthus and Eurytus he learned the use of the bow ; from Castor, the art of fighting in complete armour ; from Linus (son of Ismenius, the son of Apollo and Melia) and Eumolpus, that of playing on the lyre and singing ; and from Autolycus, that of driving a chariot. Xenophon relates, that his first act upon attaining to years of maturity, was to retire to a remote spot, there to deliberate upon his future course of life ; that while in that seclusion two females, representing Virtue and Pleasure, appeared to him ; and, that after each had respectively exerted herself to establish her claim to his preference, he decided in favour of Virtue. He then, in furtherance of this choice of a life of severity and activity, embarked in several formidable enterprises. He destroyed the lion which preyed on the flocks of his reputed father Amphitryon, in the neighbourhood of Mount Cithæron ; he delivered Thebes, by the assassination of Erginus, king of Orchomenos, from the annual tribute of a hundred oxen, which it had incurred in consequence of the murder of Clymenus, the father of that monarch, by a Theban. These exploits attracted the admiration of Creon, the prince who then occupied the throne of Thebes, and who rewarded the patriotic deeds of the hero by giving him his daughter Megara in marriage. After this, Hercules was summoned by Eurystheus to Mycenæ : he resisted the summons ; and thus so offended Juno, that she afflicted him with madness, during which he killed Megara and the children she had borne to him. Upon the recovery of his senses, he consulted the oracle of Apollo ; and having ascertained that nothing could avert his temporary subjection to Eurystheus, he repaired to Mycenæ, to render himself up to the will of the tyrant. The gods equipped him for the destined labours. Vulcan, in addition to a golden cuirass and brazen buskins, furnished him with a celebrated club, either of brass, or of wood from the forest of Nemæa.

The first labour imposed on Hercules by Eurystheus, was the destruction of the lion

of Nemæa (called Amphrysus by Hyginus) (see *Æn.* viii. 392.), which ravaged the country of Mycenæ. He strangled the animal, and ever afterwards wore his skin as a trophy of his victory.

The *second* was the destruction of the Lernean Hydra. (See Hydra, *Il.* ii. 789. *Æn.* vi. 1096, and viii. 398.)

The *third* was to bring alive from his haunt on the mountain Menalus, into the presence of Eurystheus, a stag of incredible swiftness, with golden horns and brazen feet. (See *Æn.* vi. 1094.)

The *fourth* was also to produce alive before the monarch the wild boar Erymanthos. (See Erymanthus, *Od.* vi. 117, and *Æn.* vi. 1095.)

The *fifth* was the cleansing of the Augean stables. (See Augeas, *Il.* ii. 763.)

The *sixth* was the destruction of the Stymphalides. (See Stymphalus.)

The *seventh* the bringing alive into Peloponnesus the wild bull of Crete. (See *Æn.* viii. 391.)

The *eighth* was the seizing of the mares of Diomed, king of Thrace, who fed the animals upon human flesh: Hercules killed the tyrant, and gave his body a prey to the mares, who were subsequently devoured upon Mount Olympus by wild beasts.

The *ninth*, in which he was accompanied by Actor, was the conquest of the Amazons, and the obtaining of the girdle of their queen Hippolyte.

The *tenth* was the killing of the monster Geryon in the island of Gades (see Geryon), the two-headed dog Orthos, and the herdsman Eurytion.

The *eleventh* was the slaying of the serpent, and the procuring of the apples from the garden of the Hesperides. (See Hesperides.)

The *twelfth*, and most perilous, was the dragging of the dog Cerberus (see Cerberus) from the infernal regions. In this arduous labour he was assisted, according to Homer (see *Il.* viii. 440—448.), by Minerva.

In addition to these wonderful achievements, in which he was accompanied by his nephew Iolaus, the son of Iphiclus (son of Amphitryon and Alcmena), Hercules assisted the gods in their wars against the giants; he accompanied the Argonauts to Colchis; he obtained victories over Laomedon (see Laomedon, and *Æn.* viii. 386.); Eurytus (see Eurytus, *Il.* ii. 885, and *Æo.* viii. 386.); Periclemenes (see Periclemenes); Eryx (see Eryx, *Æn.* v. 251.); Lycus (see Megara, *Od.* xi. 327.); Cacus (see Cacus); he killed the giant Antæus, by squeezing him to death in his arms (see Earth); he liberated Alceste (see Alceste) from the infernal regions; he delivered Hesione from the jaws of a sea-monster (see Laomedon), and Prometheus (see Prometheus) from the eagle that fed upon his liver; he fought against the river Achelous (see Achelous, *Il.* xxi. 211.); he extirpated the centaurs (see Centaurs); he freed Theseus (see Theseus) from his imprisonment by Aidonens; and is said to have, for a time, supported the weight of the heavens upon his shoulders. This last fable had its origin in his having received from Atlas the knowledge of astronomy, and a celestial globe, in reward for the recovery of his daughter from Busiris, king of Egypt. Atlas (see Atlas) having been transformed by Perses (see Perseus) into the mountain which bears his name, delegated to Hercules the power, which he had enjoyed, of more closely observing the heavenly bodies by his nearer approach to the heavens; and thus, was not improperly said to have transferred to him their weight. Hercules, it is recorded also, penetrated into India, where he built several towns, of which the principal was called Polybothra, and liberated the country from ravenous animals. When Hercules had achieved his labours, and completed the different years of slavery to which, under various pretexts, he had been doomed by the gods, he returned to Peloponnesus, and married the celebrated Dejanira, daughter of Æneus, king of Calydon. He was soon obliged to leave the court of his father-in-law, from having accidentally slain a man; and, with his family, sought refuge in that of Ceyx, king of

Inchinala, whither, in his flight, his progress was impeded by the swollen streams of the Erenos.\* The Centaur Nessus, who happened to be on the spot, offered to convey Dejanira to the opposite shore; but he had no sooner reached it than Hercules, convinced by the shrieks of his wife, that her officious liberator intended to carry her off, shot him with one of his arrows. The dying Nessus, in revenge, gave to Dejanira a tunic, which he described to her as possessing the power of recalling the lost affection of a beloved object, but concealed from her the destructive qualities which it had acquired from being dipped in his blood, infected by the poisoned arrow of Hercules. This tunic caused the death of Hercules; for having quitted Dejanira, to prosecute a war against Eurystus, king of Oëthalia, who, in the earlier part of his life, had refused him his daughter Iole, of whom he was greatly enamoured, he murdered Eurystus, and took Iole with him, by force, to Mount Ceta. There, being unprovided with the tunic in which he was accustomed to array himself for the celebration of a solemn sacrifice to Jupiter (his robe being described as a type of the heavens, and a representation of the whole world), he despatched a messenger to Dejanira, who, being aware of her husband's infidelity, sent the fatal tunic, unconscious that in thus endeavouring to revive his love, she should be the cause of his death. This ignorance on the part of Dejanira, who killed herself on learning its fatal consequences, forms the subject of one of the tragedies of Sophocles. Perceiving his fate to be inevitable, he gave his bow and arrows to his friend Philoctetes (see Philoctetes); caused a large funeral pile to be erected on the top of Mount Ceta; spread on it the skin of the Nemean lion; and then, laying himself down upon it, and leaning his head upon his club, ordered the pile to be set on fire. For this extraordinary contempt of pain, Jupiter rendered him immortal; and after he was received into heaven, Juno ceased to persecute him, and gave him her daughter Hebe in marriage (see Od. xi. 746.) Hercules, at his death, left to his son Hyllus (the fruit of his union with Dejanira) all the claims to which, among others, his descent from Perseus and Pelops entitled him, on the Peloponnesus. The posterity of Hercules encountered the same ill treatment from Eurystheus that had pursued their father; but with the assistance of the great Theseus, they successfully opposed him, and he was killed by Hyllus. The Heraclidae, however, did not recover permanent possession of the Peloponnesus until about eighty years after the Trojan war.

The principal games celebrated in honour of Hercules were at Nemea. The Nemean games were originally instituted by the Argives in honour of a Nemean prince of the name of Archemorus, who died by the bite of a serpent, and were renewed by Hercules, in commemoration of his victory over the formidable lion. They were among the four great and solemn games, periodically observed by the Greeks, and were celebrated every third or fifth year; the victor being rewarded with a crown of olive, or of parsley. The worship of Hercules (to whom, among animals, the stag was sacred) was universal; but

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\* Ceyx was son of Lucifer, the son of Jupiter and Aurora, and husband of Alcyone, or Halcyone, the daughter of Æolus. This prince was drowned on his return from Claros; and upon the event being communicated by Morpheus, in a dream, to Alcyone, she immediately, according to some, died of grief; while others relate that, on seeing the corpse of her husband, which the waves had thrown on the shore, she precipitated herself into the sea. To reward the mutual affection of Ceyx and his wife, the gods metamorphosed them into halcyons, and decreed that the sea should remain calm while these birds built their nests and deposited their eggs upon its waves. The halcyon was on this account, though a querulous, lamenting bird, regarded by the ancients as the symbol of tranquillity; and, from living principally on the water, was consecrated to Thetis.

altars were particularly erected to his honour at Thebes, at Rome, at Cadiz, in Gaul, at Heracleopolis in Middle Egypt, and even at Ceylon (the Taprobane of the ancients).

He is generally represented strong and muscular, covered with the skin of the Nemean lion, and leaning with one hand on a knotted club, while in the other he holds an apple; sometimes he appears crowned with the leaves of the poplar (a tree particularly sacred to him, see Poplar), holding the horn of plenty under his arm; sometimes with a bow and quiver; and, at others, he is in the company of Cupid, who, as emblematical of the power of love, is breaking to pieces his arrows and his club; this representation being more especially supposed to allude to the vehemence of his infatuation for Omphale, daughter of Jardanus, and wife of Tmolus, king of Lydia. During the period of slavery to which he had been condemned by Jupiter in the service of that princess, he subjected himself to her derision by the assumption of a female garb, in which he constantly sat at her side, spinning with her women, while she armed herself with his club, and put on the lion's skin.

Hercules was, moreover, represented in the Orphic theology under the mixed symbol of a lion and a serpent; and sometimes of a serpent only.

Of his wives and mistresses the following are the most known:—Megara (mother of Therimachus, Creontiades, Deicoon, Deion, and Deilochus, see Megara); Dejanira (called also Calydonis), daughter of Eneus (mother of Hyllus, Ctesippe, and Macaria); Iole, daughter of Eurytus (mother of Lydus and Camirus, see Camirus, II. ii. 796.); Omphale, daughter of Jardanus, king of Lydia (mother of Agelaus and Atys); Epicaste, daughter of Ægeus (mother of Thessala); Chalciope, daughter of Eurypylos, king of Cos (mother of Thessalus, see Thessalus); Parthenope, daughter of Stymphalus (mother of Everes); Astyoche or Astydamia (mother of Tlepolemus, Leucite, Lepreas, and Etesippe, see Astyoche, II. ii. 797.); Malis, one of the attendants of Omphale (mother of Alcæus, the progenitor, according to some, of the Lydian kings); Hebe (mother of Amicetus, and Alexiare, see Hebe); Midea, daughter of Phylas, king of the Dryopes (mother of Antiochus); Galatea, daughter of a Celtic prince (mother of Galates, who gave his name to Galatia); Lysippe, one of the Præitides (mother of Erasippus); Psephis, daughter of Arron, or of Eryx, king of Sicily (mother of Ecophron and Promachus); Chryseis (mother of Oreas); Iphione, wife of the giant Antæus (mother of Palemon, one of the first kings of Libya); Gelania (mother of Gelon, the Scythian); Philone, daughter of Alcimedon (who, with her son Echmagoras, was exposed to perish in a wood by her father, but was rescued by Hercules); Dynaste (mother of Eratus, king of Sicily); Xanthus, one of the Oceanides (mother of Homolippus); Melita, daughter of the river Ægeus in Corcyra (mother of Afar or Afer, otherwise called Hyllus); Myrta, daughter of Menæstus (mother of Euclea or Diana, see Euclea among the names of the goddesses); Eubœa; Praxithea; Heliconis; Marse; Olympusa; Eurybia; Toricrate; Laonome; daughters of Thespius, thence called Thespiades (mothers of Olympus, Lycurgus, Phalias, Leucippus, Halocrate, Polyalus, Lycius, and Teles, Menippides, Lysidice, and Stendidice); Cyra (mother of Cynus, who gave his name to Corsica, before called Therapne); Panope, daughter of Theseus; Phillo, daughter of Alcimedon, an Arcadian; Faula, a Roman divinity; Alciope.

Hercules was also father of Ciromis (said to feed his horses on human flesh); Amathus (from whom Cyprus, see Cyprus, was called Amathusia); Fabius (son of a daughter of Evander); Hippeus (son of one of the Thespiades); Erytheus; Boeus; Cleolas; Eubotes; Neplus; Onesippus; Hippodromus; Acelus; Tigasis; Eacus (brother of Polyclea, with whom he reigned over that part of Greece watered by the Achelous: the Oracle had declared that whichever of the two, after plunging in the river, first reached the shore, should possess the territory; Polyclea counterfeited lameness, and prevailed upon

her brother to support her; but on reaching the banks, she sprang from his hold, exclaiming, "The oracle has pronounced it; the victory is mine!" they however reigned conjointly); Laomene; Lsothoe; Abia (who had a celebrated temple in Messenia, and who gave her name to the town Ira, see Ira), &c.

**Telephus.**] Auga, Auge, or Augea, daughter of Alens, king of Tegea, and of Neæra, an Arcadian princess, was also among the mistresses of Hercules, and was mother of his three sons, Leucippus, Leontides and Telephus. Immediately after the birth of the latter she was driven from home by her father's indignation, and found an asylum at the court of Teuthras, king of Mysia, who adopted her as his daughter. Some years after, Teuthras, being engaged in a dangerous war with Idas, son of Aphareus, offered to bestow his crown, and the hand of Auge, on the man who would deliver him from this formidable enemy. Telephus, who had been abandoned at the moment of his birth, and nourished in the woods by a hind, had just arrived in Mysia, directed by the oracle to repair thither in search of his parents; he readily accepted the proposal of the king, conquered Idas, and claimed the promised reward, ignorant of the relationship between himself and Auge. His marriage was, however, on the point of its celebration, interrupted by the appearance of a frightful serpent; the terrified Auge, having invoked the aid of Hercules, was rescued from the monster by that hero, who had thus an opportunity of recognising his son. Telephus upon this discovery conducted his mother back to Tegea; married Astyoche, or according to others, Laodice, the daughter of Priam, and at the commencement of the Trojan war was engaged in the defence of his father-in-law against the Greeks. In one of the combats that took place during the siege, he received from Achilles a severe wound, which the oracle declared could only be healed by the hand which had inflicted it. Telephus accordingly entreated Achilles to undertake his cure; and the Grecian chiefs (desirous of engaging Telephus on their side, because it had been predicted that without his aid Troy could not be taken) seconded his request; but Achilles remained inflexible. At length, however, he was prevailed on to consent that Ulysses should scrape some of the rust off his spear (the weapon that had pierced Telephus), which being applied to the wound, effected a cure; others ascribe his recovery to the application of herbs, the virtues of which Achilles had learned from Chiron. Some authors assert, that Telephus, in gratitude for this cure, deserted the Trojans, and joined the forces of the Greeks; but it is more generally supposed that he merely granted them a free passage through his kingdom of Mysia. (See Death of Nessus; transformation of Lichas, the servant of Hercules, into a rock; Apotheosis of Hercules, Ovid's Met. b. ix. and story of Ceyx and Alcione; and transformation of Dædalion, brother of Ceyx, into a falcon by Apollo, b. xl.)

Among the appellations of Hercules are the following:—

**ANEPHAGUS**, Gr. a word expressive of his voracity.

**ALCIBES**, Gr. from his grandfather *Alcæus*; or from a word signifying strength.

**ALEMANUS**, his name among the *Germans*.

**AMPHITRYONIADES**, from *Amphitryon*; the husband of his mother Alcmena.

**ANDRŒ**.

**AONIUS DEUS**, his name as the Theban Hercules. *Aonia* was one of the names of *Boeotia*.

**ANCHEUTES**, Gr. leader; prince; his name among the Tyrians and the Maltese.

**ASTROLOGUS**, from his having selected the day for burning himself, on which there was an eclipse of the sun.

**BAULUS**, his name at *Bauli*, in Latium.

**BELUS**, his name among the Indians.

**BUPHAGUS**, Gr. ox-devourer; expressive of his voracity.

**BURAEUS**, from his temple at *Bura*, near Corinth.

*Cl. Man.*

(1)

CANOPIUS, one of his names in Egypt, so called from the city *Canoë*.

CARANUS, Gr. *sovereign*; his name in Macedonia.

CERAMYNTHUS, from *Ceramus*, a town in Asia Minor.

CHAROPS, his name among the Boeotians, who erected to him a temple on the spot whence he dragged up Cerberus from the infernal regions.

CHON, or CHUN, one of his names among the Egyptians.

CHRONOS, his name as the chief god among the Hyperboreans.

CYNCSAROTS, Gr. *a white dog*; that animal having been offered on his altars by Didymus, an Athenian citizen.

DORAMUS, } his names among the Indians.  
DORSANES, }

ENDOVELLICUS, a very ancient divinity among the Spaniards; by some supposed to be Hercules (who was worshipped under this epithet as one of the tutelary deities of their country), and by others, Mars and Cupid.

ERYTHRÆ, from his temple at *Erythræ*, in Achaia.

GABITANUS, from *Gades* (now Cadix), in which was a temple wherein his labours were engraved.

HERACLES, his general name in Greece and in Egypt.

HIPPOCTONOS, Gr. from his having *killed the horses* of Diomed.

HIPPONETES, Gr. *horae-fastener*; his name in the plain of Tamarus, in Boeotia. When the Orchomenians were marching against that district, Hercules, during the night, *so fastened their horses* to their chariots, that the Orchomenians were unable to use them in the morning.

IRKUS, the name by which the Cretans worshipped him on Mount *Ida*.

INDEX, Lat. from his pointing out (*indico*, I point) to Sophocles, in a dream, the spot containing the gold of which that poet had been robbed.

JORIM-ASSA, his name among the Japanese.

JOVIVS, from his being son of *Jupiter*.

KRUTSANAM; the name of a bronze statue of Hercules, found at Strassbourg.

LIBYS, his name at Capsa, in *Libya*.

LYNDIVS, his name at *Lyndus*, in the island of Rhodes.

MACISTES, Gr. *combatant*.

MAQUSANUS; this name has been found on an inscription in Zealand, and on some coins of the reign of the emperor Commodus, as applied to the god of strength; but it is also ascribed to Hercules by Posthumius, as the epithet under which he was worshipped by the *Magetæ*, a people of Africa.

MALICA, his name at Amathus in Cyprus.

MANTICLUS, from a temple built to him by *Manticlus*, who, under his auspices, established a colony in the island Zacynthus.

MEDIUS FIDIUS, or *son of Jove*; his name (under this interpretation in Varro) among the ancient Sabines.

MELCARTIVS, MELCHIRATVS, or MELCRATVS, a name under which he was worshipped, according to Sanconiathon, by the Tyrians.

MELIVS, Gr. from a word signifying *apple*; in allusion to his having taken away the apples from the garden of the Hesperides.

MONÆCIUS, from his temple at *Monæcus* (now Monaco) in Liguria.

MUSAÆTES, Gr. *companion or leader of the Muses*. His worship was, in some respects, similar to that of the Muses; and, on ancient monuments, he is represented in company with them. Hercules, being the *son* of the Tyrians, seems to have been confounded, by the Greeks, with Apollo; and hence he is associated with the Muses. He



bears this name in a temple dedicated to his honour, in the Flaminian Circus at Rome, where he is represented leaning on his club with one hand, and holding a lyre in the other, a mask being at his feet.

MYAGRUS, Gr. *driever away of flies*. (See <sup>aphorinos</sup> ~~Myagrus~~, among the names of Jupiter.)

MYIODE. (See Myagrus, above.)

OMION, } his titles among the Gauls, as the god of wisdom and eloquence.  
OMIUS, }

OZOCOR, another of his names among the Egyptians.

POLYPHAGUS, Gr. the voracious.

PROMACHUS, Gr. *champion or fighter in the war*; a title by which he was worshipped near Thebes, probably in consequence of his having defended that district from the attack of enemies.

REGARANUS. (See Caranus, above.)

REMPHAM, by some supposed to be the Hercules of the Syrians.

RHINOCOLUSTES, Gr. from his having cut off the noses of the Orchomenian heralds who had come to demand tribute from the Thebans.

SANCTUS, SANCUS, SAGUS, or SANETUS, his name among the ancient Sabines.

SARCAN, his name on an altar in Lorraine.

SAXANUS, Lat.; this name was derived, either from his having levelled and formed roads through mountains, from heaps of stones (*saxa*) being dedicated to him in the high roads, or because Jupiter caused a shower of stones to fall upon his enemies the Ligurians.

SOMNIALIS, Lat.; he was supposed by some to preside over (*somnia*) dreams.

SPELIATES, Gr. as being worshipped in grottoes and caves.

TARENTINUS. Tarentum is, by some, thought to have been founded by Hercules (see *Æn.* iii. 723.) Fabius Maximus found at Tarentum a statue of Hercules, which he placed in the Capitol.

THASTUS, from being worshipped at Thasos, an island in the Ægean sea, near Thrace.

TRICOSUS, Gr. from his being hairy.

TUTANUS, Lat. from his having defended (*tutor*, I defend) Rome against Hannibal.

TYRIANUS, worshipped at Tyre.

TYRINTHUS, from the town Tyrinthus.

VICTOR, the victorious.

[See Bryant's Analysis, v. li. p. 340. for an account of the supposed conquests of Hercules.]

796.] RHODES. An island in the Carpathian sea, at the south of Caria, sacred to Saturn, Apollo, Minerva, and Tlepolemus (see Tlepolemus). It was very early occupied by people of Egyptian and Grecian race, and was known by the several names of *Ophiusa*, *Stadia*, *Telchinia*, *Corymbia*, *Trinacia*, *Æthrea*, or *Aithraia*, *Asteria*, *Poessa*, *Atabyria*, *Oleessa*, *Marcia*, and *Pelagia* (the name Ophiusa being applied to it from its having swarmed with serpents, and from its very early worship of that animal; that of Aithraia, from Aith, one of the Egyptian appellations for the sun, the peculiar deity of the island; and Telchinia, from Telchan, another Egyptian epithet for the sun, the priests of Telchan being denominated Telchines, the same with the Cabiri, Curetes, &c.); and is supposed to have received that of Rhodes, either from Rhoda, a beautiful nymph beloved by Apollo, or from a Greek word signifying roses, roses being abundant in the island. The Rhodians were celebrated among the nations of antiquity for their riches (it being proverbially asserted that their chief city was blessed with showers of gold), and for their maritime power and laws, which were considered so excellent, that they were universally adopted by commercial nations, were introduced in the Roman codes, and have been thence extracted to form the basis of the maritime regulations of modern

Europe. Rhodæa was famous for a statue of its tutelary god Apollo, termed the Colossus; it was the work of Chares, a statuary of Lindus, who lived about 300 years B. C., and was of such enormous height and dimensions, that (its feet being placed upon the two moles which formed the entrance of the harbour of Rhodes) ships could pass in full sail between its legs. It was partly demolished by an earthquake, 224 years B. C., remained in ruins for the space of 894 years, and was ultimately sold by the Saracens, 672 A. D. to a Jewish merchant of Edessa, 900 camels being laden with the brass of which it had been constructed. The rose was the symbol of this island.

796.] JALYSSUS. A city of Rhodes.

796.] LINDUS (now Lindo). A city of Rhodes, sacred to Hercules.

796.] CAMIRUS. A city of Rhodes, so called from Camirus, son of Hercules and Iole.

797.—*Captive mother.*] Astyoche, or Astydamia; she was daughter of Phylas, king of Ephyre, and mother of Tlepolemus. (See Ephyr, line 798.)

797.] ALCIDES. The Greek name of Hercules.

798.] EPIHYR, or EPIHYRÆ. A town of Thesprotia, which was part of Epirus, on the river Selleis, or Selle. Hercules destroyed this town at the time he slew Phylas, king of Ephyre, for some sacrilege committed against Delphi; and, upon the king's death, led away captive his daughter Astyoche, or Astydamia.

798.] SELLE, or SELLEIS. A river of Thesprotia; some refer it to Elis.

802.] LICYMIUS. Son of Electryon, king of Argos, and brother of Alcmena, the mother of Hercules. (See Tlepolemus.)

804.—*Herculean race.*] The sons of Hercules, who, by the sense of honour prevalent in those barbarous ages, considered themselves bound to revenge the death of a kinsman.

808.—*The chief.*] Tlepolemus.

815.] NIREUS. King of the island of Naxos, son of Charopus and Aglaë; he engaged in the Trojan war, and, according to Quintus Calaber, was killed by Eurypylus. He was celebrated for his beauty.

816.] AGLAË. The mother of Nireus, and wife of Charopus.

816.] CHAROPUS. Father of Nireus.

822.] CALYDNÆ. The Calydnæ were two contiguous islands in the Myrtonæ sea, one of which was called Calymna; whence they are promiscuously termed Calymnæ and Calydnæ. There was another Calydna, near Tenedos.

823.] NISYRUS (more anciently *Porphyris*; now Nisiri). An island in the Ægean sea. In the war of the giants, Nisyros is said to have been formed of the body of Polybotes, and of a portion of the island Cos, with which that giant had been overwhelmed during the conflict with the gods.

824.] CASUS. An island in the Ægean sea.

824.] CRAPATHUS, or CARPATHUS (now Scarpanto). An island in the Ægean sea, between Rhodes and Crete, sometimes called *Tetrapolis*, from its four capital cities. The part of the Mediterranean sea between Rhodes and Crete is thence called Carpathian.

825.] COS, COOS, or COUS (now Lango, Zia, or Stan Co). One of the Cyclades (see Cyclades); was more anciently called Cœa (from Cœus, the son of Titan), *Nymphæa*, *Caris*, and *Merope*. It derived the last of these names from the Meropes, who very early settled in the island, and were said to have been the people more immediately concerned in the erection of the tower of Babel; they having been called Meropes, from their king Merops, who was changed into an eagle, and placed among the constellations by Juno, in commiseration for the grief he suffered at the death of his wife.

Cos was the birth-place of Simonides, Apelles, and Hippocrates, and was celebrated for its fertility, its manufacture of silk and cotton, and its wines. Podalirius and

Machaon established themselves in the island on their return from Troy. For other fables respecting Cos, which was sacred to Venns and Æsculapine, and which possessed one of the two celebrated statues of the goddess by Praxiteles, see II. xiv. 286, &c.

825.] EURYPYLUS. A king of Cos, son of Neptune; he was killed, and his daughter Chalciopé carried off by Hercules, when that hero landed upon the island in his return from his expedition against Laomedon, king of Troy.

827.] ANTIPHUS. } Sons of Thessalus, a king of Thessaly. These princes led the

827.] PHIDIPPUS. } inhabitants of the islands of Calydnæ, Nisyros, Casos, Carpathus, and Cos, to the war.

828.] THESSALUS. A king of Thessaly, from whom, or from Thessalus, the son of Æmon, the country derived its name. He was the son of Hercules and Chalciopé, daughter of Eurypylus, king of Cos. Thessaly was also anciently called *Æmonia*, from Æmon, son of Chlorus; *Pelagias*, from Pelasgus, the son of Terra; *Pyrrhaea*, from Pyrrha, the wife of Deucalion; and *Bæotia*, from Bæotus, the son of Neptune.

829.] PELASGIC ARGOS. Thessalian Argos; Pelagias being an ancient name of Thessaly. Geographers doubt whether Pelasgic Argos designates a town, or a tract of country.

830.] ALOS. A town of Phthiotis, near Ambrysus. It is said to have been founded by Athamas, the son of Æolus, son of Hellen, and called Alos from the servant of that prince.

830.] ALOPE. A village of Phthiotis, said to be a colony from Alope, in Epicnemidian Locris.

830.] TRECHIN, or TRACHIN. A town on the Malian gulf, near Thermopylæ, not far from the Heracleean Trachin.

831.] HELLA, rather HELLAS. A town, or perhaps a district of Thessaly. Hellas is often used for Thessaly.

834.] ACHAIANS. The Achaians were one of the most ancient people of Greece; but the Achæians, in this passage, more particularly denote those who were then inhabitants of Phthiotis. After the death of Hellen (see Hellenians), who was in possession of Phthia, his son Xuthus, being driven by his brothers, Æolus and Dorus, from Thessaly, took refuge in Athens; he there married Creusa, the daughter of Erechtheus, king of that city, and had two sons, Achæus and Ion; the birth of the latter being, however, by Euripides, ascribed to Apollo. Ion took possession of Ægialeia; but Achæus, in process of time, returned to Thessaly, having previously (according to some historians, whom Strabo follows) formed establishments in Laconia. Some of the Achæians, who had settled in Peloponnesus, were blended with the Pelasgi, and became masters of Argos (see II. i. 45.), from hence termed Achæian Argos (II. xix. 114.) When the princes of Argos extended their power over many neighbouring cities, not only was their whole dominion, and even their peculiar district, called *Argos*, but the inhabitants of the cities thus subject to Argos were also called Achivi, or Achæi. Mycenæ and Lacedæmon retained this appellation of *Achæan*, even to the times of the Trojan war. Archander and Architeles, the sons of Achæus, are said, by Pausanias, to have migrated to Argos, and taken possession of Argolis and Sparta; which account affords some confirmation of the report that those countries had originally been inhabited by an Achæan tribe. From this extensive power of the Achæians, supported by the wealth and influence of Mycenæ and Sparta in the Peloponnesus, and by the valour of Achilles in Thessaly, the Achæi became a designation of the whole Grecian people, although the tribes both of the Æolians and the Pelasgi had originally been far superior in number.

834.] HELLENIANS. Thessalians. They were called Hellenes, from Hellen, (confounded with Ion, Helios, Osiris, and Apollo), the author of their race, husband of Orseis, and father of Æolus, Dorus, and Xuthus, who had settled in the regions

bordering upon Phthis, and Hellas. The Hellenes were considered to be of Egyptian origin; the term did not, in Homer's time, designate the Greeks generally, but merely the people of Thessaly.

840.—*Angry leader.*] Achilles.

842.] LYRNESSUS. A city, the birth-place of Briseis, in the district of Adramyttium, not far from Thebe. The Cilicians occupied it under king Mynes, son of Evenos (see Achilles).

843.—*The chief.*] Achilles.

843.—*Theban walls.*] The walls of Thebe in Troas (Il. i. 478.)

844.—*Bold sons.*] Mynes and Epistrophus, sons of Evenus. Mynes was the husband of Briseis.

844.] EVENUS. King of Lyrnessus. He was son of Selepias.

847.] PHYLACE. A town of Phthiotis in Thessaly, bordering on the country of the Malians. It was the seat of the kingdom of Protesilaus.

848.] ITONA. A town of Thessaly, celebrated for the temple of Minerva, hence called *Itonian*. There was a town of the same name in Boeotia.

849.] PTELEON. A town of Thessaly, on the Sperchius, on the confines of Phthiotis. The towns under Protesilaus lay to the east of Mount Othrys.

850.] CERES. Goddess of corn and agriculture; daughter of Saturn and Ops; sister of Jupiter, Pluto, Neptune, and Juno; and mother of Proserpine. Sicily, Attica, Crete, and Egypt dispute the honour of having given her birth. Sicily was her favourite residence; but it was embittered to her by the loss of her daughter Proserpine, who was carried off by Pluto while gathering flowers on the plains of Enna. The poets relate that she lighted a torch at the flame of Mount Etna, and wandered in search of her daughter over the whole earth, with the torch in her hand. After much fruitless research, she ascertained from Apollo that Proserpine was married to Pluto. Some mythologists state, that this information relative to her daughter was derived from the nymph Arethusa, or from Cyane. The latter was an attendant of Proserpine, at the time when Pluto carried her off from Enna, and so resolutely resisted the outrage offered to her mistress, that Pluto, irritated by the opposition, transformed her into a fountain, on whose banks Ceres is said to have found her daughter's veil. (See story of Cyane, Ovid's *Met.* b. v.) Ceres, having discovered the retreat of Proserpine, instantly applied to Jupiter for redress, and was promised by him the restoration of her daughter, provided she had not tasted any thing during her temporary abode in the region of shades. Ascalaphus (the son of Acheron), whom Pluto had appointed to watch over Proserpine in the Elysian fields, reported that he had perceived her eating a pomegranate; and Proserpine was accordingly doomed to remain as wife of Pluto, and queen of the infernal regions. (See story of Ascalaphus, Ovid's *Met.* b. v.) Others affirm, that Jupiter was persuaded to mitigate this decree of fate, by suffering Proserpine (see Adonis, Il. xi. 26.) to pass six months, alternately, with her husband in hell and with Ceres on earth. Ceres was particularly worshipped in Sicily, in Attica, in Crete, and at Rome. Her feasts, termed *mysterics* (the most celebrated of any of the solemnities of Greece), were introduced into Attica, and there first observed at Eleusia, by Erechtheus, king of Athens. Her priests were called Eumolpide, from Eumolpus (a prince either of Thracian or of Egyptian origin, and by some considered to be son of Neptune and Chione), who was appointed to the office of high priest by Erechtheus; Eumolpus having fled to that monarch for protection on the discovery of a conspiracy which he had formed against his father-in-law Tegyrius, king of Thrace. He was afterwards reconciled to Tegyrius, whom he succeeded on the throne, and became so powerful a sovereign, that he maintained a war against Erechtheus, which ended in their respective deaths. On the re-establishment of peace among their descendants, it was agreed, that the priesthood should ever remain in the family of Eumolpus, and the regal

power in that of Erechtheus. The only mortal whom she is said to have honoured with her preference, was Iasion, son of Jupiter and Electra. According to some, she was mother of Plutus, the god of riches; an allegory which is supposed to indicate that agriculture is the source of wealth.

She is sometimes represented with a veil thrown back, having on her head an elevated diadem, or turrets, as well as ears of corn, and locks dishevelled, the disordered locks being expressive of her grief at the loss of Proserpine: sometimes she is represented as a beautiful woman of majestic form, in a flowing robe, with yellow or flaxen hair, her head being crowned with ears of corn and poppies, holding in her right hand ears of corn, and in her left a burning torch (her symbol as the Earth), her car being drawn by lions or winged serpents; and, at others, she has a sceptre or a sickle, with two infants at her breast, each holding a horn of plenty. She is sometimes accompanied in the chariot, which is drawn by winged serpents, by Triptolemus (called also Mopsopius Juvenis, from Mopsopia, one of the ancient names of Attica), a son of Celeus, king of Attica, or of Eleusius and Hyone. In gratitude to that monarch, who had treated her with great hospitality when travelling in search of her daughter, she had cured Triptolemus of a severe illness, and afterwards entrusted him with the conduct of her chariot, for the purpose of enabling him to diffuse the knowledge, which she had imparted to him, of agriculture. Triptolemus, according to the etymology of his name, is supposed, upon the doctrine of symbols, to be emblematical of the plough. (See Ovid's Met. b. v. for the transformation of Lyncus, king of Scythia, into a lynx, by Ceres, for his intended treachery to Triptolemus, and story of Erisichthon, b. viii.) The beautiful fragment of a statue, generally supposed to be of Ceres, lately brought to this country from Eleusis, bears on the head the sacred basket or *calathus*, carved on the outside with ears of corn, poppies, roses, and vessels. This ornamented calathus must not be confounded with the less adorned baskets borne at the festivals by the *canephori*, and the *cistophori*, the former of which contained fruits, the latter sesame, carded wool, salt, a serpent, pomegranates, reeds, ivy, cakes, and poppies. A pregnant sow and a ram, were most usually offered on her altars: among flowers, the poppy was sacred to her, not only because it grows among corn, but because Jupiter had given her its seeds to eat, that she might forget her sorrows in the peacefulness of slumber: the garlands, used in her sacrifices, were composed either of myrtle, or of narcissus. The month of August was sacred to her. Ceres is supposed to be the same as Rhea, Vesta, Tellus, Tithea, Cybele, Bona Dea, Berecynthia, and the Isis of the Egyptians.

The following are among the most known of her appellations:—

ACHÆA, } Gr. from a word expressive of her grief for the loss of her daughter.  
ACHTHÆA, }

ACTÆA, from being worshipped in *Acta* or *Attica*.

ALITERIA, LAL (from *aleo*, to grind) because in a time of famine she prevented the millers stealing the flour.

ALMA, Lat. from her nourishing (*aleo*, to nourish) mankind with corn.

ALOAS, } Gr. from her festivals at Athens, termed *Aloa*, from a word signifying  
ALOIS, } vineyard or cornfield.

ALTRIX, } (see Alma among these appellations).  
ALUMNA, }

AMEA, Gr. her name among the Thracians, from a word signifying a *scythe*.

ANDIRENE, her name at *Andera*, in Phrygia.

ANESIDORA, Gr. from two words signifying *relaxation* and *gift*, a name under which she was worshipped by the Myrrhinusians in Attica.

CABIRIA, from the festivals called *Cabiri*.

CARPOPHORA, Gr. or *fruit-bearer*, in allusion to her being the goddess of corn. She is often represented as bearing a basket of fruit or corn in her hand.

CATINENSIS, her name at *Catina* or *Catana*, in Sicily, where she had a temple, which none but women were permitted to enter.

CERIDWEN, one of her names among the British druids.

CIDARIA, Gr. her name at Pheneum, in Arcadia, derived from a word signifying a *tiara* or *turban*.

CHAMYNE, from *Chamynus*, a citizen of Pisa, who had been put to death by Pantaleon, son of Omphalion, the tyrant of that city, and whose property was devoted by his murderer to the erection of a temple to the goddess.

CHLOE, Gr. the same as the Latin *flava* (yellow), in allusion to the colour of corn.

CHTHONIA, from *Chthonia*, a daughter of Erectheus, who dedicated a temple to her at Hermione.

CORA, or CURA, the latter a feminine title for the sun; her name at Cnidos when worshipped as the goddess of fire.

CORYTHEA, Gr. the name of one of her statues in Argolis, decorated with a helmet.

DAMATER, an appellation supposed to have been of Babylonian origin.

DRAPONA, Gr. *mistress* or *queen*.

DIO, her name in Sicily and Greece.

ELEUSINA, from *Eleusis*, a town of Attica, sacred to her.

ELUINA, or ELVINA.

EMPANDA, a name mentioned by Varro.

ENNEA, her name at *Enna*, in Sicily, where she had a magnificent temple.

ERINNYs, Gr. her name among the Sicilians, from the *madness* into which she was thrown from an insult offered to her by Neptune. (See Arion.)

EVALOSIA, Gr. a name of nearly the same import with Alos.

EUCHLEA, Gr. *celebrated*; *renowned*.

EUCHLOOS, Gr. same as Chloe, above.

EUROPA, she was invoked by this appellation in the cave of Trophonius.

FLAVA DEA, the *yellow-haired goddess*, in allusion to the colour of ripe corn.

FLORIFERA, Lat. or *flower-bearing*.

FRUGIFERA DEA, Lat. as the *promoter* of the growth of corn.

GRIS, or GERYS, the name of a divinity which Hesychius conceives to correspond with Ceres. This was called by the Dorians, GARYS.

HELOS, from her temple near *Helos*, in Laconia.

HERRIFERA, Lat. the *producer* of grass.

HERACYNNA, a title given to her by *Hercynia*, the daughter of Trophonius.

HESTIA, her name, as also that of Diana, in Tauris; and of Vesta at Rome.

HIPPA, corresponds with the god Hippos: the goddess being worshipped under this name by the Phigalians in a dark cavern (see Nigra, below), near the Olive moont, in Arcadia, where she was represented with the head of a horse, sitting upon a rock, clothed to her feet, with a dolphin in one hand, and a dove in the other. Ceres is sometimes represented under the title of HIPPA TRICERS, with three horses' heads.

HOMOLOIA, Gr. so called from *Homole*, in Boeotia; from the prophetess *Homoloia*; or, from a word which, in the Æolian dialect, signifies *peaceable*.

HWCN, one of her names among the British druids.

ISIS, her name when representing the earth changed by the flood; the child (Horus, Erichonius, Harpocrates, or Bacchus) carried in her lap, or placed by her, with a serpent, being emblematical of husbandry in its infancy, or implying the subsistence which work by degrees had procured to men. This representative child was of gold, and was sometimes laid in a van, or in a small portable chest, with a serpent of the same

metal. The names of Nemesis, Themis, and Semele were also applied to the Ceres thus symbolised.

IULO, Gr. *sheaves*.

LEGIFERA, Lat. *lawgiver*; synonymous with Thesmophora, below. After the invention of tillage, lands being not as yet divided into equal portions, controversies arose, which Ceres appeased, by establishing salutary laws for the equitable appropriation of land.

LIBYSSA, a name applied to her at Argos, in consequence of the first seed which was planted in Argolis having been imported from *Libya*.

LUSIA, Gr. from her *bathing* in the river Ladon, to avoid the pursuit of Neptune.

MAONA DEA, or the *great goddess*.

MALLOPHORA, Gr. as having taught the usefulness of wool.

MELAINA, Gr. *the dark* (see Nigra, below).

MELISSA or MELITTA, a *bee*; a *hive*; a name under which she was confounded with the Venus of the East.

MELOPHORE, Gr. *bringing sheep*; a name under which she was worshipped at Megara, in a temple without a roof.

MYLITTA, her name among the Babylonians and Arabians.

MYSIA, from *Mysias*, an Argive, who dedicated a temple to her, near Pellene, in Achaia.

NIA, her name among the Sarmatians.

NIGRA, *black*. Ceres was worshipped under this name in a cave on Mount Elaius in Phigalia. It was the tradition of the country that Ceres, inconsolable for the loss of her daughter Proserpine, assumed a mourning garb, and shut herself out from the world in this cave; that during her seclusion the earth yielded no produce; that the gods, being ignorant of her place of concealment, could apply no remedy to the evil; but that Pan, at length, while pursuing the diversion of hunting, discovered her retreat, and made it known to Jupiter, who immediately despatched the Fates to Mount Elaius to prevail upon the goddess to relent; that they succeeded in their mission; and that the Phigalians, after the departure of Ceres, placed in a niche of the cave a wooden statue of the goddess, the head of which was surmounted with that of a horse. (See Hippa, above.)

PANACHEAN, Gr. her name at Ægium, in Achaia.

PEDOPHILE, Gr. from two words expressive of her *love for children*. Under this epithet, she is often represented with two infants, each holding a cornucopia, as emblematical of her being the mother of the human race.

PELASGIS, so called from *Pelagrus* of Argos, the son of Triopos, who raised a temple to her honour.

PHARIA, the Egyptian Ceres; the word *Pharius* being often used for Egyptian. Her statues, under this epithet, were only formless blocks of stone or wood.

POLIBIA, Gr. *abundant*.

PROEROSIA, Gr. in allusion to festivals observed in her honour, *previously to the labours of sowing and tilling*.

PROTASIS, Gr. *ready to succour*; a name under which she was worshipped jointly with Proserpine, in a temple between Sicyon and Phlius.

PROSYRNA, her name in a wood of palm-trees, in Argolis. Under this epithet she was represented sitting.

PYLEA, } Gr. from her festivals at *Pylæ*, otherwise called Thermopylæ.  
PYLAGOSE, }

RHABIA, from *Rharos*, or *Rharium*, a field of Attica, in which Ceres first instructed Ceus, the father of Triptolemus, in the art of sowing corn. The field received its name from his grandfather *Rharos*.

SEIRA. This name is supposed to be one of the many symbols under which the

Cl. Man.

was described; it is said to imply a *bee*; a *hive*; a *chain*, &c. and was applied to Ceres as the mother of mankind.

SELENE, her name, as also that of Juoo, Diana, and Cybele, at Carthæ.

SITO, Gr. from a word signifying *food*.

SPICIFERA DEÆ, Lat. the goddess who wears *ears of corn*.

STIRITIS, her name at *Stiris* is Phocis, where her statue had a torch in each hand.

TABITA, another of her names in the Taurica Chersonesus.

THERÆ. The Ceres or Isis of the Ionians.

THERMESIA, the name of one of her statues at Corinth, which had been brought thither from *Thermæ*, in Sicily, by Neptune.

THERMIA, Gr. teacher of *laws*; "With just laws the wicked world supplied." (Ovid's *Met.* b. v.) Her name at the foot of Mount Cyllene in Arcadia, where her worship was introduced by Dysmales, a brother of Celeus, the father of Triptolemus.

THEMOPHORA, Gr. (see *Legifera*.) Under this title solemn festivals were held in her honour.

ZEIDORA, or BIODORA, Gr. *giving life*.

851.] PYRRHASUS. A maritime town of Thessaly, near which was the grave of Ceres.

852.] ANTRON. A maritime town of Phthiotis in Thessaly.

853.] PROTESILAUS, or IOLAUS. King of Phylace in Thessaly; he was son of Iphiclus, and conducted, in forty vessels, to the war, the inhabitants of Phylace, Pyrrhasus, Itona, Antron, and Pteleon. This prince deserves one of the most conspicuous places among the heroes of Greece. He joined the expedition against Troy, though lately united to Laodamia (see *Æn.* vi. 606.); and, notwithstanding the oracle had declared that the first Greek that landed on the Trojan shore should perish, Protesilaus, seeing that his companions hesitated to brave the decree, abandoned himself to certain death by quitting his vessel (*Il.* iv. 857.) Homer does not mention the individual by whom he fell; but most of the ancients impute the infliction of the blow to Hector. Some describe this king as having survived the siege, and as having been driven by a tempest on the shores of Thrace, where, by the stratagem of Ethilla, sister of Prism, one of his captives, who prevailed upon her companions to set fire to his ships, in order to prevent their return into Greece, he built the town Scione. Protesilaus was buried at Eleontum in the Thracian Chersonesus, where a temple was dedicated to his honour. By some the queen of Protesilaus is said to have been Laodamia, a daughter of Acastus (a Thessalian prince) and Astydamia; and by others, Polydora, daughter of Melesger and Cleopatra. Protesilaus is sometimes called PHYLACIDES, from the town *Phylace*.

856.—*Phrygian lance*.] The death of Protesilaus is variously ascribed to *Æneas*, *Achates*, *Euphorbus*, and *Hector*.

859.—*Sad consort*.] Laodamia or Polydora. (See *Laodamia*.)

860.] PODARCES. Brother of Protesilaus.

861.] IPIICLUS. Father of Podarces and Protesilaus, king of Phylace in Phthiotis. He was the son of Phylacus and Clymene, and married, first, Automedusa (daughter of Alcaëus, the son of Parthæon), and afterwards a daughter of Creon, king of Thebes. He was remarkable for the possession of oxen of an extraordinary size. Melampus, the celebrated soothsayer and physician of Argos (see *Melampus*), attempted to steal them; but being detected in the act, he was imprisoned. He was, however, liberated, and presented with the oxen (see *Pero*) by Iphiclus, in consideration of the numerous advantages which the latter had reaped from his prophetic knowledge. Iphiclus was eminent for swiftness of foot. (See *Il.* xxiii. 731.)

864.] GLAPHYRA. A town of Magnesia, not elsewhere mentioned.

865.] BÆBE. A village on the lake Bæbe, in Magnesia.



866.] PHERÆ. A town of Thessaly, on the confines of Magnesia and Pelasgiotis, celebrated for its sovereigns Jason and Admetus.

867.] IOLCUS, or IOLCHOS, the birth-place of Jason (see Jason). The Spanish geographer, Mela Pomponius, mentions it, as being at some distance from the Magnesian shore of Thessaly; but more ancient geographers all concur in placing it on the coast of that province.

869.] EUMELUS. Son of Admetus, or Phoritiades, king of Thessalian Pheræ, and of Alcestis (see Alceste, below). His horses were remarkable in the Trojan war for their extreme swiftness; and he is mentioned (Il. xxiii. 356.) as having distinguished himself in the games instituted in honour of Patroclus. He was the leader of the troops of Glaphyra, Pheræ, &c.

869.] ALCESTE, or ALCESTIS. One of the Peliades, the daughter of Pelias, king of Iolchos. They were four in number, Alcestis, Pisidice, Pelopea, and Hippothoe. They were so astonished at the miracle which Medea, according to Ovid and Pausanias, had performed, in restoring Æson, the father of the celebrated Jason, to the vigour of youth (see Jason), that they prevailed on her to exercise her renovating power upon their father Pelias. Medea, as an example of the mode by which she proposed to effect this object, cut up an old ram in their presence, threw the divided parts into a cauldron, and, by the use of certain herbs, transformed it into a young lamb; but instead of fulfilling her engagement with the Peliades, she repaid their credulity by treacherously murdering Pelias, and consigning his mangled body to the flames, in revenge for his usurpation of the throne of Iolchos. The sisters, upon this, fled to the court of Admetus, king of Thessaly, the husband of Alcestis. This princess was remarkable for her beauty. Her father had declared that, of her numerous suitors, he would listen to him alone who should be able to drive in his chariot different kinds of wild beasts. Admetus, by the aid of Apollo, who furnished him with a tamed lion and a boar, became the successful prince. Acastus, the brother of the Peliades, pursued his inhuman sisters to their retreat; made war against Admetus; took him prisoner, and was on the point of revenging upon him the cruelty of which his sisters had been guilty, when Alcestis offered herself up in place of her husband. While, however, Acastus was conveying her to Iolchos for the purpose of sacrificing her, Hercules, at the earnest entreaty of Admetus, pursued and overtook his brother-in-law, and succeeded in delivering Alcestis from his power, and restoring her to liberty. Thence the fable which describes Hercules as fighting with Death, and binding him with adamantine chains, until he succeeded in rescuing Alcestis from his grasp. The liberation of Alcestis forms the subject of one of the most beautiful tragedies of Euripides. Acastus was one of the Argonauts.

870.] PELIAS. Son of Neptune and Tyro; husband of Anaxibia, daughter of Bias; father of the Peliades; and brother of Neleus (see Il. xi. 827.), the father of Nestor. According to some accounts, he, with Neleus, seized the throne of Iolchos, at the death of Cretheus, to the exclusion of the rightful heir, Æson (the father of Jason), the son of Cretheus and their mother Tyro, who had become the wife of that monarch after their birth. The same account affirms, that he enjoyed his usurped honours uninterruptedly, and died at an advanced age, leaving his crown to his son Acastus; but others state that he was sacrificed to the belief of his daughters in the supernatural powers of the enchantress Medea. (See Alceste, line 869 of this book, and death of Pelias, Ovid's Met. b. vii.)

872.] METHONE. The people of this town were of the Phthian race, inhabiting the eastern extremity of Achilles' dominions. Methone, which was near Pydna in Pieria, derived its name from Methone, one of the daughters of Ceneus, king of Calydon.

872.] THAUMACIA. } Towns of Thessaly. (See Magnesians, line 916.) Melibrea  
873.] OLIZON. } was celebrated for its purple dye, and was the seat of the  
873.] MELIBCEA. } government of Philoctetes.

874.] **PHILOCTETES.** Leader of the troops of Methone, Thaumacia, Olizon, and Melibœa. He was the son of Pean & Peas and Demonassa, and the armour-bearer and favoured friend of Hercules. He was present at the death of that hero, and received from him the arrows which had been dipped in the gall of the Hydra. (See Hercules.) His father was king of Melibœa; and it was from that country that Philoctetes, who had been among the numerous suitors of Helen, set sail for Troy, repairing first to Aulis, which had been agreed upon as the general rendezvous of the combined fleet. He was however not suffered to remain there, and was transported to Lemnos, in consequence of the effects of a wound in his foot. The causes of this wound are differently stated by mythologists, some ascribing it to the bite of the serpent which Juno sent to torment him, because he had attended Hercules in his last moments, and had buried his ashes; others assert, that he was bound by oath, not to disclose to the Greeks where the arrows of his friend had been deposited, and that having endeavoured to evade the oath by stamping upon the precise spot, thus betraying the place of their concealment, his perfidy was punished by one of the arrows falling upon his foot. It however appears, by the most received tradition, that the Greeks, having been informed by the oracle that Troy could not be taken without the arrows of Hercules, despatched Ulysses and Pyrrhus to Lemnos, to urge Philoctetes to put an end, by his presence, to the tedious siege: this chief, whose resentment towards the Greeks, and especially towards Ulysses, the immediate promoter of his removal from the camp at Aulis, was still alive, refused to comply with the summons, and would have persisted in his refusal, had not the manes of Hercules enjoined him, upon a promise of the cure of his wounds, to accede to it. Philoctetes accordingly repaired to Troy, where he particularly distinguished himself by his valour, and by his dexterity in the use of the bow. Philoctetes survived the siege; but being unwilling to return to Greece, in consequence of the failure of his hopes relative to the state of his wound, he took up his residence in Calabria, where he built the town of Petilia (see *Æn.* iii. 315.), and ultimately recovered by the skill of the physician Machaon.

Philoctetes was one of the most celebrated heroes of the time in which he lived, and was of the number of the Argonauts. He was called **PEANTIADÈS**, from his father Pean; and **MELIBŒUS**, from Melibœa, the seat of his government.

879.] **HYDRA.** This monster, according to Hesiod, was the offspring of Typhon and Echidna. That author assigns to him an indefinite number of heads, while others represent him with seven, nine, or fifty. He long devastated the country in the neighbourhood of the lake Lerna in Argolis, but was, at last, killed by Hercules, to whom his destruction was allotted among the labours imposed upon him by Eurystheus. Hercules was assisted in the enterprise by his companion Iolas or Iolaus, who conducted the car upon which he advanced to attack the monster. The venom of the Hydra was so subtle as to produce instant death by its contact. Hercules therefore, to render his arrows fatal, dipped them in the blood of the monster. (See Philoctetes.) The fable of the Hydra is supposed to have arisen from the number of serpents which infested the Lernean marsh, and which appeared to multiply as they were destroyed.

882.] **MEDON.** An illegitimate son of Oileus and Rhena. He superseded Philoctetes in the command of the troops of Methone, Thaumacia, and Melibœa (termed *Phthians*, *Il.* xiii. 867.), after the detention of that chief in the island of Lemnos. He was killed by *Æneas* (*Il.* xv. 376.)

882.] **LEMNOS** (now *Stalimene*). An island, sacred to Vulcan (see *Sinthians*) and Apollo, in the *Ægean* sea, between Tenedos, Imbros, and Samothrace. It was also called *Hypsipylea*, from Hypsipyle (see *Hypsipyle*); *Vulcania*, from Vulcan; and *Aithalis* (Aith or Athyr, sea); and was celebrated for a labyrinth, which contained one hundred and fifty columns of exquisite workmanship, and of which the ruins were visible in the time of Pliny.

883.—*Oileus' son.*] Medon.

883.] RHENA. Mother of Medon.

884.—*Th' Æchalian race.*] The Æchalians. Ancient geographers vary in their statements of the situation of Æchalia, some placing it in Eubœa, some in Thessaly, some in Laconia, some in Arcadia, and some in Messenia. The Æchalia here mentioned is in Thessaly.

885.] EURYTUS. "A king of Æchalia, famous for his skill in archery; he proposed his daughter Iole in marriage to any person that could conquer him at the exercise of the bow. Later writers differ from Homer (as Eustathius observes) concerning Eurytus. They write that Hercules overcame him, and that monarch denying his daughter, was slain, and the princess made captive by Hercules: whereas Homer writes (*Od. viii. 258.*) that he was killed by Apollo, that is, died a sudden death, according to the import of that expression." P.

886.] TRICCA (now Tricculas). A town on the Peneus, in the interior part of Thessaly, celebrated for a temple of Æsculapins.

887.] ITHOME. A town of Phthiotis, built upon a steep, sacred to Jupiter, who, according to some traditions, was therein nursed by a nymph, whose name was transferred to it.

889.] PODALIRIUS. A son of Æsculapius and Epione; husband of Syrna, daughter of Damætes, king of Caria; and one of the pupils of the centaur Chiron. He was among the surgeons of the Grecian army, and went thither with thirty ships, attended by his brother Machaon as leader, with him, of the Æchalian race.

889.] MACHAON. Also a celebrated surgeon, brother to Podalirius. He was one of the Greeks shut up in the wooden horse (see *Æn. ii. 343.*), and is by some supposed to have fallen by the hand of Eurypylus (see Eurypylus, *Od. xi. 635.*), the son of Telephus, the night that Troy was taken. Machaon is sometimes called ASCLEPIADES, from his father Æsculapius.

890.—*Parent god.*] Æsculapius.

892.—*Ormenian,*  
and } The troops of Ormenium and Asterium. Ormenium was a village near Mount Pelion in the Pagasæan bay. Asterium  
*Asterian bands.* } was a town of Magnesia, not far from Mount Titaneum.

893.] EURYPYLUS. A Greek chief, son of Evemon, who led the Ormenian and Asterian troops to the war. In the division of the spoils of Troy, a casket fell to his share in which was a statue of Bacchus, formed, as was supposed, by Vulcan, and presented by Jupiter to Dardanus, the first king of the country. Eurypylus opened the casket, and, for his temerity, was afflicted with madness. During a lucid interval, he went to consult the oracle of Apollo at Delphi, and was directed to continue his wanderings, until he chanced to discover persons in the act of offering a barbarous sacrifice. Eurypylus returned to his vessel, and was wafted to the coast of Patræ. Upon his landing, he beheld a young man and woman about to be sacrificed on the altar of Diana Triclaia: Eurypylus, mindful of the oracle, imagined that this was his destined abode. The inhabitants of Patræ, seeing the arrival of an unknown prince, bearing a casket, immediately supposed that it contained some divinity. Under this persuasion, the two innocent victims were rescued from destruction, and Eurypylus was restored to the full possession of his reason. Virgil makes mention of this hero (*Æn. ii. 159.*)

894.] TITAN, or TITANUM. A mountain of Thessaly near Phœræ.

896.] HYPERIA. A fountain of Thessaly, placed by Strabo in the middle of the town of Phœræ. There was a town named Hyperia in Thessaly.

896.] ARGISSA. A town on the river Peneus in Thessaly, afterwards called Argura.

896.] POLYPCETES. Son of Pirithous and Hippodamia. His name is expressive of

the punishment inflicted by his father on the Centaurs, on the day of his birth. He distinguished himself in the war as leader of the Lapithæ, and of the troops of Argissæ, Eleon, &c.

897.] ELEON, or ELONE. A village of Thessaly, near Mount Olympus, afterwards called Limone.

898.] GYRTONE. A city of Perrhæbia in Thessaly, at the foot of Olympus, on the river Peneus, founded by Gyrtonus, the brother or uncle of Ixion.

898.] ORTHE. A town near Peneus and the vale of Tempe in Thessaly.

899.] OLEOSSON, or OLOOSSON (now Alessone). A town of Perrhæbia, in Thessaly, near Mount Olympus.

901.] HIPPODAME, or HIPPODAMIA, was called also ATRACIS, DEIDAMIA, and INCOMACHA. She was the daughter of Adrastus, king of Argos, and wife of Pirithous. (See Centaurs.)

902.—*That day.*] In this passage, Homer seems to allude to some other battle than that which was fought between the Centaurs and Lapithæ, at the nuptials of Hippodamia, as he states it to have taken place on the birth-day of Polyxenes.

902.—*Pelion's cloudy head.*] Pelion, a mountain of Thessaly, extending through Magnesia, between the Pagasæan and Thermaic gulphs. In fable, it is celebrated for the beauty of its plants, and for its pine trees, from which were formed the ship *Argo* and the spear of Achilles: it was the favourite haunt of the Centaurs; and was made to sustain Ossa, when the giants attempted to scale the heavens. Sepias, the most eastern point of Pelion, was the spot where many vessels of Xerxes' fleet were, in after ages, wrecked in a storm.

905.] LEONTEUS. Joint commander with Polyxenes of the Lapithæ. He was son of Coronus, and grandson of Phoroneus, king of the Lapithæ. Coronus was one of the Argonauts.

906.] PERRHÆBIANS. The Perrhæbi and Ænians were people of Pelasgic origin. In the time of the Trojan war, they were settled, conjointly, to the north of the river Peneus. When the Perrhæbi were expelled by the Lapithæ (see Lapithæ), some of them took refuge in the northern part of Thessaly, thence called Perrhæbia, on the banks of the river Titaresius. Others settled in the neighbourhood of Olympus, and afterwards migrated to the mountains Athamanus and Pindus. There remained few or no traces of the Ænians in the time of Strabo.

907.] CYPHUS. A town of the Perrhæbians, in the north of Thessaly, near the river Titaresius. It was situated in the mountainous country towards Olympus.

907.] GUNEUS. Leader of the Perrhæbians and Ænians, not elsewhere mentioned.

908.] ÆNIANS, or ÆNIANES. A people of Pelasgic origin: in the time of the Trojan war, they were incorporated with the Perrhæbi (see Perrhæbians, above); and in later times, they were settled in the neighbourhood of Mount Pindus.

909.] DODONA (by Hesiod called *Hellopia*). A town of Thesprotia, in Epirus; or, according to some, in Thessaly. It is not probable that there were two towns of this name, Thessaly and Epirus being indiscriminately used in the more ancient periods of Grecian history. Dodona was sacred to Jupiter, and celebrated for its oracle, forest, and fountain. Fable asserts that Dodona, remarkable for the height of its situation, was first built by Deucalion as a retreat from the universal deluge, in which the greatest part of Greece perished, and that he called it Dodona, either from a sea-nymph of that name, or from Dodon, the son, or Dodone, the daughter, of Jupiter and Europa; or from the river Dodon or Dan; or from Dodonim, the son of Javan, who was captain of a colony sent to inhabit those parts of Epirus. Deucalion is said, at the same time, to have founded and consecrated a temple to Jupiter, thence called *Dodonæus*. This, though the first temple

in Greece, does not appear, according to Herodotus, to have been of so great antiquity as the oracle. This author affirms that the oracles of Dodona in Greece, and of Jupiter Ammon in Libya, may be traced to the same Egyptian source, from which the fables and superstitions of Greece are, for the most part, derived, and justifies that opinion by the reports which he received from the priests of Jupiter at Thebes in Egypt, relative to the origin of the oracles: viz. that the Phœnicians had carried away two of the Theban priestesses of the god, one of whom they sold into Libya, the other into Greece; that each of these had erected the first oracle in those nations, the one of Jupiter Ammon, the other of Jupiter Dodonæus. This he conceives to be the foundation of the fiction delivered to him by the priestesses of the temple, who declared, that two black doves or pigeons, taking their flight from Thebes in Egypt, one of them came to Libya, where she commanded that an oracle should be erected to Ammon; the other to Dodona, where she sat upon an oak tree, and speaking with a human voice, ordered that there should be in that place an oracle of Jupiter. Eustathius supposes that these two fictions have arisen out of the circumstance of a word in the Molossian language bearing the double signification of *old woman* and *dore*. Others, upon the authority of Homer (Il. xvi. 284—287.) and of Hesiod, ascribe the foundation of this oracle to the Pelasgians, the most ancient of all the nations that inhabited Greece, whence Jupiter received the appellation of Pelasgicus. The persons or priests that first delivered the oracles, were by some considered to be the Helli, or Selli (Il. xvi. 288.); but it is also affirmed, that before the time of the Selli, the ceremonies of the temple were performed by the seven daughters of Atlas, indiscriminately called Atlantides, Pleiades, Cumber, and Dodonides. There however appears to be no doubt, that in later years the oracles were proclaimed by three old women. The prophets of this temple were commonly called Tomuri, the prophetesses Tomuræ, from Tomrus, a mountain in Thesprotia, at the foot of which stood the temple: and so commonly was this word made use of, that it came at last to be a general name for any prophet. Near the temple there was a sacred grove, full of oaks or beeches, which the Dryades, Fauni and Satyri, were thought to inhabit, and to be frequently seen dancing under the trees. These oaks or beeches were endued with a human voice and prophetic spirit; thus Argo, the ship of the Argonauts, being built with the trees of this wood, was endued with the same power of speaking. The reason of which fiction, some think, was this: the prophets, when they gave answers, placed themselves in one of these trees, and the oracle was therefore thought to be uttered by the oak. Upon the fiction respecting the brazen kettles of Dodona, some affirm, and others again deny, that they were used in delivering oracles. It seems, however, that they were so artificially placed about the temple, that, by striking one of them, the sound was communicated to all the rest: but Aristotle describes the matter thus: that there were two pillars, on one of which was placed a kettle, upon the other a boy holding in his hand a whip with lashes of brass, which being, by the violence of the wind, struck against the kettle, caused a continued sound. About what time, or upon what account, this oracle came to cease, is uncertain; but Strabo affirms that, in his time, the gods had nearly deserted that and most other oracles. The same author, in his description of Elis, makes mention of an oracle of Olympian Jupiter, which was once famous, but did not continue long in repute; yet the temple in which it stood still preserved its ancient splendour, was adorned with magnificent statues, and enriched with presents from every part of Greece. Pindar also has taken notice of an altar dedicated to Jupiter at Pisa, where answers were given by the posterity of Janus. Dodona was involved in the destruction occasioned by the Etolian wars, B. C. 220, and in the subsequent struggles of Perseus against Rome. The celebrated oak, said, by Servius, to have been cut down by an Illyrian robber.

910.] TITARESIUS, or TITARESUS. A river of Thessaly, called also Eur  
it rose in Mount Titaresius, which was contiguous to Olympus, and ran to the P

It is singular that Homer gives it the epithet of "pleasing," as he subsequently describes it as an arm of the Styx.

911.] PENEUS (now Salampria). A river of Thessaly, which runs through the vale of Tempe, between Ossa and Olympus, into the Sinus Thermaicus, now the Gulf of Salonichi. The plain of Thessaly was watered by a number of streams, of which the chief were, the Peneus, Apidanus, Onochonus, Enipeus, and Pamisus; all of them at length uniting in the river called Peneus. This river constituted the northern boundary of Greece in the time of Homer; the country beyond was inhabited by Thracians. It is on the banks of this river that the poets describe the metamorphosis of Daphne into a laurel. (See Daphne.)

915.] STYX. The source of this river is assigned to various regions; but it is more generally confined to Arcadia, where it is said to have sprung from the lake Phenœus, near the city Nonacris. It is, strictly speaking, a fountain, which flows from a rock, and forms a stream, which, in consequence of its waters sinking deep into the earth, and containing properties capable of causing death, the poets placed, as Pausanias imagines, among the rivers of hell. Hesiod, in his personification of Styx, represents her as a female clothed in black, leaning against an urn, from which water flows in scanty and reluctant drops; and describes her to be the daughter of Ocean, the wife of Pallas (son of Cris and Eurybia, the daughter of Ocean), and mother of Victory, Force (see Force), Honour, and Violence, the constant attendants of Jupiter. An oath taken by Styx was considered so particularly sacred, that its violation, even by the gods, was treated with the utmost rigour: they were condemned by Jupiter to receive from the hands of Iris a cup of the noxious waters of the fountain; they were banished from the banquets of heaven during the space of one year, and were deprived of their divinity for nine. Mythologists account for the superstitious reverence in which the gods held the Styx, from the gratitude which Jupiter entertained towards Victory, who espoused the cause of the gods in their war against the giants. (See Jove, Titans, Typhon.) (For the appropriate solemnities which attended all appeals by oath to the Styx, see Il. xiv. 305, and Tartarean gods, Il. iii. 351.)

VICTORY.] This divinity is considered by Varro as the offspring of Cœlus and Terra; but by Hesiod (in accordance with the more generally received opinion), as the daughter of Styx and Pallas. Numerous temples were dedicated to her in Greece and Italy, and festivals were instituted in her honour by Sylla on his triumphant return to Rome. She usually appears winged, clad in a white flowing robe, holding in one hand a laurel crown, and in the other a palm-branch: sometimes she is standing upon a globe, to signify that Victory decides the fate of the world. One of her statues among the Athenians was without wings, implying that her permanent abode was among that people; and a similar sentiment was expressed in two lines inscribed on one of her statues at Rome, of which the wings had been struck off by lightning. Victory is also depicted as a warrior wearing a helmet, and carrying a buckler and a trophy of arms; and often in a chariot drawn by two horses, accompanied by some hero whom she is conducting to heaven. She is frequently represented as hovering in suspense over two contending armies.

Her attributes among the Romans varied according to the nature of the success which was to be celebrated: if it had been obtained at sea, she was represented standing on the prow of a vessel in the act of distributing rostral or naval crowns, or under the figure of Neptune crowned with laurel; the capture of a city was denoted by her bearing mural crowns; the raising of a siege by her appearing either in her own form, or in that of the rescued town, with a chaplet of flowers and verdant plants; and if a besieged city had been relieved by a supply of provisions, she was seen flying, with a crown and ear of corn in her hands. The addition of a caduceus to her other attributes signified that success in war had been followed by peace.

Among the Egyptians the symbol of Victory was the eagle, as being invariably successful in its attacks on other animals: that bird being likewise the chief ensign of the Roman army, the Greeks, after their submission to Rome, were accustomed to flatter their conquerors by representing the goddess of victory borne by eagles.

The sacrifices offered to this divinity were confined to the fruits of the earth.

Among her appellations are the following:—

*APTEROS*, Gr. *without wings*.

*CÆLIOENA*, Lat. *heaven-born*.

*ETERALCRA*, Gr. *favouring each party; wavering*.

*NEPHTHE*, her name among the Egyptians.

*NICE*, her general name in Greece.

*VICA-POTA*, Lat. *powerful to conquer*.

**HONOUR.]** This divinity of the Romans, also the offspring of Pallas and Styx, is generally represented on medals, as a man holding in his right hand either a pike or an olive-branch, and in his left a cornucopia. The only entrance to the temple erected at Rome to Honour was through that dedicated to Virtue; indicating that the practice of virtue is the only road to honour; or rather (with reference to the meaning of the Latin terms *hones* and *virtus*), that glory can be attained only by courage. Pliny relates that annually, on the ides of July, the knights marched in solemn procession from the Temple of Honour to the Capitol. It was usual for the priests to officiate at the altars of this deity with their heads uncovered.

**VIOLENCE.]** This divinity was the daughter of Pallas and Styx, the sister of Victory, and the inseparable companion of Jove. At Corinth a temple was erected to her conjointly with Nemesis or Vengeance, the entrance of which, according to Pausanias, was strictly closed. Violence is depicted by the moderns as a woman armed with a cuirass, in the act of slaying an infant with a club.

916.] **PROTHOUS.** Leader of the Magnesians. He was son of Tenthredon.

916.] **MAGNESIANS.** The Magnetes are here represented as closing the catalogue of the Thessalian troops. The silence of Homer relative to their towns, arises from their having dwelt in scattered habitations, and not in fixed cities. They are here described as dwelling in the district of Mount Pelion and the Peneus, mingled with the Perithæbi and the Lapithæ. The Magnetes (part of whom migrated into Asia) were dispersed through various parts of Thessaly; and afterwards gave the name of Magnesia to the eastern district of that country. This people was originally of Pelasgian origin; but, as in the mixture of ancient tribes, the Æolians were predominant over the Magnetes, they preferred to trace their origin and name from Magnæa, the son of Æolus and Enaretta. From this Magnæa their leader Prothous was descended. According to Mr. Bryant, places where the Arkite rites prevailed had the name of Magnesia. (See his *Analysis*, vol. v. 303, &c.)

917.] **TENTHREDON.** The father of Prothous.

920.] **TEMPE.** A valley between Ossa and Olympus, through which flows the river Peneus. The poets use the word *Tempé* as a term for any agreeable rural spot, more especially for shady and watered vales. Ælian gives the following description of it:—“This singular spot, commonly called the valley of Tempé, is about five miles in length, and where narrowest, scarcely an hundred paces in breadth; but is adorned by the hand of nature with every object that can gratify the senses or delight the fancy. The gently-flowing Peneus intersects the middle of the plain. Its waters are increased by perennial cascades from the green mountains, and thus rendered of sufficient depth for vessels of considerable burden. The rocks are everywhere planted with vines and olives, and the banks of the river, and even the river itself, are overshadowed with lofty forest-trees which defend those who sail upon it, from the sun’s meridian ardour. The innumerable

grottoes and arbours carelessly scattered over this delightful scene, and watered by fountains of peculiar freshness and salubrity, invite the weary traveller to repose; while the musical warbling of birds conspires with the fragrant odour of plants to sooth his senses, and to heighten the pleasure which the eye and fancy derive from viewing the charming variety of this enchanting landscape, from examining the happy intermixture of hill and dale, wood and water; and from contemplating the diversified beauty and majestic grandeur of nature under her most blooming and beneficent aspects."

927.—*Pheretian race.*] i. e. belonging to Eomolus, who was the grandson of Pheres. (See Pheres, Od. xi. 314.)

928.] *PIERIA.* A small tract of country in Thessaly. The Pierians, a people of Thracian origin, dwelt in various parts of Thessaly; but, in ancient times, their most celebrated abode was in the neighbourhood of Olympus.

929.—*Him who bears.*] Apollo.—This god, according to Virgil (*Georgic* lii. 3.), tended the flocks of Admetus, not, as here, in Pieria, but on the banks of the Amphyrysus, a river in Phthiotis.

929.] *ARIME, or ARIMA.* Mountains in Cilicia (according to some, in Lydia, or in Syria, according to others), under which Jupiter crushed the giant Typhæus (see Typhæus). Virgil (*Æn.* ix. 969.) places this giant under the island Insarime, or Pithecusa (now Ischia), near Campania. Jupiter changed the inhabitants of this island into monkeys. (See transformation of Cercopians into apes, Ovid's *Met.* b. xiv.)

953.] *TYPHÆUS.* } The poets use these names indiscriminately. The Greeks and

954.] *TYPHON.* } Latins generally place the history of the monster Typhon, which is one of the most obscure of mythological mysteries, among their own fables; while, according to Herodotus, Diodorus, Plutarch, and the more ancient authorities, he was considered to be of Egyptian origin, and the brother and persecutor of Osiris, king of Egypt. In support of this opinion, they refer the formidable description given of him by Apollodorus, and that of the serpent Python by Ovid (supposed to be the same as Typhoo), to the figurative representation made by the Egyptians, of his qualities. By the hundred heads of the giant, is to be understood, the sagacity with which he knew how to engage the great and powerful in his interest: by the number of his hands, his strength, and that of his troops: by the serpents at the end of his fingers and thighs, his subtlety and address: by the feathers and scales with which his body was covered, the rapidity of his conquests and his invincible strength: by the immensity of his size and the length of his arms, which are said to have reached from one end of the world to the other, his boundless territory: by the clouds which surrounded his head, his unceasing inclination to embroil the state: and, by the fire, which his mouth emitted, his marking his route with devastation. The more popular Greek fables respecting Typhon are, that he was either the son of Tartarus and Terra; or, that Juno, in revenge for Jupiter's love for Latona, caused the earth to produce so portentous a monster. According to Apollodorus, he was husband of the monster Echidna (half woman and half serpent), and father of the Gorgon, Geryon, Cerberus, the Hydra, the Sphinx, and the Eagle which devoured Prometheus (see Prometheus): Nephthys, the mother of Anubis, was also the wife of Typhoo. Mythologists affirm, that the flight of the gods from Greece to Egypt (see Jove), was not in consequence of the attack of the giants upon Jupiter, but of the war which Typhon, in revenge for the overthrow of those monsters, undertook against the gods; and that Jupiter, after a variety of conflicts with the giant, struck one of the mountains of Thrace, which the latter had torn up by the roots, for the purpose of throwing at the god, with his thunder, and crushed him. Some consider the mountain by which Typhon or Typhæus was overwhelmed, to have been Hæmus; others Ætna; and others Arime, or Insarime. (See Arime.) Enceladus (see *Æn.* iii. 755—760.) is by some supposed to be the same with Typhoo. Mythologists assert, that among the different transformations of the gods at their flight into Egypt,



Jupiter assumed the form of a ram; Apollo, that of a crow; Bacchus, that of a goat; Diana, that of a cat; Juno, that of a cow; Venus, that of a fish; Mercury, that of a swan, &c.

The river-horse was in Egypt the hieroglyphic of Typhon, who, in the mythology of that country, is also called SMY, BASON, and ALOOGOS; the name Typhon implying deluge. The amulets (of Egyptian origin) worn round the necks of children and of the sick, and attached to the strings or fillets with which the Egyptians wrapped up their mummies, were a sort of ticket, on which was engraved the letter T, and sometimes a serpent, and were symbolical of Typhon chained up and disarmed; or, *the removal of evil*.

956.] IRIS. A daughter, according to some, of Thaumias and Electra, one of the Oceanides; or, according to others, she was the offspring of Themis. She was messenger of the gods, and the personal attendant of Juno, who, in reward of her services, rendered her immortal. In the representations of the Queen of Heaven, Iris is often placed behind her, as ready to execute her commands; the peacock being assigned to Juno instead of the dove (see Iona, in the names of Juno), from his exhibiting, in the full expansion of his plumes, all the beautiful colours of the rainbow. To Iris was sometimes assigned (*Æn.* iv. 995.) the task of cutting the hair of the dying.

She is represented as borne upon the rainbow, with wings displaying all its variegated and beautiful colours, having occasionally a basket of fruits and leaves upon her head, and a wand in her hand, the latter indicating her office of messenger to the gods. Iris derived the name of THAUMANTIA, daughter of wonder (applied to her by Ovid), either from her father Thaumias, or from Thaumaz, or Thammaz, a word signifying wonder; that of CLARA DEA, from the brightness of the bow; and as the messenger of the goddess Friga (the Ceres, or Juno, of the Celts) she was called GWA.

Eros (see Eros, under Cupid), whose symbol is a material bow, with the addition of a quiver and arrows, is supposed to have been originally the same with Iris; this opinion being confirmed by the application of the word *eros* to a particular kind of chaplet, familiar among the Greeks, which was composed of flowers of every colour.

Among the epithets applied by Homer to Iris, are:—

*Various Iris*, II. ii. 956.

*Various goddess of the rainbow*, iii. 166.

*Goddess of the painted bow*, ib. 173.

*Many-colour'd maid*, ib. 183.

*Winged Iris*, v. 441.

*Goddess of the showery bow*, xv. 179.

*Jove's messenger*, xxiv. 307.

960.] POLITES. The son of Priam and Hecuba, whose form Iris assumed when sent by Jove to urge Priam and the Trojan chiefs to prepare themselves for meeting the approaching forces of the Greeks. Polites (see Priam) was killed by Neoptolemus, the son of Achilles (*Æn.* ii. 725.)

961.] ÆSETES. The tomb of Æsetes, a Trojan, is mentioned incidentally as being the spot whence Polites observed all that passed in the Grecian ships. Æsetes was evidently a Trojan of noble birth; some state that he was the father of Antenor and Ucalegon, and was descended from an older Ucalegon, who married Ilios, the daughter of Laomedon. Strabo represents this tomb as being, in his time, about five stadia from ancient Troy, on the road to Alexandria of Troas.

965.—Phrygian king.] Priam.

984.] MYRINNE. } The name of Myrinne is only mentioned with reference to her

985.] BATEIA. } tomb being on "a rising mount in sight of Ilios." S.

state her to be the daughter of Teucer, or Tros, and wife of Dardanus, king of Troy (see Il. xx. 255.), and she was called Myrinne by the "immortals," and "Bateia in the world below." Myrinne is affirmed, by others, to have been the Amazon Myrina, who made a descent on Asia, and probably penetrated into the Troas, Priam representing himself (Il. iii. 249.) as having been engaged in conflict with them.

992.] **ÆNEAS.** A Trojan prince (see genealogy of Dardanus, Il. xx. 255.), son of Anchises and Venus, and second in rank to Hector in the command of the Trojan forces. As the chief events connected with the history of Æneas constitute the main subject of the *Æneid*, a sketch of the Virgilian Æneas may, to our younger readers, be a brief comment on the general plan and texture of the poem itself.

On the night when the Greeks, by the treachery of Sinon, had entered Troy, the shade of Hector appears to Æneas, and acquaints him with the calamity which had now befallen his country; at the same time he consigns to his care the household gods of Troy, and predicts that, after a long voyage, he should found for them some happier and more splendid seat than that of Troy. Æneas, alarmed by the vision, rouses himself from slumber; and, finding the intelligence of Hector to be true, summons all his courage, and resolves to defend his country with the most desperate valour. His efforts against superior numbers and adverse gods are unavailing: the unfortunate Priam falls beneath the murderous hand of Pyrrhus; and the sight of the monarch's death reminded Æneas that his own aged father is now, during the absence of his son, exposed to a similar fate. At this moment Venus appears to her son Æneas, and, removing from his eyes the film of mortality, displays to him the forms of warring gods; and thus convincing him how futile would be all his efforts to support the city, whose fall had been doomed by heaven, she directs him to repair to his own abode, collect his family, and seek some safe retreat. Æneas obeys the mandate of his goddess-mother; but, upon reaching his home, he finds his father Anchises resolutely bent upon finishing his wretched old age beneath the ruins of his fallen country, and obstinately reluctant to join the flight of his son. In these distressing moments, a sodden omen appears; a lambent flame plays innocuously around the temples of Iulus (the son of Æneas), and a meteor, shooting from the skies, buries itself in the woods of Ida. Anchises recognises the will of heaven; and Æneas, with Anchises, Iulus, and Creusa, commence their flight. Æneas carries on his shoulders the aged Anchises, the boy Iulus grasps his father's hand, while Creusa follows at a distance. During the confusion attendant on a precipitous flight in darkness, from a captured city, Creusa is lost; nor is her absence observed until the other fugitives arrive at the appointed spot for assembling. Æneas again braves the peril of the burning city in quest of Creusa; and while he distractedly seeks her through every quarter of Troy, the deified Creusa appears to him, and appeases his alarm by informing him, that she has been adopted by Cybele among her own attendant nymphs; and then exhorts him to pursue his course to Italy.

Æneas, setting sail from Antandros, directs his course to the coast of Thrace: here he builds the city Ænos; but his departure is accelerated by a horrid prodigy. In gathering, from a neighbouring hillock, some myrtle branches, to decorate the altar of his mother Venus, he is surprised to see blood distil from the roots; a voice issues from the ground; it is that of the wretched Polydorus (see Polydorus), who acquaints Æneas that his body is reposing in that spot, and that the javelins with which the murderous agents of Polymnestor had transfixed him, constituted, by a strange metamorphosis, those very myrtle boughs which the Trojan hero is now plucking from the ground. Æneas, struck with horror, first pays funeral honours to his friend Polydorus, and, quitting the polluted coast, he hastens to the island Delos, that he may learn from Apollo to what region he must now repair. The god, in oracular ambiguity, directs him to return to the country

from which the Trojans originally came. It occurs to Anchises that Teucer, an ancient colonist of the Trojan coast, was a Cretan by birth; he therefore exhorts Æneas to sail for Crete. Æneas obeys; in his course he passes through the Cyclades and Sporades, and at length arrives at Crete.

In Crete Æneas founds the town of Pergamus; but, while he is congratulating himself on the termination of his cares, a sudden pestilence assails his followers; excessive heat dries up the plains, and vegetation is parched. While Æneas is intending to return to Delos, that Apollo might explain the late oracle, the Penates appear to him in a dream, and enjoin him to direct his course to Italy, a country which had given birth to Dardanus and Iasius, who subsequently settled in Samothrace. Æneas leaves Crete, and after a stormy passage, in which, during three days and three nights, he is a total stranger to his course, he lands at the Strophades, two islands in the Ionian sea. Here he erects an altar to Jove; and while banqueting in honour of that god, his viands are polluted by the filthy Harpies, who have here their abode (see Harpies). In vain the Trojans use their swords against assailants whose feathers are invulnerable; they succeed indeed in driving away these unusual enemies; but Celæno, chief of their band, incensed by the Trojan violence, predicts to them that, though destiny permits them to reach Italy, they must previously encounter such an extremity of famine as will compel them to devour their own plates. Æneas, having endeavoured to appease these enraged monsters, pursues his voyage; he passes Zacynthus, Dulichium, Same, or Cephallenia, Neritos, Ithaca, and lands at Leucas, a town of Acarnania. In the adjacent town of Actium Æneas celebrates "the Actian games;" a circumstance which Virgil introduces in compliment to his patron Augustus, who, in order to commemorate his victory over Antony at Actium, had there established games to be observed every fifth year. Upon leaving Actium, he passes Corcyra, and, coasting along Epirus, lands at the town of Bathrotas. While remaining on this coast he is informed that the Trojan Helenus has succeeded Pyrrhus in the government of that part of Epirus (which he termed Chaonia), and married his widow Andromache, whom Pyrrhus had taken into Greece after the capture of Troy. Æneas visits his Trojan friends, and an affecting interview takes place between them. Æneas, having received many directions relative to the course of his voyage, leaves Bathrotas, and, coasting along, he passes the night on shore, near the Ceranium mountains. On the following day, he crosses over to Italy, at *Castrum-Minervæ*, near *Hydruntum*, and anchors in the "port of Venus." Hastening to quit a region which was peopled by a Grecian colony, he pursues his voyage; and, crossing the Tarentine bay, he next passes the promontory *Lacinium*, and the town of *Caulon* (or *Caulonia*). Here, while crossing the *Scylæan* bay, *Ætna* first comes in sight; at the same time the roar of *Scylla* and *Charybdis* is heard; but the Trojan prince arrives in safety at the "port of the Cyclops," or the "port of Ulysses." The stay of Æneas on this coast affords to Virgil the opportunity of introducing the episode of *Achæmenides*, a companion of Ulysses; he had been left in the island by his chief, in the hurry of escaping from the den of the Cyclops. Æneas takes the Greek on board; and, coasting round Sicily, he passes the river *Pantagins*, the town of *Megara*, the peninsula of *Thapsus*, the island of *Ortygia*, and the promontory of *Plemmyrium*, which two last-named places form the northern and southern points of the *Sicilian* bay, or harbour of *Syracuse*. He next passes the mouth of the river *Helorus*; and, doubling the cape of *Pachynum*, he sails by the towns of *Camarina*, *Gela*, *Agragas*, *Selinus*; passes round the promontory of *Lilybeum*, and lands at the town of *Drepanum*; here *Anchises* dies. In pursuing his course from *Drepanum* to Italy, he is driven by a storm on the coast of *Carthage*, through the machination of *Juno*, who (as Virgil feigns, in compliance with the political prejudices of his countrymen) foresaw that if the Trojans settled in Italy, they would, in the lapse of future ages, overturn her favourite city *Carthage*. *Dido* hospitably receives the Trojan

prince; but, by the command of Jupiter, he is enjoined to hasten his departure, and pursue his course to the fated shores of Italy. In his passage to that country the winds are unfavourable, and he is again compelled to land in Sicily. He avails himself of this opportunity to celebrate funeral games in honour of his sire Anchises. The malignity of Jono still pursues him; and at her instigation, the Trojan women, weary of protracted voyages, set fire to the fleet. In this distress the shade of Anchises appears to him, and advises him to leave the women and infirm in Sicily, and to repair to Italy with the more adventurous of his companions. On arriving at the town of Cumæ, he consults the oracles of Apollo, and is directed by the sibyl to visit his father Anchises in the shades below. In this part of the poem Virgil has exerted all his poetical powers. Anchises causes to appear before Æneas the Alban and Roman kings, who were to descend from him; and, among the exploits which were to be achieved by his posterity, particularly enumerates the victories and power of Augustus Cæsar. Æneas returns to the upper regions, and joins his companions at Cumæ. While he is proceeding along the coast, his nurse Caieta dies, who gives her name to the place of her burial. He next passes by Ævæ, the island of Circe, and sailing up the Tiber, lands in the district of Latium.

The arrival of the Trojans had been intimated by various prodigies, which had excited the attention of Latinus, king of the country. A swarm of bees, coming from the eastern quarter of the heavens, had settled upon a laurel, which was held in great veneration; the soothsayers interpreted this circumstance as signifying the arrival of some chief from the East, who should fix his empire in the same spot. While Lavinia, daughter of Latinus, was standing near an altar, during a sacrifice, her hair was suddenly enveloped in a lambent flame; an event which was supposed to portend war to her country, but glory to herself. Latinus, alarmed by these prodigies, consults the oracle of Faunus his father, who directs him to marry his daughter to an illustrious foreigner, who would soon arrive on the Italian coast. This direction was very unwelcome to Amata (wife of Latinus), who had betrothed her daughter to Turnus, king of the Rutuli. In this respect, some critics have thought that Virgil has not evinced his usual judgment, in representing Turnus and Lavinia as mutually attached; and that the interest of the reader would have been more powerfully excited if Turnus had been described as some proud and insolent chieftain, who was insisting on a marriage with Lavinia in opposition to her own inclinations.

Æneas, upon his landing, is soon assured that he has reached the spot destined for his future empire. The Trojans, having exhausted their provisions, are compelled to devour the hard crusts which they used as trenchers; a circumstance which fulfilled what had been considered as some dreadful imprecation, uttered by Celeno (see *Æn.* lii. 335.) An embassy is despatched to Latinus, who promises his daughter to Æneas. In the mean time Juno, chagrined at the success of the Trojans, calls up Alecto from Tartarus, in order to break the newly-formed league. The Fury breathes her madness into Amata, the wife of Latinus, and into Turnus himself; she then betakes herself to the Trojans, and causes a tame stag (the favourite of Silvia, daughter of Tyrrheus, the herdsman of Latinus) to cross the path of Ascanius, who was then employed in hunting. The young prince discharges his arrow at the animal, which, wounded, hastens to its home, and expires at the feet of its mistress. The rustics attack the Trojans; Alecto, by the blast of her trumpet, inflames their mutual fury; and in the ensuing conflict Almon, son of Tyrrheus, and Galesus, a wealthy Tuscan, are slain. Turnus and Amata urge Latinus to resent these apparent outrages, by declaring instant war against the Trojans; and when the aged king is unwilling to open the gates of Mars, in signal of declared warfare, Juno herself performs that office. Turnus, not content with the many Italian states which had espoused his cause, sends ambassadors to Diomed, who had settled at Argyripa. Æneas, alarmed by these preparations, leaves his camp, and sailing, by the direction of the god

of the rivers, up the Tiber, lands at the spot where Rome was afterwards built. His reason for this voyage was to implore the aid of Evander, who, exiled from Arcadia, had built the town of Pallanteum on the Palatine hill. Evander aids Æneas with 400 horse-men, under the command of his son Pallas. The Trojan prince sends part of these troops to the aid of his army; and with the rest he proceeds to Agylla, a Tuscan town; the inhabitants of which, incensed by the cruelties of Mesentins, had expelled him from the throne, and were now in arms against him, but were restrained from marching by the direction of an oracle, which had enjoined them to wait for some foreign leader. They submit to the command of Æneas; who is further encouraged to the war by his mother Venus, who brings to him a suit of Vulcanian armour.

In the mean time, while Æneas was thus occupied in Tuscany, Turnus had attacked his camp. He endeavours to set fire to the Trojan ships, which, by a strange miracle, were converted into sea-nymphs. (See *Æn.* ix. and Ovid's *Met.* b. xiv.) Night ensues, and the Trojans are blockaded in their camp. Nisus and Euryalus, two Trojans, undertake to explore a road through the Rutulian camp, that they may inform Æneas by what desperate dangers his followers are now threatened. The attempt is unsuccessful, and the death of the two adventurers forms an episode, narrated with much poetical beauty. Turnus, in the morning, renews his attack upon the Trojan camp, and forces his way through the gates; but is ultimately driven out by the united valour of his enemies. Æneas at length returns to the assistance of his besieged followers: various combats ensue, which Virgil endears to diversify by describing the heroes who fall on either side. But the Trojan is ultimately victorious: Latinus, seeing the ill success of his arms, regrets the infraction of treaties: Turnus offers to decide the question by the issue of single combat, and falling by the sword of Æneas, leaves him in possession of Lavinia. The poem ends with the death of Turnus.

Æneas is represented upon a medal of the times of Julius Cæsar with a palladium in his right hand, and his father carrying the Penates in his left. On one of the reign of the Emperor Augustus, he is carrying his father and a chest, in which are supposed to be contained the sacred vases, while with the right hand he holds Ascanius, and by the left his conductor Mercury, Crensa following.

Æneas was called:—

ANCHISIADES, from his father *Archises*.

CYTHÆRIUS HERO, as the son of the goddess of *Cythera*.

PENATIGER, from his having conveyed the *Penates* from Troy to Italy.

(See *Voyage of Æneas*, Ovid's *Met.* b. xiii and. xiv.)

992.—*Dardan race.*] The inhabitants of Dardania, a town near Mount Ida, not far from Abydos, under the dominion of Æneæ. Dardania is often applied also to the city of Troy, from its founder Dardanus.

993.] VENUS. There are few characters in fabled story to which the attention of the ancients has been more directed, or in the contemplation and representation of which they have more indulged their imagination, than that of Venus, the goddess of love, of grace, and of beauty. Cicero enumerates four of this name: the first, the daughter of heaven and light; the second, the Venus acknowledged by Hesiod, who sprang from the froth of the sea, and was mother of Cupid; the third, the daughter of Jupiter and Dione, who was the wife of Vulcan, and the mistress of the god Mars; and the fourth, the Astarte of the Phenicians, who was the wife of Adonis. Homer has adopted the Venus the daughter of Jupiter and Dione. Plato admits but of two: the one the daughter of Heaven, and the other of Jupiter. Pausanias distinguishes three, as illustrative of the different character of the passion over which she presided. Sir Isaac Newton (see *Vulcan*) considers Venus the mother of Æneas, to have been a daughter of Otreus, king of Phrygia. It is, however, a received opinion among mythologists, that the origin of

the worship of Venus is to be found among the Phœnicians, who adored her as the celestial Venus, or the planet which bears that name; and that the worship of Astarte, the wife of Adonis (see Cinyras, II. xi. 26.), was blended with that of the planet; that the Phœnicians introduced her worship in conducting their colonies through the islands of the Mediterranean into Greece, landing first in Cyprus and then in Cythera; and that the fertile imaginations of the Greeks thence charged their Venus with all the properties and actions ascribed to the many goddesses of that name. In their description of her they state, that, seated on a shell, she emerged from the sea, near the town of Palepaphos, in the island of Cyprus, where flowers sprang up under her feet; that the Hours were entrusted with the care of her education, and conducted her to heaven, where, having attracted the admiration and received the devotion of all the gods, she selected as her husband Vulcan, the most deformed of their number; that she and Mars were the parents of Cupid; that she was attended by Bacchus; that she presided over love; and that she wore a mysterious girdle, by which she was enabled to transfer to her votaries the degree of influence which they required to command the affections of the object beloved. (See II. xiv. 245—256.)

The worship of Venus was universal; and, among her various representations, the following are the most known: as accompanied by two cupids, holding a thyrsus covered with vine leaves and bunches of grapes, and surmounted with ears of corn, and three arrows, to indicate that her wounds were more effectual when inflicted with the aid of Bacchus and Ceres: drawn in a car by doves, swans, or sparrows, with some of the first upon her hand: armed (as at Sparta) like Minerva: decorated with a garland of lilies, and holding a mirror and a dart, in her character of goddess of beauty: seated on a goat, with one foot resting on a tortoise: leaning against a pillar, with a globe at her feet: holding a mirror in one hand and an apple or a poppy in the other: as Venus Cœlestis (see her names), with a sceptre in one hand, an apple in the other, and a star or conical crown on her head: as Venus Morpho (see her names), veiled, and with chains on her feet: as Venus Genetrix (see her names), with an apple in one hand and an infant in swaddling clothes in the other: as Venus Victrix (see her names), holding a victory and a shield: endeavouring, by her caresses, to detain Mars; or, standing before the god (who is seated, leaning on a stick), placing her right hand on her mouth, and holding a horse by the bridle with her left: or, as in more modern representations, she is seen drawn through the air in a car by doves or swans, decorated with a crown of myrtle and roses, and surrounded by little cupids. The two celebrated statues of the goddess, by Praxiteles, were at Cos and at Cnidus. At Cyprus she was exhibited under the name of Aphroditus, with a beard; and by Phidias she was represented rising out of the sea, received by Love, and crowned by Persuasion. (See *Graces*.)

Among flowers the rose and the myrtle were sacred to her; among fruits, the apple; among birds, the swan, the dove, and the sparrow; and among fishes, the sphyra and the lycostomus. The month of April was also sacred to her. For the part which Venus took in the contest for the golden apple, see Juno.

Of her various appellations the following are the most known:—

ACIDALIA, from a fountain in Bœotia.

ACRÆA, from being worshipped at *Acra*, a town of Cyprus.

ALIGENA, *Gr. sea-born*.

ALITTA, the Venus Urania of the Arabians.

AMATHONTIA,

AMATHUSA,

AMATHUSIA,

} from *Amathus* (now Limisso), a town of Cyprus.

AMICA, one of her epithets among the Athenians.

ANADYOMENE, *Gr. emerging from the sea*, in allusion to her birth on the shores of the

**island of Cyprus.** Her most celebrated statue, that by Apelles, represents her as issuing from the sea, seated on a shell supported by two Tritons, and wringing her tresses on her shoulder.

**ANAITIS**, her name among the Persians and Cappadocians.

**ANDROPHONOS**, Gr. *homicide*. This name was assigned to her in consequence of her having afflicted the Thessalians with a plague, as a punishment for the murder of Laius, who, from the general celebrity of her beauty, had so excited the jealousy of the women of the country, that they pierced her to death with needles in one of the Thessalian temples of the goddess.

**ANOSIA**, Gr. *impious ; cruel*. (See Androphonos.)

**APATURIA**, Gr. skilled in the arts of *deception*. (See Apaturia, under Minerva.)

**APHACITE**, her name at *Aphaca*, a town of Phœnicia, between Byblus and Heliopolis, in which she had a temple and an oracle.

**APHRODITA**, Gr. born from the foam of the sea. The city in which she was particularly worshipped in the Thebaid was *Aphroditopolis*.

**APOSTROPHIA**, Gr. the *preserver*. Cadmus assigned this name to her as the *preserver* of lovers.

**APPIAS**, from a temple erected to her, in common with four other divinities, near the *Appian* road at Rome.

**ARCHITIS**, her name among the Assyrians.

**AREA**, Gr. from her being sometimes represented armed like *Mars* ; especially at Sparta.

**ARGYNNIS**, from *Argynnus*, a favourite of Agamemnon, who was drowned in the Cephissus, that river being sacred to the Graces ; or from a temple which Agamemnon dedicated to Venus, under the name of Venus *Argynnis*.

**ARMATA**, Lat. *armed*. (See Area, above.)

**ARTIMPASA**, the Venus Urania of the Scythians.

**ASTARTE**, her name among the Syrians.

**AUREA**, Lat. *golden* ; in reference to her beauty : a name also of the goddess Fortune.

**BARRATA**, Lat. *bearded ; hairy*. This name was derived from her having restored to the women of Rome the hair of which they had, during a direful malady, been deprived.

**BASILEA**, Gr. *queen*.

**BASILISSA**, her name among the Tarentines.

**BYBLIA**, from *Byblus*, a town of Syria.

**CALVA**, Lat. *bald* ; a name under which she was worshipped at Rome in consequence of the women having cut off their hair to make bowstrings for their husbands.

**CANDARENA**, from *Candara*, a town of Paphlagonia. †

**CLUACINA**, Gr. *listening ; hearing* petitions. The name under which a statue was raised to her in the spot where peace was concluded between the Romans and Sabines.

**CNDIA**, from *Caidus*, a town of Caria, in which was one of her celebrated statues by Praxiteles.

**COLONA**, from her temple at *Coler*, a town near Sardis.

**COLIADE** or **COLIAS**, from *Colias* (now Agio Nicolo), a promontory of that name on the coast of Attica.

**CYPRIA**, from the island *Cyprus*, which was particularly sacred to her.

**CYTHÆRA**, from *Cythera*, an island on the coast of Laconia, in which the worship of Venus is supposed to have been more ancient than in any other part of Europe.

**DERCETO**, the Venos of the Phœnicians.

**DESPOINA**, Gr. *queen*. (See Despoina, under Ceres and Proserpine.)

**DEXICREONTIC**, from a merchant of the name of *Dexicreontus*, who, in gratitude for

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the advice which he received from Venus in Cyprus, with respect to the expediency of supplying his vessel with water, erected a statue to her.

DIONEÆ, from her mother *Dione*. Venus Dionea is supposed to be the same with Diana Artemis.

DORITIDE, Gr. *propitiated by gifts*; one of her names at Cnidus, a town of *Doris*, in Caria.

ELEPHANTINE, her name at *Elephantis*, a town in Upper Egypt.

ELICOPIS, Gr. having *black* or *beautiful eyes*.

EPIPONTIA, Gr. born from the sea.

EPITRAOIA, Gr. seated on a *goat*. Theseus being desired by the oracle to take Venus as his guide in his voyage to Colchis, suddenly perceived a female transformed into a *goat*, and as immediately sacrificed it to the goddess. Venus, under this epithet, is represented sitting upon a *sea-goat*.

ERYCINA, from her temple on Mount *Eryx*, in Sicily.

ETAIRA, Gr. *mistress*.

EUPLEA, one of her names at Cnidus. (See Cnidia, above.)

EXOPOLIS, Gr. her name at Athens, from her statue being *without* the walls of the city.

FRIGA, her name among the Saxons.

FAUOI, } Lat. *honest*, or *frugal*.

FRUTA, }

FRUTIS; this is supposed to be a corruption of the term *Aphrodita*. (See *Aphrodita*, above.)

GENETRIX, Lat. *mother*: under this name Julius Cæsar built a temple to her at Rome.

GOLOIA, from *Golgos*, a small town of Cyprus.

HIPPOLYTEIA; a temple was consecrated to her under this name by Phædra, when enamoured of *Hippolytus*.

HORTENSIS, Lat. worshipped in (*horti*) gardens.

HOSPIA, a name under which a temple was built to her honour at Memphis.

IDALIA, from *Idalium*, a town of Cyprus.

IONA, or DOVE: under this name she had joint rites with Jupiter at Dodona.

JUNONIA: there was a very ancient statue called Venus Junonia in Laconia.

LIBENTIA, } Lat.: some suppose that to this goddess girls, being arrived at years of  
LIBENTINA, } discretion, consecrated the toys of their childhood.

LIBITINA, Lat. from her presiding over *sepulchres*.

LIMNESIA, Gr. expressive of her being born from the sea.

LUBENTINA. (See Libentina, above.)

MACADA, a name under which she had a celebrated temple in Lower Saxony, which was held in particular veneration by the Huns and Vandals.

MARINA, Lat. as born from (*mare*) the sea.

MAREANA, her name among the Sarmatians.

MASCULA, Lat. *bold*; *masculine*: a name also of the goddess Fortune.

MECHANITES, Gr. *contriver*.

MELISSA, her name among the people of the East.

MITHRAS; this was supposed by Herodotus to be the Venus Urania of the Persians. (See Mithras, under the names of Apollo.)

MORPHO, a name under which she was represented at Sparta, veiled, and with chains on her feet.

MYLITTA. (See Melissa, above.)

MYRTÆA, Gr. the *myrtle* being sacred to her.



**NANEA**, a goddess worshipped at Elymais, in Persia, supposed to be the same as the Elymean Venus. She is also confounded with Cybele and Diana Anaitis.

**NEPHTHE**, an Egyptian name.

**NICOPHORE**, Gr. *bringing victory*; a military appellation. (See *Armata*, *Arca*, above, and *Victrix*, below.)

**ONTAVA**, the Venus *Urania* of the Gauls, and of the Phœnicians.

**PANDEMIA**, Gr. expressive of her great power over the affections of *all people*; or, in contradistinction to the *heavenly Venus*.

**PAPHIA**, from *Paphos*, in Cyprus: this town derived its name from *Paphus*, the son of *Pygmalion* and of a woman who is described as having been originally an ivory statue. (See story of *Pygmalion*, Ovid's *Met.* b. x.)

**PELAGIA**, Gr. *sea-born*.

**PERIBASIA**, Gr. *walking about*.

**PHILA**, Gr. *amiable*.

**PHILOMMEIDES**, Gr. *laughter-loving*.

**PONTIA**, } Gr. *sea-born*.

**PONTOGENIA**, }

**PRAXIS**, her name at Megara.

**PSITHYROS**: also a name of Cupid.

**PYRENÆA**, the name under which she was worshipped in Gallia Narbonensis.

**PYTHONICE**.

**SALIGENIA**, Gr. *sea-born*.

**SPECULATRIX**, Lat. the *spectatress*; her name in a temple erected to her by Phædra, whence the queen beheld Hippolytus performing his martial exercises.

**STRIPPASA**, her name in Scythia.

**SYMMACHIA**, Gr. the *auxiliary*; one of her warlike appellations.

**TALENTE**, the Greek term for the Egyptian *Nephthe*.

**TANAIS**, a dame under which she was worshipped by the Armenians and Persians in the district *Tanaitis*, near the river *Cyrus* in Persia.

**TELESSIGAMA**, Gr. *presiding over marriages*.

**THALASSIA**, Gr. *sea-born*; the name at Corinth of the divinity *Thalassia* (the *sea*), as mother of Venus.

**TRITONIA**, a name under which the *Tritons* worshipped her.

**URANIA**, Gr. *celestial* or *heavenly*. The Paphians fable that, at one of her feasts, she fell from *heaven* in the form of a star.

**VERTICORDIA**, Lat. *turning hearts*; one of her epithets among the Romans.

**VICTRIX**, Lat. the *victorious*; the *Nicophore* and *Symmuchia* of the Greeks.

**VITRIX**, Lat. as *forming unions*.

**ZEPHYRIA**, from *Zephyrum*, a promontory of Cyprus.

**ZERYNTHIA**, from *Zerynthus*, a town of Samothracia.

Among the epithets applied by Homer and Virgil to Venus are:—

*Queen of love*, II. ii. 995.

*Golden Venus*, iii. 94.

*Laughter-loving dame*, ib. 476.

*Paphian queen*, ib. 513.

*Goddess of the smiles and loves*, ib. 521.

*Queen of pleasures*, iv. 14.

*Heavenly Venus*, v. 385.

*Tender dame*, ib. 413.

*Jove's daughter*, ib. 433.

*Love's bright queen*, ib. 461.

*Cyprian queen*, Il. v. 510.

*Boys Venus*, ib. 557.

*Mother of the smiles and loves*, xiv. 218.

*Cyprian goddess*, ib. 253.

*Jove's Cyprian daughter*, xxi. 486.

*Fair-hair'd queen of love*, Od. viii. 329.

*Dionæan*, Æn. iii. 29.

*Love's fair goddess*, viii. 486.

[See article *Ægypt* for further remarks on this goddess.]

994.] **IDA.** A mountain of Mysia (so called from *Ida*, a Cretan nymph), in Asia Minor, or rather a chain of mountains, extending from Zeleia, on the south of the territory of Cyzicus, to Lectum, the utmost promontory of Troas. It was the source of many rivers, as the Simois, Scamander, *Æsopus*, Granicus, &c. and was so remarkable for its fertility, for a cave of singular beauty, and for the extensive view which it commanded, that it was, according to Homer, the favourite resort of the gods. Its top was called *Gararus*, or *Gargara*, and was celebrated by the poets for the judgment of Paris (see *June*). The *Idæan dactyli* here also exercised their skill in working in iron; an art in which they had been instructed by *Cybele*, the guardian goddess of the mountain.

"The description given by Homer of Mount *Ida* corresponds with its present state; for its many summits are still covered with pine trees, and it abounds with fountains. In a journey which we made over part of it by night, the constant howling of jackals, and frequent brushing of wild beasts through the thickets, with the perpetual murmuring of rills, supplied by a constant succession of springs, gave us a very lively idea of the rites of *Cybele*; for her celebrities used to be carried on at the same late season in these high woods, amid the noises and wild scenery above-mentioned." (*Wood's Description of the Troas*.)

996.] **ARCHILOCHUS.** } Sons of Antenor; the constant attendants of *Æneas*. Archi-

996.] **ACAMAS.** } lochus was killed by Ajax (Il. xiv. 542.) In reference to *Acamas*. (See *Neamas*, Il. xvi. 410.)

998.] **ZELEIA.** A town of Troas, at the foot of Mount *Ida*, on the banks of the *Æsopus*, sacred to *Apollo*. (See Il. iv. 134.)

1000.] **ÆSEPUS.** A river of Mysia, falling into the Propontis (sea of *Marmora*), which constitutes the boundary of Troas and Mysia.

1001.] **PANDARUS.** A son of *Lycaon* (see *Lycaon*, Il. v. 245.) He was one of the most celebrated of the chiefs that fought on the side of the Trojans, and led the allies of Zeleia from the banks of the river *Æsopus* to the war. He is described (Il. v. 344, &c.) as having left his horses and chariot in Lycia, and repaired to Troy on foot. He was so dexterous in the use of the bow, that Homer supposes he received his bow and arrows from *Apollo*. He was killed by *Diomed* (Il. v. 360.) It may be asked why Pandarus is said to have led the Trojans, when, in Il. v. 126, he is called "the leader of the Lycian band." This difficulty *Eustathius* attempts to remove, by supposing that the district of Zeleia was termed "*Lycia*," and had been colonised by Lycians. Both Lycians and Trojans are said to have been of Cretan origin; and it is not improbable that some portion of the former may have settled with the Cretans under *Teucer*, in the Troas.

1004.] **APESUS, or PESUS.** A town between *Lampsacus* and *Parium*, on the Propontis.

1004.] **ADRESTIA, or ADRASTIA.** A town on the Propontis, founded by *Adrastus*, son of *Merops*, who therein erected a temple to the goddess *Fortune*. It also became celebrated for an oracle of *Apollo*. Homer seems to consider this city the same with the celebrated Mysian town *Parium*, which derived its name from *Parus*, the son of *Jason*.

**FORTUNE.]** A divinity who was believed to preside over events, and to distribute

good and evil to mankind according to her capricious will. As she is not enumerated among the divinities of Hesiod, it is probable that her worship was not established in his time. Pindar is the earliest writer by whom it is mentioned; and he classes her with the *Parcæ*. She was considered originally the same as Destiny, but was afterwards very generally adored throughout Greece, where, as also at Rome, numerous altars and statues were dedicated to her honour. Her most magnificent temples in Rome (whither her worship was brought from Antium by Tullus Hostilius) were those of Equestrian Fortune, of Fortuna Virilis (see Virilis, below), of Fortuna Muliebris (see Muliebris, below), of Fortuna Bona and Mala (see Bona and Mala, below), and that built of white marble by Nero. She was also worshipped in most of the principal cities of Italy, but particularly at Præeste and Antium. The inhabitants of the latter place adored two Fortunes (*Fortunæ Geminae*), said to have been two sisters, who anciently delivered oracles by the sea-shore, and who from their having been usually consulted by lot, acquired likewise the name of the *Lots of Antium*.

Fortune is described by the poets as blind (see *Cæca*, below), and with wings on her feet, one of which is placed upon a wheel, and the other suspended in the air. The most ancient statue of this goddess was that erected by Bupalus at Smyrna, where she appears with the polar star on her head: sometimes instead of the star, she has a sun and a crescent, and holds in her hand a helm, to signify that chance governs all things. Sometimes, too, she rests one foot on the prow of a vessel, as equally powerful by sea and land. On the medals of the Roman emperors she appears with a variety of attributes; on a coin of the reign of Adrian, as Fortuna Aurea (see Aurea, below), she is represented as a beautiful woman, reclining on a couch, with a rudder at her feet; on one of Antoninus Pius, as Fortuna Obsequens (see Obsequens, below), she is standing, resting her right hand on a rudder, and bearing in her left a cornucopia; on a medal of Commodus, as Fortuna Manens (see Manens, below), she is characterised as a Roman matron, seated, having a cornucopia in her left hand, and with her right holding a horse by the bridle; on the reverse of one of Geta, with the inscription *Mitylene*, she is represented holding in her right hand the rudder of a ship, and in her left a cornucopia with a bunch of grapes; as Victorious Fortune, she leans on a rudder, and bears a laurel branch; as Fortuna Bona, she is seated, resting her right arm on a wheel, or a celestial globe (its perpetual motion being symbolical of her inconstancy), and having in her left hand a cornucopia. Pausanias describes a statue of this goddess at Ægina as holding a cornucopia, and as having near it a winged Cupid, indicating that, in love, good fortune is superior to all other advantages. Fortuna Mala appears as a woman exposed in a shattered vessel to the fury of the winds and waves. The modern representations of Fortune are various; sometimes she is placed on a globe filled with air, riding on an ostrich, or seated on a throne, borne along by the winds, with a magic wand in her hand, preceded by Necessity and Security, and followed by Riches, Poverty, Slavery, Despotism, &c.

Among the appellations of Fortune are the following:—

*ANTEA*, or *ANTIA*, her name at Antium, a town of the Volsci. (See Hor. Ode i. 35.)

*AUREA*, Lat. *golden*; *propitious*.

*BONA*, Lat. *good*; her name in the capital.

*BREVIS*, or *PARVA*, Lat. of *short* duration.

*CÆCA*, Lat. the *blind* goddess.

*EQUESTRA*, Lat. one of her statues at Rome.

*HUJUS*, Lat. one of her names at Rome.

*MALA*, Lat. *evil*; one of her names at Rome.

*MANNSA*, Lat. one of her names at Rome.

*MANENS*, Lat. *permanent*.

MASCULA, Lat. *bold* ; *masculine*.

MULIEBRIS, Lat. ; she was worshipped under this name at Rome by matrons only. No person who had not been once married was allowed to approach the statue of Fortuna Muliebris in the Via Latina.

OBSEQUENS, Lat. *propitious*.

PHAROPOLIS, Gr. *guardian of cities*.

PRÆNESTINA DEÆ, Lat. *goddess of Præneste*.

PRIMIGENIA, Lat. as adhering to man from his birth.

REDUX, Lat. her name when invoked for safe return home.

RESPICIENS, Lat. *favourable*.

TYCHE, her general name in Greece.

VERTENS, Lat. *turning*.

VIRILIS, Lat. *manly* : under this name she was worshipped at Rome, with peculiar rites, by women, on the first of April.

VISCATA, Lat. *slippery* as (*viscus*) birdlime.

VOLUCRIS, Lat. *swift* ; *flying*.

1005.] TEREÆ. A mountain and country in the district of Cyzicum.

1005.] PITYEÆ. A town of Asia Minor, between Parium and Priapus.

1007.] AMPHIUS. } Sons of the soothsayer Merops, a native of Percote (see

1007.] ADRASTUS. } Percote) : they were powerful allies of Troy, and were leaders of the troops of Apesos, Adrastia, Tereæ, and Pityeæ : the certainty of their death in the war was foreknown to Merops ; but they were not to be deterred from joining the conflict, and were killed by Diomed (Il. xi. 430.) Clite, the daughter of Merops, was married to Cyzicus, king of the island of Cyzicum. (See Argo.)

1012.—*Practius' stream*.] A river of Asia Minor, discharging itself into the Hellespont : on its banks was the town Practium.

1012.] PERCOTE, or PERCOPE. A town on the Hellespont, between Abydos and Lampsacus, which afforded assistance to Priam during the Trojan war. Lampsacus (now Lamsaki) was sacred to the god Priapus.

1013.] SESTOS. A town of Thrace (now Zeminio), on the European shore of the Hellespont, immediately opposite to Abydos on that of Asia. It is celebrated, in fable, as having been the birth-place of Hero, the mistress of Leander (thence called Sestias) ; and, in history, for the bridge of boats, by which Xerxes united the two towns.

*Hero and Leander*.] Hero was a priestess of Venus, of whom Leander, a native of Abydos, became so enamoured during her officiation at one of the feasts of the goddess, that, to enjoy the happiness of seeing her, he swam nightly across the Hellespont, while she directed his course by a burning torch, which she held on the top of a high tower. This succeeded for some time ; but the visits of Leander having been interrupted for seven days by the agitated state of the sea, he became so impatient, that he committed himself to the waves, and was drowned. Hero, on this catastrophe, threw herself from her tower into the sea. In some of the medals of the reigns of Caracalla, and Alexander Severus, Leander is seen, preceded by a flying cupid with a torch in his hand. (See Georgic iii. 403—414, and Fawkes' translation of the poem of Musæus.)

1013.] ABYDOS (now Nagara). A town of Asia Minor, opposite Sestos in Europe. (See Sestos.)

1014.] ARISBA. A town of Asia Minor, near Abydos and Lampsacus, in Troas. It was originally a colony of Mitylenians ; was the seat of the kingdom of Asius Hyrtacides ; and was destroyed by the Trojans before the arrival of the Greeks. (See Æn. ix. 350.)

1015.] ASIUS HYRTACIDES. A Trojan, son of Hyrtacus, to whom, after death, the Trojans paid divine honours. He was the leader of the Trojan allies from Sestos and

Abydos, and from the neighbouring towns, and had several small chapels in the plain, watered by the river Cayster. He derived the appellation of *HYRTACIDES* from his father *Hyrtacus*, and was killed by *Idomeneus* (Il. xiii. 500.)

1018.] **PELASGI.** The Pelasgi were the most powerful of the various borders, who, in early ages, overran Greece. The princes derived from this origin occupied not only the northern parts of Greece, together with Macedonia and Epirus; but, at a future period, Peloponnesus was termed *Apia* from *Apis*, a Pelasgian chief, who crossed the Corinthian gulf from *Ætolia*. Hence *Pelasgia* was once a general name of Greece. (See Mitford, G. H. c. i. § 2.) The Pelasgian name, from the extensive and wide migration of the Pelasgi, may be traced in Asia, in the islands, and even in Italy.

The Pelasgians mentioned in this line are the inhabitants of *Larissa*, a town of Thrace, built by such of the Pelasgi as were driven from Thessaly. Homer enumerates them among the *other* Thracian allies of Priam; viz. the *Cicones*, *Præones*, &c.

1019.] **LARISSA.** A city of Thrace, the seat of the kingdom of *Lethus*. (See the preceding paragraph.)

1021.] **HIPPOTHOUS.** The son of *Lethus*. He was brother of *Pyleus*, and leader, with him, of the Pelasgic Trojan allies. He was killed by *Ajax* (Il. xvii. 335.)

1021.] **PYLEUS.** Leader with *Hippothous* of the Pelasgic Trojan allies. He was killed by *Achilles*.

1022.] **ACAMAS.** A Thracian, son of *Eussorus*, one of the leaders, with *Pyrus*, of the Thracian auxiliaries of Priam, whose form was assumed by *Mars*. (Il. v. 563.) His sister *Ænete* was the mother of *Cyzicus*. (See *Cyzicus*.) He was killed by *Ajax* (Il. vi. 9.)

1022.] **PYROUS, or PIRUS.** A son of *Imbrasus*, one of the Thracian auxiliaries of Priam. He dwelt at *Enos*, a city of Thrace, at the mouth of the *Hebrus*. In Il. iv. 597. he kills *Diores*, and himself falls by the hand of *Thous* (Il. iv. 613.)

1023.] **THRACIA.** Thrace (so called, either from *Thrax*, the son of its tutelary deity, *Mars*, and *Nerea*, or from *Thracia*, the daughter of the same god) was situated east of Macedonia; and though a barbarous country in the interior, had many Greek colonies on the coast. It was separated from Macedonia, on the west, by the *Strymon*, and the ridge of *Mounts Pangæus* and *Rhodope*; from *Mæsia*, on the north, by *Mount Hæmus*; and on the east and south were the *Euxine* and *Ægean* seas. Upon the early inhabitants of Thrace, Mitford, in his *History of Greece*, chap. i. sect. 4. observes: "It appears, from a strong concurrence of circumstances recorded by ancient writers, that the early inhabitants of Asia Minor, Thrace, and Greece, were the same people. The *Leleges*, *Caucones*, and *Pelasgians*, enumerated by Homer among the Asiatic nations, are mentioned by *Strabo* as the principal names among those, whom at the same time he calls barbarians, who in earliest times occupied Greece. Homer speaks of the Thracian *Thamyris* contending in song with the *Muses* in *Peloponnesus*. But the *Muses* themselves, according to *Hesiod*, were of *Pieria*, which, till it became incorporated with the Macedonian kingdom, was esteemed a Thracian province; and the whole Thracian people were, by some ancient writers, included within the *Ionian* name; the general name, with all the orientals, for the Greek nation. *Herodotus* asserts that the ancient hymns sung at the festival of *Apollo* at *Delos*, were composed by *Olen*, a *Lycian*; and *Pausanias* says, that the hymns of *Olen*, the *Lycian*, were the oldest known to the Greeks; and that *Olen*, the *Hyperborean*, who seems to have been the same person, was the inventor of the Grecian hexameter verse. It seems a necessary inference that the language both of Thrace and of *Lycia* was Greek. The hymns of *Thamyris* and *Orpheus* were admired for singular sweetness even in *Plato's* time; and the Thracian *Thamyris*, or *Thamyras*, *Orpheus*, *Museus*, and *Eumolpus*, with the *Lycian Olen*, were the acknowledged fathers of Grecian poetry, and reformers of

Grecian manners; those who, according to Grecian accounts, began that polish in *moral*s, manners, and language, which in after ages characterised the Greek, and distinguished him from the barbarian. Olympus, the father of Grecian music, whose compositions, which Plato calls divine, retained the highest reputation even in Plutarch's time, was a Phrygian. In the Grecian mythology we find continual references to Asiatic and Thracian stories; and even in the heroic ages, which followed the mystic, the Greeks and Asiatics appear to have communicated as kindred people. Pelops, a fugitive Asiatic prince, acquired a kingdom by marriage in Peloponnesos, and Bellerophon, a prince of Corinth, in the same manner acquired the kingdom of Lycia in Asia. Herodotus remarks that the Lydian laws and manners, even in his time, very nearly resembled the Grecian; and the Lycians and Pamphylians were so evidently of the same race with the Greeks, that he supposed them descendants of emigrants from Crete, from Athens, and other parts of Greece. The inhabitants of Thrace are not distinguished by Homer for that peculiar barbarism which afterwards characterised them; apparently, they were upon a level nearly in civilisation with the other people around the *Ægean*. But while Greece, protected by barrier mountains, and almost surrounding seas, had neither disturbance nor alarm but from the petty contentions of its own people, Thrace, bordering on a vast extent of continent, the prolific nourisher of the fiercest savages known in history, had other difficulties to combat. Probably among those general movements of nations, those many migrations and expulsions which, according to Strabo, followed the Trojan times, the borders of the northern wilds, pouring down in irresistible numbers from the snowy heights of *Hæmus* *Rhodope*, overwhelmed the civilised people of the coast, destroying many, driving some to seek securer settlements elsewhere, and reducing the rest by degrees to their own barbarism." The Thracians under *Acamas* and *Pyrros* are probably European, not Asiatic Thracians, as they are mentioned in the same passage with *Ciconians* and *Pæonians*, who were European nations. The influence, or rather dominion which *Priam* possessed on the European side of the *Hellespont* (see *Il.* xiv. 685—8.), accounts for the frequent mention of Thracians among the auxiliaries of *Troy*. Thus (*Il.* iv. 600.) *Pyrros* is said to have headed the Thracian troops from *Ænus*; others were under the command of *Iphidamas* (*Il.* xi. 283.); and others came to *Troy* from the *Strymon* (some suppose from *Lydia*), under the conduct of *Rhesus*.

1024.] *HELLESPONTUS*, or, *the sea of Helle* (now the *Dardanelles*); the narrow strait between the *Ægean* sea and the *Propontis*. It derived its name from *Helle*. (See *Leucothea*.)

1025.] *BOREAS*. The north wind. He was, according to the poets, the son of *Astræus* and *Aurora*, or of *Heribæa*, the mother of the stars, and was worshipped as a deity under the form of a winged child, with his head enveloped in a mantle. Ovid represents him with a stern and freezing countenance, and surrounded by impenetrable clouds. He was said to inhabit the country of Thrace, and to have married, first, *Chloris*, daughter of *Arcturus*, and afterwards *Orithyia*. (See *Orithyia*, daughter of *Erectheus*.) Thunder, lightning, snow, hail, tempests, and earthquakes, were attributed to him; and the race of horses belonging to *Erichthonius* (see *Erichthonius*, *Il.* xx. 260.), famed for their swiftness, are said on that account to have been his offspring. (See *Winda*.) *Boreas* was sometimes called *ODRYSIUS*, from *Odrysia* (Thrace); the people south of that country always imagining the north wind to blow from thence. (See *Ovid's Met.* b. vi. for story of *Boreas*.)

1026.] *EUPHEMUS*. Son of *Troëzen*. He was the leader of the *Ciconian* auxiliaries of *Priam*.

1026.] *CICONIANS*. A people of Thrace, who dwelt in the neighbourhood of *Maronea*, (of which place *Bacchus* was the tutelar deity), and *Mount Ismarus* (see *Od.* ix. 41—74.)

Herodotus mentions the descendants of the Cicones as settled between the Hebrus and the Lissus.

1027.—*Træsenian Cæus*.] Cæus was father of Træsen, a king of Argolis.

1028.] PYRÆCHMES. King of Pæonia, leader of the Pæonian auxiliaries of Priam. He was killed by Patroclus (Il. xvi. 344.)

1028.—*Pæonian troops*.] The Pæonians (so called from Pæon, the son of Endymion) were a Thracian nation, beyond the Cicones, a little to the south. In the time of the Trojan war they dwelt upon the river Axius, in the neighbourhood of Amydon.

1030.] AXIUS (now Vardan). A river of Macedonia, which rises in Mount Hæmus, and falls into the Thermaic gulf near Pella. The god Axius married the nymph Peribœa, daughter of Accessamenes, and was father of Pelagon, king of Pæonia.

1031.] AMYDON. A city of Pæonia, on the Axius, which furnished Priam with troops for the Trojan war.

1034.] PAPHLAGONIANS. The people of Paphlagonia (now Penderachia), one of the northern maritime provinces of Asia Minor.

1034.] PYLÆMENES. Leader of the Paphlagonian allies of Troy. He was killed by Menelaus (Il. v. 705.) A Pylæmenes, a Paphlagonian prince, is represented in the 13th book, 823, as attending on the body of his son Harpalion, who had been slain by Menelaus. Some commentators have attempted to remove this apparent contradiction by supposing, that Pylæmenes came to the Trojan war, attended by two sons, Pylæmenes and Harpalion; and that the elder son is the Pylæmenes who falls in book v. 705.

1035.] HENETIA. The Heneti were a people of Paphlagonia, who attended Pylæmenes to the war. Upon the death of their leader, they are said to have migrated under Antenor, first into Thrace, and thence into Italy, to the farthest recesses of the Adriatic gulf, where they were classed among the Illyrii, and were subsequently included under that appellation.

1036.] ERYTHINUS, or ERITHINI. A mountainous district of Paphlagonia.

1037.] CYTORUS. A mountain and town of Paphlagonia: the mountain was celebrated for its box-trees; and the town was afterwards the principal port of the Sinopians.

1038.] ÆGIALUS. A maritime tract of Paphlagonia, with a village of that name, near the promontory Carambis (now Kerempe).

1038.] CROMNA. A town of Paphlagonia.

1039.] SESAMUS. A town on the Enxine, near the river Parthenius.

1040.] PARTHENIUS. A river of Paphlagonia, which falls into the Enxine, near Sesamus; one of the favourite haunts of the goddess Diana.

1042.—*Halizonian band*.] The Halizones were a people of Paphlagonia, said to be the same with the Chalybes, who, when the 10,000 Greeks under Xenophon passed in after-times through their territory, acted with great spirit and vigour.

1043.] ODIUS. The leader of the Halizonian allies of Priam. He was killed by Agamemnon (Il. v. 51.)

1043.] EPISTROPHUS. Another of the Halizonian chiefs.

1045.—*Alybean mines*.] Alybe is the same as the district of the Chalybes or Halizones (see line 1042.) The Chalybean mines were at one time celebrated for their gold, and in subsequent periods, for iron.

1046.] CHROMIS. One of the Mysian chiefs.

1046.—*Mysian train*.] The Asiatic Mysians were of Thracian origin, and in the time of Homer their territory extended from the mouth of the Æsepus to Mount Olympus, and, in a northern direction, up to the Ascanian lake. These Mysians must not be confounded with those who were settled in the district of Adramyttium. Mysians were also settled over various parts of Lydia. Homer makes mention of European Mysians on the

banks of the Danube (Il. xiii. 7.) The Mysians were originally very warlike; but they subsequently so degenerated, that their name became proverbial to denote a worthless person. Such indeed was their effeminacy, that they were hired by the Greeks to attend at their funerals as mourners.

They were at one period governed by monarchs. The Asiatic Mysia was anciently also called *Abretana* and *Tenthraia*, from Tenthra, one of its earliest kings.

*Priapus.*] The tutelar deity of the country was Priapus (the Peor-Apis of the Egyptians), the god who presided over gardens. His birth is, by some, ascribed to Venus and Bacchus, and by others to the nymph Nais or Chione. He is often confounded with the god Pan, and is most generally represented as a Hermes or Terminus, with the horns and ears of a goat, and with a crown of vine or laurel leaves, surrounded by implements of agriculture and gardening. Sometimes he is depicted with the head of an ass; and he is also seen holding a purse in his right hand, a hand bell in his left, and with the tuft of a cock upon his head and under his chin.

The towns Lampsacus and Priapus were sacred to him.

Among the appellations of Priapus are the following:—

*AVISTUPOR*, his name as tutelar deity of vineyards and gardens, in which his statues were placed as a scarecrow, with a sickle.

*HELLESPONTIACUS*, from his birth-place, Lampsacus, on the *Hellespont*.

*MUTINUS*, *MUTO*, or *MUTUNUS*, a name in one of his temples at Rome.

*ORNEATUS*, his name at *Ornia*.

*TYPHON*, one of his names among the Egyptians.

1047.] *ENNOMUS*. A Trojan prince and Mysian chief, who was skilled in augury. He fell by Achilles in a battle on the banks of the *Xanthus*.

1050.] *PHORCYS*. A Phrygian prince, son of Phenops. He was killed by Ajax (Il. xvii. 363.)

1050.] *ASCANIUS*. One of the Phrygian chiefs, son of Hippotion. (See Il. xiii. 996.)

1051.—*Ascanian Phrygians.*] The Phrygians from Ascania. There was a lake and district of that name, situated between Mysia and Phrygia.

1052.] *MÆONIA*. A name given to that part of Lydia in Asia Minor, which is in the neighbourhood of Mount *Tmolus*, and is watered by the *Pactolus*. Some consider the *Mæoniana* as different from the *Lydians*; but Herodotus and Strabo do not distinguish them.

1053.] *TMOLUS*. A mountain of Lydia (now *Bour-Dag*), sacred to *Bacchus*.

1054.] *MESTLES*, or *MESTHILES*. } Two of the *Mæonian* chiefs, sons of *Pylæmenes*

1054.] *ANTIPHUS*. } (or perhaps *Talæmenes*), king of *Mæonia*. The king of *Paphlagonia* was of the same name.

1055.] *GYGES*, or *GYGÆ*. A country and lake of the same name (now *Coloe*), in the district of *Sardis*, in *Lydia*.

1056.] *MÆANDER*. A celebrated river of Asia Minor (now *Meander*), rising near *Celæne*, in *Phrygia*, and flowing into the *Ægean* sea, near *Miletus*, in *Ionia*. It was remarkable for its innumerable windings; and is described in fable as the son of *Oceanus* and *Terra*, and as father of *Cyaneæ*, who, for her insensibility in witnessing without emotion the death of a young man, who killed himself for love of her in her presence, was metamorphosed into a rock. She was mother of *Caunus* and *Byblis*. (See *Ovid's Met.* h. ix.)

It was on the banks of the *Marsyas*, a small river near the sources of the *Mæander*, that *Apollo* is said to have flayed alive the musician of that name. (See fate of *Marsyas*, *Ovid's Met.* h. vi.)



The word *Mæander* is derived from the sinuosity of the river.

**1057.] MYCALE.** A city and promontory of Asia Minor, opposite to Samos, sacred to Jupiter. It was celebrated, in after-times, for the destruction of the Persian fleet by the Grecians, on the same day that Mardonius, the commander of the land forces of Xerxes, was defeated at Platea by Pausanias the Lacedæmonian, 479 B. C.

**1057.] LATMOS.** A mountain of Caria; the same as Pthiron.

**1058.] MILETUS.** A maritime town of Caria, sacred to Diana, so called from Milesus, king of Caria, son of Apollo and Deione; the names *Deionides*, *Anactoria*, *Lelegis*, and *Pithyusa*, being also anciently applied to it. Miletus was the birth-place of Thales, Anaximenes, Pittacus, &c.

**1058.—Carian throngs.]** The troops of Caria, a southern maritime district of Asia Minor. In the Trojan times, the Carians occupied Miletus, and the neighbouring places, and seem to have lived in scattered settlements upon the mountainous ridges and promontories of the coast. When the Carians were subsequently ejected by the Ionians, they settled on the northern bank of the Mæander. Caria was afterwards subjugated, first by Croesus, and then by the Persians.

**1060.] AMPHIMACHUS.** One of the Carian chiefs, brother to Naustes. He was killed by Achilles.

**1060.] NAUSTES.** A Carian chief and soothsayer, brother to Amphimachus.

**1060.] GLAUCUS.** The son of Hippolochus, and grandson of Bellerophon (see Bellerophon). He was, with Sarpedon, leader of the Lycian auxiliaries of king Priam. Upon the discovery made on the field of battle by him and Diomed, that their grandfathers, Bellerophon, king of Ephyre or Corinth, and Ceneus, king of Ætolia, had been remarkable for their friendship, they mutually agreed to exchange their armour, that of Glaucus being of "gold divinely wrought," and that of Diomed of "brass of mean device." Hence the proverb, "It is an exchange of Glaucus and Diomed," to denote inequality of gifts or of things bartered. He was killed by Ajax.

**1060.] SARPEDON.** There are three sons of Jupiter of this name: the son of Europa (see Europa); the son of Laodamia, the daughter of Bellerophon; and the son of the nymph Lardane. They are often confounded by mythologists; but it is the more received opinion that the son of Laodamia was the king of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was by birth superior to all the chiefs of either side; and his valour, prudence, and eloquence, corresponded with his descent. The account of his conflict with Patroclus; the concern of Jupiter at his perilous situation; the deliberation of the god whether he should avert the hostile decrees of fate; and the subsequent description of his death (Il. xvi. 595.), and its accompanying particulars, are among the most striking of the episodes of the Iliad.

**1070.] LYCIA,** more anciently *Milyas*. A southern maritime province of Asia Minor, between Caria and Pamphylia. The history of the Lyeians, as far as relates to Homer, is scanty and indefinite. Lycia seems to have been formerly inhabited by the Solymi (see Solymi, Il. vi. 227.), from whom a considerable portion of their territory was wrested by some Cretan colonists, called Termile, under Sarpedon, the brother of Minos: hence probably Herodotus affirms, that the Lycians were of Cretan origin. With the Lycians were mingled the Carians and Leleges, of Pelasgic race. Several Greeks also settled in this district; among whom was Bellerophon, the Corinthian, a descendant of Sisyphus. Bellerophon and his son Isander are represented by Homer (Il. vi. 227.) as having encountered the Solymi, who were compelled to fly to the more mountainous region, thence termed "the Mountains of the Solymi." (See Od. v. 362.) These mountains are, by most writers, placed in Pisidia; whence it appears that the ancient boundaries of Lycia were very extensive, and comprised a considerable portion of the maritime district

of Pisidia, reaching even to Cilicia. Lycia is said to have derived its name from Lycus (the Athenian, son of Pandion), who settled there at the time when it was under the rule of the Termile. The Lycians remained, after the Trojan times, free and independent, even during the rule of the Lydians; but they were subsequently reduced by Harpagus under the dominion of the Persian monarch Cyrus. (See Ovid's *Met.* b. vi. for the transformation of the Lycian peasants into frogs.)

1071.] XANTHUS. A river of Lycia, more anciently called *Sirbes*.

# I L I A D.

## BOOK III.

9.—*Pigmy nations.*] The Pygmi were a fabulous people, whose residence is indiscriminately placed in Thrace, in India, and in Ethiopia, and who were of so diminutive a size, that the stature of their men is said never to have exceeded an inch, or at the most a foot. The women arrived at maturity at three years of age, and at eight were considered old. Their houses and cities were built of egg-shells, and their country dwellings consisted of holes, which they formed for themselves in the earth. They used hatchets to reap their corn; and the operation was one of much labour to them. Hercules was assailed by these little creatures, while asleep, after the defeat of the giant Antæus: on awaking, he found one party endeavouring to secure his feet, while others were mounting upon his body, and the queen, with the flower of her army, was attacking his head. The hero laughed at their ridiculous assaults, and enveloping his enemies in his lion's skin, carried them to Eurystheus. The Pigmies were, nevertheless, of a warlike spirit: they were engaged in perpetual conflicts with the cranes, who came annually from Scythia to invade their territories, and whom, mounted on partridges, rams, and goats, proportioned to their size, they valiantly encountered and repulsed. The traditions relative to the Pigmies are supposed to have originated from the Greeks, who probably invented the fable of a race of dwarfs as a contrast to the giants, in whose existence they believed. They derived the idea of the fiction from the Pechinians, a diminutive people of Ethiopia, who were in the habit of assembling in bodies to drive from their fields the flocks of cranes which, in their yearly migrations, used to molest their territories. The Nabians are still remarkable for the shortness of their stature. Gerana, queen of the Pigmies, was said to have been transformed into a crane, and to have headed these birds in their attacks upon her former subjects (her name signifying crane in Greek). She was a beautiful woman, but of so ferocious a character, that she was not suffered to educate her son, lest she should communicate to him a similar disposition. Many ancient writers have mentioned the Pigmies in imitation of Homer, who compares the Trojans assailing the Greeks to the cranes darting upon the Pigmies; but who appears to have been ignorant of the fables relative to their dwarfish size.

15.] NOTUS. The south wind. (See Auster.)

26.] PARIS. The son of Priam and Hecuba. Hecuba dreamt, during her pregnancy, that she brought forth a torch which should cause the destruction of the Trojan empire. Priam accordingly, at the birth of Paris, whom he identified with this torch, ordered his servants to dispose of him; while Hecuba, with the feelings natural to a mother, found means to secrete him, and confided him to the care of some shepherds on Mount Ida, who employed him in tending the flocks of Priam which grazed on the banks of the Anaurus. While in that state of seclusion, the adjudication (which took place at a spot called Perperene) of the apple (see Juno) was referred to him by Jupiter: he also, during his banishment, became enamoured of the nymph Cæone, the daughter of the river Cebrenus, who was remarkable for having received from Apollo the gift of prophecy, and the knowledge of botany. She was so devoted to Paris, that, when he was despatched by his father (see Priam) into Greece (his retreat having been accidentally discovered by her

brothers, in a conflict respecting a bull, of which they had deprived him), she implored him to relinquish the expedition, foretelling all the miseries to which it would lead, and the mortal wound which he would ultimately receive, and which would be, under the circumstances of his absence, beyond her power to relieve. It was, however, doomed that Paris should undertake the voyage, in which he carried off Helen from the Spartan court. (See Troy, Helen, and Menelaus.) Though represented as effeminate and vain, he distinguished himself during the siege of Troy by wounding Diomed, Machaon, Antilochus, and Palamedes, and subsequently, by discharging the dart which proved fatal to Achilles. (See Achilles.) Venus took him under her especial protection; and in his duel with Menelaus, rescued him from his impending vengeance. Of the death of Paris, it is related by some authors, that he was mortally wounded by one of the arrows of Philoctetes; that he caused himself to be transported to Mount Ida, where the faithful Ceneone, forgetful of his perfidious desertion, employed all her care to restore him; and that, when her efforts failed to counteract the virulence of the poisoned arrow, she fell a victim to the excess of her grief. She was mother of Daphnis and Corythus.

Paris was called *ALEXANDER*, from a word expressive of *helper*; *defender*; he having defended the flocks of Mount Ida against the attacks of wild beasts; and *PASTOR*, from his occupation of *shepherd*.

37.] This passage is imitated *Æn.* x. 1018.

43.—*Chariot.*] The mountainous nature of Greece seems to have almost precluded the use of cavalry, except in the more level plains of Thessaly; but, at the siege of Troy, every chief advanced to battle mounted in his chariot, which was drawn by two, or sometimes by three horses. In these chariots there were always two persons, one of whom only fought, and the other was wholly engaged in managing the horses. Homer describes Nestor as forming the first line of the army entirely of chariots, when he marshalled the troops in order of battle. These chariots, which were used not only by the civilised nations of antiquity, but even by the ancient Britons, were probably originally introduced from Asia into Europe by the Phœnicians; and they were the more generally employed in war, as the race of horses which abounded in Greece and in the countries north of the Danube, although swift and hardy, were small, and unable to carry the weight of an armed warrior.

47.] This passage is imitated *Æn.* ii. 510.

70.—*Spartan queen.*] Helen.

72.—*Both her warlike lords.*] Theseus and Menelaus.

101.—*Spartan king.*] Menelaus.

104.—*Treasure.*] What Helen took with her at her departure from Sparta.

115.] *ATRIDES.* Agamemnon.

118.—*Various plume.*] The crest of the ancient helmet was generally of feathers, or of horse-hair (see *Il.* iii. 418.); the chief officers and persons of rank were distinguished by plumes of immense size, but the common soldiers had only small crests. Geryon has been by some supposed to be recorded in fable with three heads, on no other account, than that his helmet was adorned with three crests. (See Virgil's description of Turnus's helmet, *Æn.* vii. 1073.)

123.—*Hear all ye Trojans, all ye Grecian bands.*] "It has been asked how the different nations could understand one another in these conferences, since we have no mention in Homer of any interpreter between them? Some reasons may be offered that they both spoke the same language; for the Trojans (as may be seen in *Dion. Halic. lib. i.*) were of Grecian extraction originally. Dardanus, the first of their kings, was born in Arcadia; and even their names were originally Greek, as Hector, Anchises, Andromache, Astyanax, &c. Of the last of these in particular, Homer gives us a derivation which is purely Greek (*Il.* vi. 403.) But however it be, this is no more (as Dacier

somewhere observes) than the just privilege of poetry. Æneas and Turnus understand each other in Virgil, and the language of the poet is supposed to be universally intelligible, not only between different countries, but between earth and heaven itself." P.

142.] EARTH. The Earth, under the different names of Terra, Titæa, Rhea, Ops, Cybele, Tellus, Vesta, and Bona Dea, was one of the principal and most ancient divinities of paganism; and among the Egyptians, Syrians, Phrygians, Greeks, and Romans, was ranked with the Heavens and the Stars. Hesiod asserts that she was born immediately after Chaos, and that, having married the Heavens, she became the mother of the Gods and Giants, of Good and Evil, and of the Virtues and Vices. She is likewise said to have been the wife of Tartarus, and of Pontus, or Oceanus; Nerens, Eurybia, Ceto, Phorcus, and Thæmas, and the various monsters that inhabit the sea, proceeding, according to Apollodorus, from her union with the latter. From these various accounts, it appears that Terra was aciently worshipped as Nature, or the universal parent of created beings; and hence to her was generally applied the epithet *Magna Mater*, the Great Mother. Under the denomination of Terra, Titæa, and Tellus, she was considered to be the wife of Uranus, or Cælos; under that of Rhea, Ops, and Cybele, of Saturn; and under that of Vesta, as the mother of Saturn. The title of *Bona Dea* is also ascribed to Fauna, or Fatua, the wife or daughter of the Latian king Faunus. Diana, Ceres, and Proserpine, were sometimes confounded with the Earth. Many of the characters of mythology are said to have been the sons of Terra; and this origin being usually ascribed to celebrated heroes, whose birth and families were obscure, probably signifies that they were natives of the country, though their parents were unknown. Temples and altars were erected to Terra, sacrifices offered to her, and oracles delivered in her name. Her temple at Sparta (for some reason not mentioned) was called *Gasepton*. At Athens she was adored as presiding over marriage; and on the banks of the river Cræthes in Achaia, she had a celebrated temple, in which her statue was made of wood; the priestess of this temple being obliged to maintain inviolable chastity, and no woman being permitted to fill this situation who had been twice married. In order to ascertain that she was thus qualified to officiate, the candidate was obliged to undergo the terrible ordeal of drinking the blood of a bull; the test of her being eligible depending upon its not operating upon her as a poison.

In an ancient picture representing the combat of Hercules and Antæus, Terra is depicted as a female sitting on a rock; and upon an antique cast she appears as a rock, on which Themis is seated, denoting that this goddess is the daughter of the Earth. The moderns represent Terra as a venerable matron placed on a globe (emblematical of the spherical form of the earth), crowned with turrets, and holding a cornucopia filled with fruits. Sometimes her crown is composed of flowers. A lion, which among the ancients was the symbol of Cybele, stands by her; and near her are an ox ploughing, and a sheep feeding.

162.—*Phrygian monarch.*] Priam.

166.—*Goddess of the rainbow.*] Iris.

167.] LAODICE, called also ASTYOCHE; was the eldest daughter of Priam and Hecuba; she originally married Telephus, and, on his desertion of her at the time he abandoned the Trojan cause (see Telephus), she became the wife of Helicaon, the son of Antenor. On the capture of Troy she either, according to some accounts, precipitated herself from a rock, or was swallowed up by the earth, in accordance to her own prayer that she might not be exposed to the miseries of captivity; the same tradition adding, that Electra, one of the Pleiades, the mother of king Dardanus, withdrew herself from her sister-stars, on viewing the melancholy fate of Laodice and of her country. Some stories relate that Laodice fell in love with Acamas, the son of Theseus and Phædra,

when, in company with Diomed, &c. he visited Troy before the commencement of the war, in order to demand the restitution of Helen, and that she procured opportunities of enjoying his company by the intervention of Philobia, wife of Perseus, the governor of the town. Laodice was mother of Munychus, after whom one of the suburbs of Athens was named. Acamas was sometimes called Athamas (see Athamas, *Æn.* iii. 354.)

160.—*Loom.*] The Grecian women seldom appeared in the company of strangers, and their apartments were generally at the top and in the most remote part of the house (see *Od.* xiii. 466.); their usual employment being, in addition to other domestic concerns, spinning, weaving, and embroidery.

167.—*A veil she threw.*] This was a common practice with the Grecian women.

169.] CLYMENE. A confidential servant of Helen, who followed the fortunes of her mistress when she eloped with Paris.

169.] ÆTHRA. One of the female attendants of Helen. According to some accounts, she was the daughter of Pittheus, king of Træzene, and became the mistress of Ægeus, and mother of Theseus, during the residence of that monarch at her father's court. (See Theseus, Helen, and Menestheus, king of Athens.) She was called PITTHEIS, from her father Pittheus.

190.—*Sœan gate.*] Or the gate Sœa. It is supposed to have derived its name from a Greek word implying *fatal*; but the more probable etymology is the Greek word signifying *left*, in allusion to the situation of the gate. It opened towards the plain and the Grecian camps.

193.] THYMÆTES. A Trojan prince, son of Laomedon, who, in revenge for the cruelty of Priam, in putting his wife and son to death, persuaded his countrymen (see *Æn.* ii. 42.) to admit the wooden horse into Troy.

194.] LAMPUS.

CLYTIUS.

195.] HICETÆON.

} Sons of Laomedon, king of Troy. (See *Il.* xi. 286 and 287.)  
Hicetaon was father of Melanippus. (See *Il.* xv. 645.)

196.] PANTHUS, or PANTHEUS. A Trojan, son of Othryas, the priest of Apollo. He fell in the nocturnal combat described by Virgil (*Æn.* ii. 581.), when the Greeks first entered Troy. He was father of Polydamas (see Polydamas, *Il.* xi. 75.), Euphorbus (see Euphorbus, *Il.* xvi. 973.), and Hyperenor (see Hyperenor, *Il.* xiv. 612.); and was sometimes called OTHRYANES.

197.] ANTENOR. A Trojan prince, related to Priam. He was the husband of Theano, daughter of Cisseus, king of Thrace, and father of nineteen sons, of whom the most known were, Polybus (see Polybus, *Il.* xi. 77.), Acamas (see Acamas, *Il.* ii. 996.), Agenor (see Agenor, *Il.* iv. 533.), Polydamas, Helicaon, Archilochus (see Archilochus, *Il.* ii. 996.), Laodochus (see Laodochus, *Il.* iv. 117.), Glaucus, and Anthamas. He is accused by some of having betrayed his country, not only because he gave a favourable reception to Diomed, Ulysses, and Menelaus, when they arrived at Troy as ambassadors from the Greeks to demand the restitution of Helen, but because he withheld the fact of his recognising Ulysses at the time that hero visited the city under the habit of a mendicant (*Od.* iv. 335.) After the conclusion of the war, Antenor, according to some, migrated with a party of followers into Italy, and built Padua; and, according to others, with a colony of the Heneti from Paphlagonia to the shores of the Adriatic, where they established themselves in the district called by them Venetia. They were afterwards incorporated with the Illyrii. (See Henetia.)

197.] UCALEGON. A renowned Trojan, whose great age prevented his joining in the common cause against Greece; his house was among those set on fire during the sacking of Troy. (See *Æn.* ii. 419.)

218.—*Grecian spouse.*] Menelaus.

231.—*Brothers.*] Castor and Pollux.

231.—*Daughter.*] Hermione. Helen is said to have also had two sons, Morraphius and Nicostratus.

236.—*Great in the war, and great in arts of sway.*] "This was the verse which Alexander the Great preferred to all others in Homer, and which he proposed as the pattern of his own actions, as including whatever can be desired in a prince. Plut. Orat. de fort. Alex. 1." P.

245.] PHRYGIA. Phrygia here seems to designate the tract of country round Apamea. The "gallant armies" are the troops of the Phrygian princes, Otreus and Mygdon (sons of Dymas, a Phrygian prince), who encountered the Amazons near the river Sangarius. That Priam should have lent his personal aid on that occasion, may be accounted for by his marriage with Hecuba, the sister of Otreus and Mygdon; though some writers consider Mygdon to be the son of Æmon. Phrygia is said to have taken its name from Phrygia, a daughter of Cecrops. The district is celebrated for the worship of Cybele, often called by the poets the Phrygian Mother. (See Priam, for the description of his kingdom.)

246.] OTREUS. A Phrygian prince, son of Dymas (or, according to some, of Cisseus, king of Thrace), brother of Hecuba, whose territories bordered on the Ascanian lake.

247.] MYGDON, or MYGDONUS. A king of Thrace, son either of Dymas, of Cisseus, king of Thrace, or of Æmon, brother of Hecuba, husband of Anaximena, and father of Coræbus (see Coræbus, Æn. ii. 461.) The people, from him denominated Mygdones, dwelt in the small province of Mygdonia, situated between the rivers Axius and Strymon, and colonised a part of Phrygia, to which they gave the name of their country.

249.] AMAZONS. A nation of martial women, according to fable; but Strabo and others deny their existence. Their origin, and all that is related of them, is variously accounted for, and the ancients are extremely divided as to the country they inhabited. Some place their residence in Cappadocia, on the borders of the river Thermodon; others in Pontus, and on the coast of the Black sea; in Albania; at the foot of the Ceraunian mountains; in Scythia; in Hyrcania. Bryant considers them the same as the Ionians of Egypt, and as worshipping their principal deity under the character of a female, by the titles of Artemis, Oupis, and Ilippa. Herodotus styles them *ÆORPATA*.

They are generally represented as being habited in the skins of wild beasts which they had killed in hunting, these skins being fastened to the left shoulder. In war, their queen, and the chief among them, wore a corslet, formed of small scales of iron, fastened with a belt, and a helmet ornamented with feathers. The remaining part of their accoutrements consisted of a bow, arrows, javelins, and a battle-axe; their shield being in the form of a crescent, and about a foot and a half in diameter. From the two passages (Il. iii. 245—252. vi. 229.) it appears, that the Amazons made frequent incursions into Asia. The posthomeric poets have not scrupled to make the Amazons, under Penthesilea, the auxiliaries of Priam, although that prince is represented by Homer as having been their enemy. Myrina, Hippolyta, or Antiope (see Theseus), Lampeto, and Marpesia, were among the most celebrated of the Amazonian queens. The term *Amazonian* was a distinctive mark of excellence for a bow or quiver.

250.] SANGAR, SANGARIS, SANGARIUS, or SAGARIS (now Sakaria). A river of Phrygia, in Asia Minor, rising in Mount Dindymus, which, after passing through Bithynia, falls into the Euxine.

*Sangaride.*] Sangarins was father of the nymph Sangaride, and, as some say, of Hecuba, the queen of Priam. Sangaride, according to Pausanias, was mother of Atys (see Cybele), whose birth is described in fable as having been occasioned by some

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almond blossoms which the nymph placed in her bosom, having gathered them from a tree which grew upon the banks of the Sangar, and which was supposed to have been the first the earth ever produced.

263.—*A barren island.*] Ithaca.

268.—*To Troy he came.*] Ulysses and Menelaus, previously to the sailing of the Grecian armament, are said to have visited Troy for the purpose of procuring redress, and to have stated their claims in a public assembly of the Trojans. Antenor was their host (see Antenor). That Menelaus was concerned in this embassy is also mentioned by Herodotus, on the authority of the Egyptian priests. Homer alludes to this embassy in Il. xi. 182, where he makes mention of one Antimachus, who advised Priam to put the Greek ambassadors to death. This was not the *only* occasion on which Ulysses visited Troy. At the latter part of the war, he entered that city under the disguise of a mendicant (Od. iv. 335.), in order to spy out the weaker places of the battlements. He also (Æn. ii. 220.) assisted Diomed in removing the palladium, on which the fate of Troy depended.

275.—*Atreus' son.*] Menelaus.

303.] CASTOR and POLLUX. Of these twin-brothers, Castor was the offspring of Tyndarus and Leda, and Pollux, of Jupiter and Leda; Clytemnestra being the sister of the former, and Helen of the latter. This is the popular fiction; but Apollodorus is of opinion, that it was to ingratiate himself with Nemesis, whom he transformed into a duck, that Jupiter assumed the semblance of a swan, and that it was she who consigned to the care of Leda the egg which produced Castor and Pollux. The same author states that they were brought up at the village of Pallene, in Attica; that their first exploit was to clear the Archipelago of the pirates by which it was infested, thus acquiring the honour of being placed among the sea-gods, and being invoked in storms; that they were among the companions of Jason; that they delivered Helen from the hands of Æthra (see Helen); that they carried off Phœbe and Hiliars, or Talaira (called Lencippides, from their father), the daughters of their uncle Leucippus (son of Perieres, or of Cebalus and Gorgophone), and of Philodice, daughter of Inachus, who were under an engagement to marry Lynceus and Idas (see Idas, Il. xi. 672.), two valiant princes, of the number of the Argonauts and of the hunters of the Calydonian boar; that Castor, as well as Lynceus and Idas, was killed in the battle consequent on the pursuit which was made by the disappointed lovers; that Pollux, grieved at the death of Castor, implored Jupiter to bestow on him the same immortality which he (Pollux), as the son of a god, enjoyed; and that Jupiter, not being willing to grant the full extent of his wishes, determined to divide immortality between them, so that while one remained in the upper world, the other should be in the regions of Pluto (Od. xi. 371. Æn. vi. 181.) Castor and Pollux are known among the constellations by the name of Gemini, or Twins. They were universally considered to be the gods more especially invoked by mariners. It is said that when the Argonauts weighed anchor off the promontory Sigeum, a storm arose, during which two flames were seen fluttering above the heads of Castor and Pollux, and that with this appearance the storm ceased: thence is probably derived the denomination Castor and Pollux, for a fiery meteor, which, at sea, appears sometimes sticking to a part of the ship, in the form of one, two, or even three or four fire-balls; the appearance of one alone (which portends ill) being called Helens; and of two, Castor and Pollux, or Tyndaridæ. This meteor is called by the French, St. Elme, St. Nicholas, St. Clare, St. Helene; by the Spaniards, San Elmo; by the Italians, Hermo; and by the Dutch, Tree Vnuren.

Castor and Pollux were particularly worshipped at Athens, at Sparta, at Rome, and at Cephallenia; and white lambs were offered on their altars. The former was distinguished by his equestrian skill; the latter was esteemed the patron of boxers and



wrestlers. They are generally represented together; sometimes with a flame issuing from their respective helmets, each holding a spear in one hand, and the bridle of a horse in the other; and sometimes as two handsome young men, on white horses, dressed in complete armour, and their heads, with reference to their birth, are in the form of half egg-shells.

Among the appellations under which they were worshipped are the following:—

AMBULI, or AMBULTI, one of their names at Sparta.

AMYCLÆ, from their birthplace *Amyclæ*, in the Peloponnesus.

ANACTES, Gr. from the mountain *Anacium*, in the Peloponnesus; or from a word expressive of *king, prince, or benefactor*. The terms Anactes and Dioscuri are applied to the three sons of Jupiter and Proserpine, named Tritopatreus, Euhuleus, and Dionysius; to the three sons of Atreus, Aleon, Melampus, and Eumolus; and to the Cabiri.

APHEREI, } Gr. from their presiding over the barriers whence the combatants *started*  
APHESII, } at the public games.

CASTORES; they are sometimes both comprehended under this name.

DIOSCURI, Gr. sons of Jupiter. They were worshipped under this name at Corcyra and Sparta. (See Anactes, above.)

GEMINUS POLLUX; they are sometimes both comprehended under this term.

LAPERSES, from the Laconian town *Lapersæ*.

LEDEI, from their mother *Leda*.

LELES and POLITES, from *Lelex*, the Spartan king, and from a Greek word signifying *horse*.

CEALIDÆ, from their grandfather *Cebalus*.

PILEATI FRATRES, Lat. being represented with *broad hats*.

SOTERES, Gr. *conservators*.

THERAPNÆI FRATRES, from their being hurried at *Therapne*.

TYNDARIDÆ, a patronymic, common to all the children of *Tyndarus*.

306.—*One mother.*] *Leda*. (See Castor and Pollux, line 303.)

312.—*Tomb.*] Castor and Pollux are stated by Pindar to have been buried at *Therapne* (so called from *Therapne*, a daughter of *Lelex*), a town of Laconia (sometimes confounded with Sparta), to the west of the Eurotas, celebrated for a temple dedicated to the Phœbean Apollo, and for one sacred to Helen, whose votaries were said to acquire beauty by their worship of her in that place. *Therapne* was called also *Cyrnus*, from *Cyrnus*, son of *Hercules* and *Cyrno*.

317.] IDÆUS. A herald and charioteer of king *Priam*; he is mentioned by Virgil (*Æn.* vi. 653.)

333.—*Scæa's gates.*] (See line 190.)

338.—*On either side.*] From these, and similar passages, we become acquainted with the customs which ancient nations observed in the cementing of mutual treaties, previously to the introduction of any settled forms. The hairs are cut off from the forehead of the vietim (line 342.), and divided between the contracting parties; the terms of the compact are enforced (346—363.) by prayers and imprecation; the victims are slain (364.) by one party, and carried away (387.) by the other; and libations are made (369.) by both parties.

339.—*The wine they mix.*] As symbolical of the union then about to be contracted between the two nations.

340.—*Grecian lord.*] *Agamemnon*.

341.—*Cutlass.*] *Machaira*. "The Greeks of the heroic age usually carried two weapons of the sword kind, one called *xiphos*, the other *machaira*, very different one from the other, but commonly both rendered in English by the word *sword*. The *xiphos* was a large broad-sword; the *machaira* was but a large knife, and used for the purpose of

a knife equally and a weapon. Plutarch, who is not always solicitous about accuracy, in describing the depositing of the weapon by Ægeus (see Theseus), calls it the *xiphos* : the story which he afterwards relates induces the necessity that it should become the *machaira*. For authority for the distinction, Homer's *Iliad* may be seen (Il. iii. 341. xi. 981. and xix. 260.)" (Mitford's Hist. of Greece, chap. i. sect. 3.)

346.] This passage is imitated *Æn.* xii. 266.

350.] FLOODS. The ancients assign a tutelar deity to every flood, river, and fountain. The idolatrous worship of rivers naturally arose from beholding the verdure and fertility which their waters dispensed ; or, from dreading the ruinous effects of inundations. Homer describes Peleus as offering up to the Sperchius the hair of his son Achilles (Il. xxiii. 174—187.) Hesiod, among other precepts, enjoins the necessity of never passing a river without washing the hands. The ancients seldom commenced a journey or expedition, without previously invoking the favour of those river-gods whose streams might impede their progress. River water was indispensably necessary in all rites, and was supposed to derive from the flow of the current a peculiar efficacy in purifications. The sacrifices offered to the gods of rivers usually consisted of hulls, horses, goats, rams, flowers, goblets of wine, oil, honey, &c. The actions and histories of river-gods have furnished many agreeable fables to the poets ; such as the pursuit of Arethusa by Alpheus (see Arethusa, Od. xiii. 470.), the contest of Achelous with Hercules (see Achelous, Il. xxi. 211.) respecting Dejanira, &c. &c.

It is uncertain whether these deities received their appellation from the names of the first kings, through whose territories they flowed ; or, whether they transferred their own names to the kings. They were considered as subject to the dominion of Neptune ; a subordination implying that all rivers flow into the sea, as a common parent.

351.] FURIES. Infernal divinities, considered as ministers of the vengeance of the gods, and as the executors of the sentences denounced by the judges of hell against the wicked. The origin, the number, and the modes of representing these infernal deities, are variously described. Apollodorus supposes that they sprang from Cælus ; Hesiod, from either Saturn and Terra, or from Discord ; Lycophron and Æschylus, from Nox and Acheron ; Sophocles, from Chaos and Terra ; and Epimenides, from Saturn and Eooyme. It is, however, the popular fiction that they were three in number, Tisiphone, Megara, and Alecto, born at one birth, according to Virgil : Euripides adds the goddess Lyssa to their number, and Plutarch acknowledges but one, namely, Adrastia or Nemesis (called also Ancharia, and by the Etruscans, Nortia), the daughter of Jupiter and Destiny. (See Isis, under the names of Ceres.) They are, moreover, often confounded by the poets with Harpies. These terrific divinities were usually termed the *Venerable Goddesses* by the Greeks, who held them in such profound awe, that it was considered a profanation either to make direct mention of their names, or to cast the eye upon their temples. Of these they had several in Greece, viz. at Sicyon, at Ceryneæ, in Achaia (where their statues were of wood), at Mycenæ, at Megalopolis, at Potia, at Athens, two in Arcadia (where their priests were called Hesiachides), and one close to the Areopagus built by Orestes. These sacred edifices afforded an inviolable asylum to criminals ; and they who were summoned before the court of Areopagus were compelled to offer sacrifices in the temple contiguous to it, and to swear before its altars that they would observe the most rigid truth.

The sacrifices offered to the Furies consisted of sheep and turtledoves ; and, among plants, of the narcissus, the saffron, the juniper, the hawthorn, the thistle, the danewort, the cedar, the alder, and the cypress. They were generally represented with a severe and menacing aspect ; gaping mouth ; sable and bloody garment ; wings of bats ; serpents wreathed in their hair ; a burning torch in one hand, and a whip of adders, or a poniard, in the other, and accompanied by Terror, Rage, Paleness, and Death. Their

station round the throne of Pluto and Jupiter is variously represented, sometimes in Tartarus, and sometimes as ministers impatient to execute the mandates of those deities.

Among their different appellations are the following :—

CANES, Lat. or *dogs*, as being the *dogs* of hell.

DIRÆ, Lat. as being (*deorum iræ*) the ministers of divine vengeance.

ERINNYES, Gr. expressive of their being the  *fury of the mind*.

EUMENIDES, Gr. expressive of *benevolence*: they received this title from Orestes, when they had ceased to persecute him. (See Agamemnon.)

FURIE, Lat. from the *madness* which they excited in minds conscious of guilt.

PALESTINES, from the town *Palæste* in Epirus.

ULTRICES DÆ, the *avenging goddesses*.

351.—*Tartarean gods.*] The gods of Tartarus. This region of hell, according to some mythologists, was appropriated to the wicked, and was under the dominion of Pluto, while that of Elysium was the abode of the souls of the virtuous, after death, and was governed by Saturn. The many discordant opinions relative to the situation of these places seem to arise from an ancient notion that the river Tartessus in Spain was the Tartarus of the poets (see Pluto). Homer places the infernal regions in the country of the Cimmerians, in which district were the Styx, the Phlegethon, and the other rivers usually assigned to hell; but whether the situation of that country is to be referred to the province of Bætica in Hispania, which, according to the ancients, was at the extremity of the ocean or the world, and therefore enveloped in darkness; or to the Hyperborean regions, which, during several months, are deprived of the light of the sun; or to the country of the Cimmerii, near the Palus Mæotis; or to that of the people on the western coast of Italy, generally imagined to have lived in caves (thence the expression “Cimmerian darkness”), near the sea-shore of Campania, authors are undetermined. Virgil adopts the opinion of Homer. In reference to the general position of creation, Tartarus is the immense gulf beneath Hades: above Hades is the earth; and then, in order, the air and the æther. But, in general, the poets describe Tartarus as a terrific prison of inconceivable depth, surrounded by the miry swamps of the Cocytus, and of the Phlegethon, the region being encompassed by a triple wall closed with gates of brass (*Æn.* vi. 741.), which renders it inaccessible. Tisiphone, the most direful of the Furies, keeps guard at the entrance, to prevent the escape of any of the wretched inhabitants. The impartial Rhadæmaethus scrutinises the past actions of all the shades, who are cited before his tribunal; and, while he consigns the impious to the unrelenting Furies, who, armed with serpents for whips, are ready for the execution of his decrees, he transmits the virtuous into the regions of the Elysian fields. Among the persons doomed to linger in the infernal regions, under various degrees of interminable punishment, are the giants, who were overthrown by Jupiter for their presumption in attacking the gods of Olympus; the Aloides (see Ephialtes and Otus); Salmoneus (see Salmoneus); Tityus (see Tityus); Ixion (see Ixion); Theseus (see Theseus); Tantalus (see Tantalus, *Od.* xi. 719.); Sisypus (see Sisypus, *Il.* vi. 191.); Œdipus (see Œdipus); Atreus (see Atreus); Thyestes (see Thyestes); Ægisthus (see Ægisthus); the Danaides (see Danaides, *Æn.* x. 691.)

Mythologists, upon their general theory of referring the origin of all Greek superstition to an Egyptian source, have very ingeniously endeavoured to prove that the opinions relative to the regions for the departed souls, were derived from certain particulars contained in the fables of the same country. Thus, the Charon of the Greek Cocytus is the Charon of the Egyptian lake Acherusia: the nine circumvolutions of the Styx (see *Æn.* vi. 595.) are founded on the innumerable channels of the Nile: the various dungeons of Tartarus, that inaccessible region in the centre of the earth, are borrowed from the windings of the subterranean labyrinths; and the Cerberus was a name derived from that of an Egyptian king.

*Perigone.*] Among the Carian tribes were the Ioxides, descendants of Ioxus, son of Deioneus and Perigone. Perigone was daughter of the famous robber Synnis, who was overcome by Theseus. This giant derived the epithet of bender of pines, on account of the cruelty which he practised towards travellers who fell in his power, by fastening their bodies to two trees, and thus tearing the unfortunate victims asunder. When vanquished by Theseus, he was condemned to suffer the same kind of death he had inflicted on others. Perigone, terrified at the fate of her father, fled for refuge to a neighbouring wood, abounding in reeds and asparagus plants, and having invoked them to grant her shelter and concealment, engaged, if her request was granted, never to burn or destroy them. The sound of her voice discovered her retreat to Theseus, who, by assurances of safety and protection, succeeded in persuading her to leave her retreat and become his wife. She was the mother of a son called Menalippus; and subsequently married Deioneus, son of Eurytus, king of Eechalia, progenitor, as before stated, of the Ioxides, who, in remembrance of the vow made by Perigone in the wood, not only abstained from destroying the reeds and asparagus which had afforded her shelter, but are even said to have paid a kind of religious worship to these plants.

*Mausolus.*] Caria was celebrated in history for the tomb of one of its kings named Mausolus, which was ranked among the seven wonders of the world. Mausolus was a king of Caria, who took part in the rebellion of the provinces of Asia Minor against Artaxerxes Mnemon, and who afterwards gained possession of the islands of Cos and Rhodes, under pretence of assisting them in shaking off the Athenian yoke. He died 353 B. C., and his queen Artemisia (as history relates) not only testified her grief at his loss by burning his body, and swallowing the ashes mixed with wine, but also perpetuated his name by erecting, at Halicarnassus, a splendid edifice to his memory. It was sixty-three feet in length and thirty-four in height, and was surrounded by thirty-six columns of the richest marbles. The most celebrated artists were employed in the work, and the sums expended upon it were immense. When completed the building was called (after Mausolus) the Mausoleum; and hence that appellation has been given to all sepulchral monuments. Artemisia is likewise said to have engaged, by the promise of rewards, the greatest poets of the age, to record the praises of her husband. Among the candidates for these rewards, Isocrates and Theopompus are mentioned.

175.—*Tyrian dye.*] Purple.

203.—*Ægis.*] Virgil alludes to this passage, *Æn.* viii. 465: both Virgil and Homer seem to have considered the ægis to be a shield, and not a breastplate.

240.—*Dardanian.*] Trojan. (See Dardania.)

251.] CHIRON, the celebrated centaur (see Centaurs), was reputed to be the son of Saturn and of one of the Oceanides, Nais, or Philyra, the latter of whom was changed into a linden tree. He was remarkable for his great knowledge; and his residence at the foot of mount Pelion became the school of all Greece. Among the most celebrated of his pupils were, Æsculapius, Peleus, Nestor, Achilles, Hercules, Theseus, Telamon, Menelaus, Palamedes, Ulysses, Mnesteus, Diomed, Machaon and Podalirius, Castor and Pollux, Bæchus, Phoenix, Jason, Ajax and Protesilaus. His death was occasioned by a poisoned arrow, which was inadvertently discharged at him in the conflict of Hercules with the Centaurs. Jupiter transferred the immortality, which was his attribute as the son of Saturn, to Prometheus, and placed him, after death, in the zodiac, where he forms the constellation Sagittarius.

Chiron was called PHILYREUS, from his mother *Philyra*; and SEMIFER, from being half man half beast. (See Stories of Coronis and Ocyroe, Ovid's *Met.* b. ii.)

*Prometheus.*] By those who attempt to reconcile fable with regular history, Prometheus is supposed to have been the inventor of statuary, this being their solution of his formation of a man of clay; to have fled from the tyranny of Jupiter to the neighbourhood

of Mount Caucasus, where the grief to which he was a prey on account of his savage life, is represented by the vulture or eagle devouring his liver; to have introduced civilisation in Scythia, this being explanatory of his transactions with Minerva; and to have established forges in that country, whence he is said to have borrowed fire from heaven.

He had an altar in the Academia at Athens, where games (which consisted in running from the said altar to the town with lamps, which must not be extinguished) were celebrated in his honour.

The fable of Prometheus is thus given. He is said to have been the son either of Iapetus and Clymene (one of the Oceanides), of Iapetus and Asia, of Iapetus and Themis, or of Juno and the giant Eurymedon, and to have formed the first man from the slime of the earth, the figure being animated by Minerva, who, according to some, endued it with the timidity of the hare, the cunning of the fox, the ambition of the peacock, the ferocity of the tiger, and the strength of the lion. Others affirm that the goddess offered Prometheus whatever could contribute to the perfection of his work; that the artist obtained from Minerva admission into the celestial regions, where alone, as he thought, he could discover what qualities would be best adapted to the creature he had fabricated; that, perceiving that it was fire which animated all the celestial bodies, he conveyed some of that element to the earth; but, that not being satisfied with the advantages he had secured, he endeavoured to obtain divine honours by an attempt to deceive Jupiter in a sacrifice; that he succeeded, and that the irritated god thereupon deprived mankind of the use of fire. Prometheus, a second time, by the aid of Minerva, visited the upper regions; and having approached the chariot of the sun, took from it the sacred fire, which he transported to earth on the stalk of the plant fernle. This presumption induced Jupiter to command Vulcan to fabricate a woman, whom the gods should endow with every possible intellectual and personal charm. (See *Paradise Lost*, b. iv. 714, &c.) This woman was Pandora, who was despatched to Prometheus with a box containing all the miseries which can afflict the human race. Prometheus was not the dupe of the stratagem; Jupiter therefore, in his vengeance, ordered Mercury to convey him to Mount Caucasus, and there to fasten him to a rock, in which situation an eagle was perpetually to feed upon his liver. According to Hesiod, this punishment was inflicted personally by the god, with this difference, that he affixed his victim to a pillar instead of a rock. Some say Prometheus was subsequently liberated by Jupiter; others, by Hercules. The latter tradition has obtained credit from an ancient bas-relief, upon which are seen an old man between branches of trees, emblematical of Mount Caucasus; Hercules with the bow in his hand, having left behind him the club and the lion's skin, in the act of shooting the eagle; and Prometheus fastened to a rock, with the devouring bird upon his knee. Some mythologists identify Prometheus with Phoroneus, Apis, Inachus, and Deucalion.

*Epimetheus.*] Epimetheus, the brother of Prometheus, also a sculptor, was by some stated in fable to have been the creator of all inferior and unintelligent mortals. He was caught in the snare intended to inveigle Prometheus, by the appearance of Pandora. He admitted her to his presence, was captivated with, and married her. The fatal box was opened, and thence escaped all the miseries since experienced by mankind. Epimetheus endeavoured, but without success, to reclose the box: he retained nothing but Hope, which, by only remaining upon its verge, kept him in perpetual solicitude.

*HOPE.*] Hope, according to the poets, sister of Sleep and of Death, was represented by the Romans as a nymph with a serene aspect, crowned with, and holding, flowers newly budded. She is seen as divine Hope (see Cybele) on a very ancient medal, with her right hand on a column; pomegranates and ears of corn in her left; and having before her a bee-hive, out of which are springing seeds, flowers, and the rhoia or pomegranate.

251.] *ÆSCULAPIUS*, or *ASCLEPIUS*, was the god of medicine. Cicero enumerates three deities of this name; the first, a son of Apollo and Coronis, the daughter of Phle-

gyns (see Phlegyas); the second, a brother of Mercury; and the third, a son of Apollo and Arsinoë, the daughter of Leucippus. Some writers considering the Æsculapius of the Greeks to be the same as Tosorthrus, or Sesorthrus, a king of Memphis, whom the Egyptians regarded as the inventor of medicine, suppose that the worship of this god was brought into Greece by Danaus; while others, tracing his origin to the Cabiric divinities, assert that Cadmus introduced it from Phœnicia. The Æsculapius, however, most generally acknowledged, is the son of Apollo and Coronis. From the death of his mother at his birth (see story of Coronis, Ovid's *Met.* b. ii.), he was exposed on Mount Titthyon, near Epidaurus, and there nursed by a goat, and guarded by a dog, till he was discovered by the shepherd Arethanas, who, observing that the infant was surrounded by an unusual radiance, took him home, and confided him to the care of his wife Trigone. He was afterwards claimed by his grandfather Phlegyas, who entrusted his education to the Centaur Chiron. From this preceptor he obtained a knowledge of natural history, which he afterwards applied with such success to the improvement of the art of medicine, that to him is generally ascribed the glory of being its inventor, though many refer the discovery to Apis, the son of Phoroneus. The most dangerous and inveterate maladies yielded to the remedies, the harmonious songs, and the magical charms employed by Æsculapius to effect their cure; and his skill is even said to have restored the dead to life: but this presumption excited the anger of the gods; and Jupiter, at the request of Pluto, destroyed him with his thunder. Apollo revenged the fate of his son by exterminating the Cyclops who had forged the fatal thunderbolt.

Æsculapius was of the number of the Argonauts. He married Epione, and was the father of Machaon and Podalirius, who distinguished themselves at the siege of Troy by their medical skill. He had also four daughters, Hygieia or Salus, Egle, Panacea, and Jaso; and a son, named Telesphorus, or *profitable*. After his death Æsculapius received divine honours: his principal temple was at Epidaurus; thence his worship was diffused throughout Greece, and her colonies in Asia and Africa, where numerous altars were erected to him, round which his votaries were accustomed to suspend tablets describing the malady from which he had relieved them.

Æsculapius is generally represented with a mild countenance, crowned with laurel, to denote his descent from Apollo; his right arm bare, and in his left hand a stick with a serpent twisted round it; sometimes he appears leaning on the head of a serpent, with a cock or a dog (emblems of vigilance) near him. The serpent was particularly symbolical of this deity, partly on account of its supposed medicinal properties, and partly from a fabulous tradition, that under the form of that animal he was hatched from the egg of a crow, a story probably arising from the name of his mother Coronis, which signifies a crow. Goats, bulls, lambs, and pigs, were commonly sacrificed on his altars; and the cock, the raven, the dog, and the serpent, were sacred to him. The worship of Æsculapius was introduced at Rome about 291 B. C., when, a plague having desolated that city, the sibylline books commanded that, in order to check its progress, an embassy should be despatched to fetch this deity from Epidaurus. (See Ovid's *Met.* b. xv.) He came accordingly, under the form of a serpent, and was received with every mark of reverence and joy; his presence having, it is said, stopped the ravages of the disease. To commemorate this signal benefit, a temple, in the form of a ship, was erected to his honour in a marshy island of the Tiber, near Rome, among the reeds of which the sacred serpent had been observed to take up his abode.

Æsculapius formed in the heavens the constellation of Ophiuchus, or Serpentarius, which anciently bore his name.

Among the appellations under which he was worshipped were the following:—

ΑΙΟΛΑΟΡΗΣ, *Gr.* giving *beautiful children*; his name among the Lacedæmonians.

ΑΣΚΛΕΠΙΟΣ, his general name among the Greeks.

**AULONIUS**, from *Anlon*, in Messenia.

**CORONIDES**, from his mother *Coronia*.

**COTYLEUS**, Gr. the name under which he was worshipped on the borders of the Eurotas, in a temple dedicated to him by Hercules, in consequence of his being healed of a wound in the thigh.

**DEMETES**, so called from *Demetes*, or Demarchus, who dedicated to him a temple on the banks of the Alpheus.

**GORTYNIUS**, from *Gortynia*, in Arcadia, where his statue represented him as young and beardless.

**HAGNITAS**, Gr. his statue in a temple at Sparta being of *osier*.

**INFANS**, a name under which he was worshipped in a temple erected to him at Megalopolis, and on the banks of the river Ladon in Arcadia. The Arcadians had a tradition that Æsculapius was exposed in his infancy near the fountain Telphusa, and that he was there accidentally discovered by Antolus, son of Areas, who educated him.

**MEDICUS**, his name at Balanagra, a town of Cyrene, where goats were sacrificed on his altars.

**PHILOLAUS**, Gr. *friend of the people*; he had a temple under this name near the river Asopus in Laconia.

**PHŒBIGENA**, Lat. son of *Phœbus* or Apollo.

**SALUTIFER PUER**, Lat. *health-bearing boy*.

**TOSORTHEUS**, one of his names in Egypt.

**TRICCEUS**, from *Tricca*, in Macedonia, or from a town of the same name in Thessaly.

262.] **EURYMEDON**. A charioteer of Agamemnon. He was son of Ptolemæus, and grandson of Piræus.

326.—*Heroes*.] The two Ajaces.

340.] **ALASTOR**.

**CHROMIUS**.

**HÆMON**.

341.] **BIAS**.

**PELAGON**.

} Grecian captains under the command of Nestor.

372.] **EREUTHALION**. An Arcadian remarkable for his gigantic strength, killed by Nestor before the Trojan war, in the battle between the Pylians and Arcadians. Ereuthalion inherited, from Lycurgus, the iron mace of Areithous. (See Il. vii. 167—189.)

382.—*Phalanx*.] Homer applies this term equally to the Trojan as to the Grecian troops. (See Il. xiii. 177.)

390.—*Peteus' son*.] Menestheus. Peteus was the son of Ceneus, and grandson of Erectheus.

422.] **TYDEUS**. Father of Diomed. He was son of Ceneus, king of Calydon, and of Peribœa, daughter of Hipponous, and sister of Capanæus. He was obliged to fly from his country owing to the accidental murder of his brother Menalippus, and he found an asylum in the court of Adrastus, king of Argos, whose daughter Deiphyle he married. This union engaged him in the contest against Eteocles. (See Theban war.) Tydeus was among the six chiefs who fell before the walls of Thebes; and his death was, in the subsequent war of the Epigoni, revenged by his son Diomed. (See this passage, from line 422 to 451, for Homer's account of Tydeus.)

430.—*Gath'ring martial pow'rs*.] Collecting troops for the Theban war.

434.—*Comets*.] One of the most portentous omens. (See Æn. x. 350.)

435.—*Theban war*.] This war was undertaken by Adrastus, king of Argos (see Adrastus, Il. ii. 689.), to avenge the injustice suffered by Polynices from his brother Eteocles. These two princes were sons of Œdipus, king of Thebes, and of Jocasta. After the death of their father, they had agreed to reign by alternate years. Eteocles was the first that

occupied the throne ; but, upon the termination of the stipulated period, he refused to ratify the agreement, and thus drove Polynices to seek the interference of a foreign power. He fled to the court of Adrastus, where he married Argia, the daughter of that king ; and having prevailed upon him to espouse his cause, Adrastus (twenty-seven years before the siege of Troy) undertook the war denominated the *Theban war*, and marched against Thebes with an army, of which he took the command with six celebrated chiefs : viz. Tydeus (see Tydeus), Amphiaraus (see Amphiaraus), Capaneus (see Evadne, *Æn.* vi. 686.), Parthenopæus, son of Meleager and Atalanta, Hippomedon, a son of Nisimachus, and Eteocles, son of Iphis. The Thebans who espoused the cause of Eteocles were, Melanippus and Ismarus, sons of Astacus, Polyphontes, Megareus, Lasthenes and Hyperbius. They all, with the exception of Adrastus, fell before Thebes ; Eteocles also being slain in single combat with Polynices. Adrastus, ten years after the conclusion of the war, urged the sons of these valiant chieftains to revenge the death of their fathers ; and the second Theban war, termed the war of the Epigoni, from its being fought by the descendants of those who had perished in the former, was thus excited. The leaders of the Epigoni were, Alcmaon, the son of Amphiaraus ; Diomedes, the son of Tydeus ; Promachus, the son of Parthenopæus ; Sthenelus, the son of Capaneus ; Thersander, the son of Polynices ; Polydorus, the son of Hippomedon ; and Ægialeus, the son of Adrastus. They took Thebes, and placed Thersander on the throne : the victory, which was purchased with the blood of Ægialeus, cost the life also of his father Adrastus, who died of grief for his loss. Argia, the widow of Polynices, was, after the death of her husband, metamorphosed into a fountain. (See Thebaid of Statius.)

436.] ASOPUS. A river of Peloponnesus, which rises near the town Phlin, runs through Sicyon, and discharges itself into the Corinthian gulph. It was so called from Asopus, the son of Neptune.

438.] THEBE. This city (now *Thiva*), the capital of Boeotia, was also called *Cadmea*, from its founder Cadmus ; *Echionia*, from Echion ; *Herculeæ*, from its being the country of Hercules ; *Ædipodionia*, from its being that of Ædipus ; and *Heptapylus*, from its seven gates. It owes its origin to Cadmus, son of Agenor, king of Phœnicia, who, landing in Greece in search of his sister Europa, about two hundred years before the Trojan war, was conducted by a heifer to this spot, where, in obedience to the Delphic oracle, he built the citadel, and afterwards the town, of Thebes. The poets have embellished this event with the fabulous account of a dragon who sprang from the ground to oppose the undertaking. Cadmus having slain this monster, and by the command of Minerva buried its teeth in the earth, armed men were produced, who immediately attacked each other, and fought till all had perished except five. (Ovid, from this circumstance, styles the Thebans *Anguigenæ*.) These survivors, the principal of whom was Echion, assisted in building the city, which was hence called *Echionia*. To Cadmus and his followers, the barbarous tribes who then inhabited Greece were indebted for the rudiments of civilisation, as well as for the arts of navigation and of forging metals ; he also brought with him the religion and many of the divinities of his native country, and imparted the knowledge of letters by the introduction of the Phœnician alphabet. Cadmus was the father of four daughters, Agave, Autonoe, Ino or Leucothea, and Semele, and of one son, Polydorus, all celebrated either for their crimes or misfortunes. The fatality that thus attended the family of Cadmus, is ascribed to the enmity of Vulcan to Harmonia, or Hermione, the wife of that prince, who was the daughter of Mars and Venus. Cadmus, being compelled to abdicate the throne of Thebes, retired with Harmonia into Illyria, where they are said to have been transformed into serpents. After him, Polydorus, Pentheus, Labdacus, and his brother-in-law Lycus, reigned successively. The last of these having usurped the throne from Laius, the infant child of Labdacus, was in his turn deposed by his nephews Amphion and Zethus, twin sons of Jupiter and Antiope. To Amphion has been attributed the invention of music :



he is even said to have raised, by the sound of his lyre, the walls with which he encompassed Thebes. Some, contrary to Homer, state, that this Amphion was husband to Niobe, and that he killed himself in despair on account of her melancholy fate. (See Niobe, II. xxiv. 757.) Laius was re-established on the throne. The tragical story of this prince, of Jocasta and Œdipus, as well as the dissensions of Eteocles and Polynices, the sons of Œdipus and Jocasta, respecting the crown of Thebes, are given under the articles Œdipus and Theban war. After the second Theban war (that of the Epigoni), Thersander, the son of Polynices, was placed upon the throne, and Laodamas, the son of Eteocles, deposed. Thersander having lost his life at the siege of Troy, was succeeded by his son Tisamenes, and at his death the throne devolved on Austesion; but this prince was obliged to retire into Doris, to avoid the persecution of the Furies, who pursued with implacable enmity the unfortunate descendants of Œdipus and Jocasta; and the Thebans, being thus weary of the troubles they had suffered from the misfortunes of their sovereigns, abolished the monarchical government, and established an independent republic. They do not, however, appear to have possessed much influence among other states of Greece; and, during the invasion of the Persians, they disgracefully deserted the common interest to form an alliance with Xerxes. They distinguished themselves in the Peloponnesian war against the Athenians, whom they defeated at Delium, a town of Bœotia, 424 B. C.; but in the subsequent dissensions between Athens and Sparta, having espoused the cause of the former, they shared the fate of their allies, who, at the battle of Coronea, 394 B. C., were forced to yield the victory to the Spartan king Agesilans. Soon after this event their power was still farther weakened by their being compelled, at the peace of Antalcidas, 387 B. C., to liberate Platœa and the other cities of Bœotia which had hitherto been subject to them. Unable, therefore, to resist the influence of the Spartans, they became dependant on that people, until the abilities and success of their general Pelopidas and Epaminondas enabled them to recover their freedom, and, by the victories of Leuctra, 371 B. C., and Mantinea, 363 B. C., to carry their arms to the gates of Lacedæmon. But the glory of Thebes expired with Epaminondas. At the battle of Chæronea, 338 B. C., it submitted to Philip of Macedon; but having revolted at the death of that prince, it was again besieged by his son Alexander, who razed it to the ground, sparing only the house of the poet Pindar. It was afterwards rebuilt by Cassander, but it never regained its former importance; and nothing remarkable is recorded in its history till it submitted, with the rest of Greece, to the arms of Sylla. The inhabitants of Thebes were anciently divided into three classes, citizens, naturalised foreigners, and slaves. They were regarded by the rest of Greece as a stupid race of people, though their city was the birth-place of Pindar, Pelopidas, and Epaminondas. The sacred band of Thebes, so famous in history, and which was considered invincible until it was cut to pieces at the battle of Chæronea, was composed of three hundred young warriors, educated together, and maintained at the public expense; to the valour of this cohort the Thebans were principally indebted for the victories they obtained over the Spartans.

440.—*The tyrant.*] Eteocles.

447.] MÆON. } These two Thebans, sons of Hæmon and Autophonus, were

LYCOPHON. } mentioned incidentally by Agamemnon in his panegyric on the valour of Tydeus. They headed the fifty warriors who had been deputed by Eteocles to lie in ambush for that hero, as he was returning to Argos from the unsuccessful embassy, upon which he had been despatched to Thebes by Adrastus, king of Argos, for the purpose of conciliating Eteocles and Polynices. Tydeus slew them all, with the exception of Mæon, whom he spared to convey the news of the defeat of his comrades to Thebes.

449.—*One.*] Mæon.

462.—*Guilty fathers.*] The six Argive chiefs (see Theban war) who fell in the first

Theban war. They are denominated guilty, in consequence of having undertaken the Theban war, contrary to the auguries of the gods.

468.—*The sons.*] The Epigoni. (See Theban war.)

496.—*Various nations.*] In allusion to the *various nations* of which the Trojan forces were composed; some being of Pelasgic, and some of Thracian origin, and distinguished from each other by *various* dialects.

500.] FLIGIIT. An allegorical divinity: one of the attendants of Mars: she was placed on the shield of Agamemnon, next to the appalling Gorgon.

500.] TERROR. A divinity, according to some, the daughter of Mars and Venus. Terror and Flight had the office of affixing the horses to the chariot of Mars. Terror is engraven on the shield of Agamemnon. She is generally represented covered with the skin of a lion, with a furious aspect, sounding a trumpet, and holding a shield on which is the head of Medusa. Terror was worshipped by the Greeks as the *son* of Mars, and represented with a lion's head, under the name of Phobos; and by the Romans under that of Pavor. (See Fear.)

501.] DISCORD. Discordia. The Eris of the Greeks. She was a malevolent deity, to whom ancient mythologists ascribed not only wars and all public calamities, but domestic broils and miseries. Jupiter, incensed by her attempts to interrupt the tranquillity of the gods, banished her from heaven. It was Discord who, from pique at not being invited to the nuptials of Peleus and Thetis (see Juno), disturbed the harmony of the entertainment by throwing in among the guests the fatal apple. She is variously represented; but generally with a pale, ghastly aspect, eyes sparkling with fire, torn garments, her hair wreathed with serpents, and a dagger concealed in her bosom.

502.—*Dire sister of the slaughtering power.*] Discord is here represented as the "sister of the slaughtering power," Mars.

516.] This passage is imitated *Æn.* ii. 406.

522.] ANTILOCHUS. The eldest of the sons of Nestor and Eurydice. He was the first of the Greeks that killed a Trojan: the victim was Echeolus. (See Echeolus, line 524.) Antilochus (*Od.* iv. 256.) was slain by Memnon.

524.] ECHEPOLUS. A Trojan, son of Thasius or Thalysius. He was here killed by Antilochus.

530.—*Leader of the Abantian throng.*] Elphenor. (See Elphenor.)

533.] AGENOR. One of the sons of Antenor.

542.] SIMOISIUS. This prince, who derived his name from having been born on the banks of the Simois, was the son of Anthemion and a nymph of Ida, and was here killed by Ajax.

545.] SIMOIS. An inconsiderable river of Troas, which has its source in Mount Ida, and which, after uniting itself with the Scamander, runs into the Archipelago below Troy. It was on its banks that Æneas was born.

562.] ANTIPHUS. A son of Priam, killed by Agamemnon (*Il.* xi. 148.)

564. LEUCUS. A Greek, here killed by Antiphus.

574. DEMOCOON. An illegitimate son of Priam, here killed by Ulysses.

597.] DIORES. (See Diore, *Il.* ii. 757.)

599.] PIRUS, or PYROUS. (See *Il.* ii. 1022.)

600.] ÆNUS. A city of Thrace (now Eno), at the eastern mouth of the Hebrus.

615.—*Th' Ætolian warrior.*] Thous.

625.—*The leader of th' Epeian race.*] Diore.

# I L I A D.

## BOOK V.

1.] TYDIDES. Diomed. (See Diomed.)

5.] This passage is imitated *Æn.* x. 376.

15.—*Sons of Dares.*] Phegeus and Idæus. (See Phegeus, *Il.* v. 22, Idæus, v. 27.) Dares was a Phrygian, a priest of Vulcan, who was engaged in the Trojan war, and who is said to have written its history in Greek. The original history was extant in the age of *Ælian*: the author of the Latin translation now existing is not known.

22.] PHEGEUS. A son of Dares, killed by Diomed (*Il.* v. 26.)

27.] IDÆUS. A son of Dares, who was saved from death by the aid of Vulcan.

57.] PHÆSTUS. A Trojan, son of Borus, killed by Idomeneus (*Il.* v. 61.)

59.] BORUS. A king of the Mæonians, whose principal city was Tarne.

60.] TARNE. The capital of Lydia, afterwards Sardis (now Sart).

65.] SCAMANDRIUS. A Trojan, son of Strophius: he was killed by Menelaus.

67.] DIANA. The goddess of hunters, of fishers, and of all that used nets in the prosecution of their trade. She was also the patroness of chastity. Her birth is variously ascribed to Jupiter and Proserpine; to Jupiter and Latona; and to Upis and the Nereid Glauce; but it is to the daughter of Jupiter and Latona, the sister of Apollo, that the actions of the others are attributed. She was worshipped on earth under the name of Diana; in heaven, under that of Luna, or the moon; and in the infernal regions, under that of Hecate. Her visits as Luna (or the moon) to the shepherd Endymion, on Mount Latmus, in Caria, are explained by mythologists, as implying his passion for astronomy; on the same principle her attachment to Orion, who was no less distinguished by his love of the chase than of astronomy, may be accounted for. (See Orion.)

*Endymion.*] Endymion was the son of Æthlius (son of Jupiter and Protogenia) and of Calyce, daughter of Æolus and Enaretta. He is described by some as a Carian shepherd, and, by others, as a king of Elis. Under the first of these characters, he is represented as having been admitted into the court of Olympus, and as having been doomed by Jupiter to a perpetual sleep for having there insulted the Queen of Heaven. He however obtained from the god an exemption from infirmity and death; and it was during this state that Luna is said to have nightly watched his slumbers in a grotto of Mount Latmus, near Miletus; this fable being probably derived from the ceremonies observed at the Egyptian feast *neomenia*, in which, as emblematical of the originally peaceful state of mankind, Isis, with a crescent on her head, is placed in a secluded grotto, with the infant Horus sleeping at her side.

As king of Elis, Endymion is said to have been driven from his kingdom, to have retired to Mount Latmus, and there (hence the story of his enjoying the company of Luna) to have devoted himself to the study of the celestial bodies. He was husband of Asterodia, Chromis, and Hyperipne; and father of Pæon, Epeus, Ætolus, and Eurydice. He was surnamed Latmus.

Diana is also described as having admitted the addresses of Pan, under the form of a white ram. (See *Georgic* iii. 600.)

*Actæon.*] The fable of Diana and Actæon is variously related: according to some accounts, Actæon (the son of Aristens and Autonoe, daughter of Cadmus, who, with her sisters,

was deified after death) while hunting in the valley of Gargaphia, in Boeotia, having accidentally discovered the goddess bathing with her nymphs, was by her metamorphosed into a stag, and in that shape pursued and devoured by his own dogs. Euripides asserts, that this punishment was inflicted on Actæon for his vanity in presuming to rival Diana in her skill in hunting; and Diodorus, that it was the consequence of his impiety in neglecting her worship.\*

*Callisto.*] Diana was attended by sixty of the Oceanides and twenty other nymphs, denominated Asim: among the most favourite and beautiful of her attendants was Callisto, daughter of Lycaon, king of Arcadia, and mother of Arcas, whom Jupiter courted under the form of the goddess, and who having been changed into a bear by Juno, was, with her son, subsequently placed in heaven among the constellations, under the names of Ursa Major and Minor. (See story of Callisto, Ovid's *Met.* b. ii.) Diana was particularly worshipped in Greece; in the Taurica Chersonesus (where the inhabitants inhumanly offered on her altars all the strangers that were shipwrecked on their coasts); at Ephesus (see Ephesia, among her names); and at Aricia, in Italy (see Aricia, among her names).

She is variously represented: as a huntress, with a quiver at her back, a dog at her side, her legs and feet bare, or covered with buskins, and a bended bow, from which she is discharging an arrow; in a car drawn by dogs, white stags, two cows, or two horses, of different colours, with a lion at one side and a panther at the other; mounted on a stag running with a dog, surrounded with her nymphs, who, like herself, are armed with bows and arrows; with a crescent on her head and a torch in each hand; with three heads, that of a horse, a dog, and a hoar, as illustrative of her power and functions under her three similitudes of the Moon, Proserpine, and Hecate (see Triformis, among her names); covered with a sort of cuirass, holding a bended bow, and accompanied by a dog; coming out of a bath; or reclining after the fatigues of the chase. The only statue with which, according to Ælian, she is represented with a crown, is at Athens. The poppy and the dittany, among flowers, and the month November, were sacred to her. She, as well as her brother Apollo, had oracles, of which the most known were in Egypt, in Cilicia, and at Ephesus. At the time the gods fled into Egypt (see Jove and Typhon) Diana assumed the form of a cat.

"Apuleius calls her Triple-faced Proserpine, and Virgil (*Æn.* vi. 16.) Trivia, under which character she was placed where three ways met, because, representing the moon, which has three phases (first quarter, full, and last quarter), she seems to assume three forms during one course. Servius says (in his commentary on Virgil) that she has three faces, because she presides over birth, over health, and over death; she presided over birth under the name of Lucina, over health under that of Diana, and over death under that of Hecate. She is frequently represented with the symbols of Isis; sometimes with Isis and Serapis, or their priests, standing at her side; and sometimes the figure of Diana appears united with that of Isis; the beneficent attributes of Diana being ascribed by the Egyptians to Isis." *Calmet.*

Of the various appellations of Diana, the following are the chief:—

*ACREA*, from a mountain of that name, near Argos.

*ÆREA*, from a mountain of that name in Argolis, where she was held in particular veneration.

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\* The following are enumerated among the dogs of Actæon: viz. *Ællo*, *Agre*, *Agriodos*, *Alice*, *Asbolus*, *Canache*, *Doorga*, *Dromas*, *Harpalus*, *Harpyes*, *Hylactor*, *Hylens*, *Ichnobates*, *Lahros*, *Lachne*, *Lacon*, *Ladom*, *Lelaps*, *Leucite*, *Lycisca*, *Melampus*, *Melanchetus*, *Melaneus*, *Molossus*, *Nspe*, *Nebrophonos*, *Oresitrophos*, *Oribasus*, *Pachytos*, *Pterelas*, *Stricto*, *Thous*.

*ÆTOLA* ; so called at Naupactum, in *Ætolia*, where her statue represented her in the act of drawing the bow.

*AGRA*, Gr. the *huntress* ; or from *Agra*, in *Boeotia*.

*AGRESTIS*, *rural* ; one of her names as the huntress queen, among the Greeks and Romans.

*AGROTERA*, Gr. *huntress* ; her name at Athens and *Ægira*, in *Achaea*.

*ALPHEIA*, her name at Elis, from *Alpheus*, a river-god of that country, who was enamoured of her, and was unable to distinguish her from her attendant nymphs, from her having covered their faces, as well as her own, with mud.

*AMARYNTHIA*, *AMARYSIA*, or *ANARUSIA*, Gr. *resplendent* ; or from her festivals at *Amarynthus*, a village in *Eubœa*.

*AMPHIPTROS*, Gr. *girt with fire*.

*ANATIS*, one of the names under which she was worshipped by the Lydians, the Armenians, and the Persians.

*AGRESA*, a name assigned to her by Hesychius, from a mountain in *Argolis*.

*APANCHOMENA*, Gr. *strangled*. She was worshipped under this name at *Condylia*, in *Arcadia*, and was so called from the following circumstance. Some children playing around the temple of the goddess, found a rope, which they attached to the throat of her statue, and then dragged it about. The inhabitants of the place immediately stoned the children to death ; but their cruelty was punished by the infliction of a malady, which caused such fatal desolation, that they had recourse to the *Pythia*. The priestess, as the best means of conciliating the divinity, recommended the annual celebration of funeral rites to the memory of the slaughtered infants. Pausanias affirms that, even in his time, this practice was in usage.

*APHRA*, Gr. *deliverer*. (See *Britomartis*, below.)

*ARICINA*, her name in the *Arician* grove. (See *Arícia*, *Æn. vii. 1060.*)

*ARISTORULA*, Gr. *of excellent counsel* ; a name assigned to her by *Themistocles*.

*ARTEMIS*, her general appellation among the Greeks, and in many places of *Asia Minor*. She had temples under that name at *Artemisium*, a promontory of *Eubœa*, and on the lake *Artemisium*, near the *Arician* grove. Under this appellation she was distinguished by a crescent, which was supposed to be one of the *Arkite* emblems ; and inulets were offered to her.

*ASTRATEA*, her name at *Pyrhicus*, a town of *Laconia*.

*ASTYRENA*, her name at *Astyria*, in *Mœsia*, where was a wood sacred to her.

*AVENTINA*, from her temple on Mount *Aventine*.

*BAAL-TIS*, one of her *Phœnician* names.

*BELTHA*, the *Luna* of the *Arshians*.

*BENDIS*, the name under which the *Thracians* and *Arabians* worshipped the moon. (See *Luna*, below.)

*BESHET*, one of her *Egyptian* epithets, corresponding with *Agrestis*. (See *Agrestis*, above.)

*BRAURONIA*, from her festival at *Brauron*, an *Athenian* borough.

*BRITOMARTIS*, from the nymph *Britomartis*, the daughter of *Jupiter* and *Carmis*, who so endared herself to the goddess by her love for the chase, that when, to avoid the pursuit of *Minos*, she plunged into the sea, and fell into some fishermen's nets, *Diana* instantly transformed her into a divinity. *Britomartis* dedicated a temple to the goddess under the name of *Diana Dictynna* (in Greek *net*). Some deny the propriety of the application of either of these epithets to *Diana*. The nymph *Britomartis* was also called *Aphra*.

*BUBASTIS*, her name in the city of *Bubastis*, in *Egypt*, where cats (in consequence  
Cf. *Man*. X

of Diana's having assumed the form of that animal when the gods fled into Egypt) were held in great veneration.

CALAUREA, from being worshipped in the island of that name in the bay of Argos.

CALLISTA, Gr. *most beautiful*; the name under which a temple was dedicated to her at Tricea, in Thessaly.

CAMMA, her name in Britain.

CARYATIS, as worshipped at *Caryum*, in Laconia.

CENCREATIS, Gr. from the custom of hanging her images on *cedars*. She was worshipped under this title by the Orchomenians.

CHESIANE, as worshipped on Mount *Chesias*, in the island of Samos, and at *Chenis*, in Ionia.

CHIA, her name at *Chios*.

CHITONIA, from her festival at *Chitone*, an Attic borough.

CINDIADE; under this epithet Pausanias affirms that, however exposed to snow or rain, she was not sensible to their effects.

CLATHRA; this name occurs on an ancient Etruscan monument, on which are represented the symbols of several divinities. She was worshipped under this epithet at Rome, in a temple jointly dedicated to her and Apollo, on Mount Quirinalis. Some suppose Diana Clathra to be the same with Isis; and others, to be the goddess of grates and locks.

CNACALEBIA, from her anniversary celebrated by the Capbystæ, on Mount *Cnacelis*, in Arcadia.

COCCOCA.

CÆLESTIS, Lat. from her being worshipped as the moon at Carthage.

COLONEA, her name at Sardis, in a temple which Alexander had set apart as a sanctuary for fugitives. At the feasts there celebrated in her honour monkeys were made to dance.

COLONIA, her name at Myrrhinuntium, in Attica, from *Colennus*, an ancient king of that country.

CONDYLEATES, her name at *Condylis*, in Arcadia. (See Apanchomena, above.)

CORDACE, a name given her at Pisa, in the Peloponnesus. It was derived from a dance so called, which was in usage among the inhabitants of Mount Sipylus, in Lydia.

CORYPHÆA, as worshipped on a mountain of that name near Epidaurus.

CORYTHALIA, } Gr. *promoting the growth of children*; a name under which she was  
CUROTHALIA, } worshipped in a temple at Sparta, where her votaries presented themselves on certain given days, with male infants in their arms, and danced, while sucking pigs were immolated to the goddess for the health of the children.

CYNAOIA, Gr. the *huntress*.

CYNTHIA, from her birth-place, the mountain *Cynthus*, in Delos.

DEIONE; she was, under this name, confounded with Ceres.

DELIA, from being born in *Delos*.

DELPHINIA, her name at Athens, by which she was associated in the worship of Apollo *Delphinus*.

DERBIATIS, Gr. *clothed in skins*.

DEVIANA, Lat. *straying*; *deviating*; because hunters are apt to lose their way.

DICTYNNA, Gr. her name among the Cretans, either from *using nets*, or from being worshipped on Mount *Dicte*. (See Britomartis, above.)

DIDYMA, Gr. *twain*; a name assigned to her by Pindar, as the *twain*-sister of Apollo.

DIOPEYES, Gr. a name common to all divinities, as having descended from heaven.

DYRPHAS, from a temple dedicated to her on Mount *Dyrphis*, in Eubœa.

ELAPHEROLOS, } Gr. stag-hunter.  
ELAPHIAA, }

EPHESIA, as worshipped at *Ephesus*. Her temple in this city was, from its size and magnificence, ranked among the seven wonders of the world; and her statue therein was originally, according to Pliny, of ebony, and to Vitruvius, of cedar. The statues of the Ephesian Diana were subsequently considerably multiplied; but the two of most celebrity are those described by Montfaucon. Her temple was 220 years in building, and was adorned with 127 columns, 60 feet in height; its destruction by Erostratus, on the night of Alexander's birth, is well known.

EPIONA, Gr. *present*.

ETHIOPE, Gr. *burning eyes or looks*.

EUCLEA, Gr. *famous*; her name at Thebes, in Boeotia. By some this is considered to be Diana, a daughter of Hercules and Myrto, the sister of Patroclus.

FASCELIS, Lat. from *fascis* (a stick), her statue having been removed by Iphigenia from Taurica to Aricia, in a bundle of sticks. (See *Lygodesma*, below.)

GEFIONE, her name among the Scandinavians.

HECAEROS, Gr. *far-shooting*; as being the sister of the sun.

HECATABOLE, Gr. *darting far*; a name assigned to Diana and Apollo, as *darting* rays of light.

HECATE; she was adored under this name at Ephesus, at Delos, at Brauron, in Attica, at Magnesia, at Mycenæ, at Segesta, and on Mount Menalis, in Arcadia.

HEGEMACHE, Gr. *leading the battle*; one of her names at Sparta.

HEGEMONE, Gr. *conductress*; one of her names in Arcadia, under which she was represented carrying torches.

HEMERESIA, Gr. the *propitious*; a name under which she was worshipped at Luses, because the Prætidæ were cured in that town of their madness by *Melampus*.

HEURIPPA, her name among the Pheneatæ, the people of Pheneum, in Arcadia.

HIEREA, her name at Oresthesium, in Arcadia.

HYMNIA, one of her names in Arcadia.

IANA, her original name; synonymous with moon.

ICARIA, her name in *Icarium*, an island in the Persian gulf.

ILYTHIA, Gr. her name as presiding over the birth of children.

IPHIGENIA, her name at Hermione, a town of Argolis.

ISORA, one of her names at Sparta.

ISSORIA, her name at Teuthrania, in Mysia.

LAPHRIA, Gr. either from a word signifying *spoils*, or from *Laphrius*, a Phocensian, who erected a statue (which was subsequently transported to Patræ, in Achaia) to the goddess at Calydon, in Ætolis. This statue was of gold and ivory, and represented Diana in the garb of a huntress.

LATOIA, from her mother *Latona*.

LEUCIPPE, Gr. from two words signifying *white* and *horse*; a name assigned to Diana by Piodar, as indicative of her car being drawn by *white horses*.

LEUCOPHYA, Gr. with *white brows*; or from *Leucophrys*, a city of Magnesia, on the Meander, in which Diana had a temple, where she was represented with many breasts, and crowned with victory.

LIMNATIS, } Gr. either from being worshipped at *Limne*, a school of exercise at

LIMNEA, } Træzene; or, because she was invoked by fishermen, as presiding over ponds and marshes.

LUCINA, Lat. from her presiding over the birth of infants, to whom she gives (*lux*) light. Under this character she is represented as a matron, standing with a vase in one

hand, and a spear in the other; or, sitting, with a child in swaddling-clothes in her left hand, and a flower in her right, and crowned with the herb dittany.

LUCOPHONA, Gr. the same as the Juno Lucina of the Romans. Under this epithet she is represented either with a torch in one hand, a bow in the other, and a quiver at her back; or, covered with a large bespangled veil, a crescent on her head, and a torch in her up-raised hand.

LUNA, Lat. the moon. This deity was sometimes masculine; i. e. Deus Lunus; and was supposed to be the same as the Bendis of the Thracians and Arabians, and the Selene of the Arkites.

LYCEA, Gr. her name at Træzene, either because the country had been cleared of wolves by her favourite Hippolytus, to whom Træzene was sacred, or because Hippolytus was descended from the Amazons, among whom she had the appellation of *Lycea*.

LYCOATIS, one of her names in Arcadia; *Lycoania* being one of the ancient names of Arcadia.

LYE, Gr. her name among the Sicilians, whom she had *loosed* from some malady.

LYODESMA, Gr. *bound with osiers*; her name at Sparta. Her statue, when removed from Taurica by Orestes, was *bound up* in a bundle of *osiers*.

MILTHA, her name among the Phœnicians, the Arabians, and the Cappadocians.

MONTANA, Lat. from the worship paid her on mountains; or from traversing mountains while engaged in the chase.

MUNYCHIA, her name in the Athenian suburb *Munychia*, where a celebrated temple and festivals were instituted to her honour, after the defeat of the Persians by Themistocles, at Salamis.

MYRA, one of her names in Laconia.

NANEA, her name at Elymais, in Persia; supposed to be the same as Anaitis.

NELEIS, from *Neleus*, son of Codrus, the last king of Athens, who instituted festivals in her honour.

NEMORENSIS, Lat. as *frequenting the woods*.

NICKPHORE, } Gr. *bearing victory*; she is represented under this character *holding*  
NICOPHORE, } a little figure of *Victory*.

NOCTILUCA, Lat. from torches being *lighted at night* in her temple on Mount Palatine.

OMNIVAGA, Lat. *wanderer*; either from her not being among the fixed stars, or from her presiding over huntsmen.

OPIS, Lat. from *giving help*; one of her names as the deity presiding over child-birth.

ORESTINA, from her statue having been carried from Taurica Chersonesus by Orestes.

OASILOCHE, the *hospitable*; a name under which she was ironically worshipped in the Taurica Chersonesus, where all strangers, who landed on its shores, were immolated on her altars.

ORTHESIA, Gr. one of her names among the Thracians, as expressive of *directing*; she is also so called from the mountain *Orthesium*, in Arcadia.

ORTHIA, Gr. the *just*, or *upright*; her name in the temple at Sparta, in which boys were flagellated at her altars.

ORTHOBULE, Gr. the *prudent*.

ORTYOGIA, from *Ortygia*, the ancient name of her birth-place Delos.

PANAGEA, Gr. a name supposed to be derived from her running from mountain to mountain, and from forest to forest; from her being sometimes in heaven and sometimes on earth; and, in short, from her frequent change of form and place.



PATROA ; she had a statue under this name at Sicyon.

PEDOTROPHE, Gr. her name at Coronea ; from the ancient opinion that the moon had an influence over the pregnancy of women and the *birth of mankind*.

PELLENE ; so called by the inhabitants of *Pellene*, in Arcadia.

PERASIA, Gr. from a word signifying *passage* ; her worship having been conveyed by sea to Castabala, in Cilicia.

PERGEA, from *Perge*, a town of Pamphylia, in which she had a magnificent temple. She is represented, under this name, with a spear in her left, and a crown in her right hand, and with a dog at her feet, whose head is turned towards her, as if to supplicate for the crown which he has merited by his services.

PERSICA ; her name among the *Persians*, who sacrificed bulls, which grazed on the banks of the Euphrates, on her altars. The animals consecrated to the goddess were distinguished by the impression of a lamp.

PHARETRATA DEA, Lat. the goddess bearing the quiver.

PHERA, the name of one of her statues at Sicyon, which had been transported thither from *Pheræ*.

PHILOMIRAX, Gr. *pleased with youth* ; her name in a temple at Elis, near a place of exercise for young men.

PHORE, Gr. implying the *brightness* of the moon.

PHOSPHORE, Gr. *bearing light*.

PITHO, Gr. one of her names at Megara, in consequence of her having, in conjunction with Apollo, allayed the ravages of a pestilence in the city by her powers of *persuasion*.

POOARGA, Gr. *wild-footed*.

PROPYLÆA, Gr. *before the gate* ; a name by which she was worshipped at Eleusis in Attica.

PROTOTHRONIA, Gr. a name expressive of her dignity as being seated on the *highest throne*.

PYRONIA, Gr. from the *fire* which was kept burning on the altar of her temple on Mount Crathis.

SEVA DEA, the *cruel goddess*.

SARONIA, from a festival instituted to her honour by *Saro*, the third king of Troezen.

SARPEGONIA ; her name at *Sarpedon*, a town in Cilicia, where she delivered oracles.

SCIATIS, from the village *Scius*, in Laconia.

SELASPHORE, Gr. *producing light* ; her name at Phliasia, a country of Peloponnesus, near Sicyon.

SELENE. (See Luna, above.)

SOTER, } Gr. the *preserver*, or *protectress* ; one of her names at Megara, in con-

SOTIRA, } sequence of her *protection* of the Megareans in a combat with the

Persians.

SPECULATOR, Lat. one of her names at Elis, as *scratching*, from a lofty height, the beasts of chase.

STOPHEA ; her name at Eretria, in Eubœa.

STYMPHALIA, from her festival at *Stymphalus*, in Arcadia.

TENIPERA, Lat. *torch-bearer* ; her name at Ægium, where she is represented in a long transparent veil, with one hand extended, and with the other holding a torch.

TACRICA, as worshipped in the *Taurica Chersonesus*, where human victims were sacrificed on her altars.

TA... name given to her by Suidas.

TAUROBOLIA, Gr. from *oxen* sacrificed to her; or from the crescents (bearing some resemblance to the horns of a bull) with which she is represented.

TAUROPOLOS. (See Taurica, above.)

THOANTINA, from being worshipped by *Thoas*, the king of Taurica Chersonesus, in the age of Orestes and Pylades. (See Orestes.)

TITHENIDES, Gr. from a word signifying *nurse*. (See Corythalis, above.)

TRICEPHALE, Gr. *three-headed*; from her three forms; Luna, in heaven; Diana, on earth; Hecate, in hell.

TRICLARIA, Gr. *having three lots*; she being worshipped in the territory of three towns in Achaia; or from the festival celebrated in her honour by the Ionians, who inhabited Aroa, Anthes, and Messatis.

TRIFORMIS, Lat. (See Tricephale, above.)

TRIVIA, Lat. from her presiding over all spots where *triviae* (three roads) met.

UPIS, from *Upis*, one of her reputed fathers.

VIRAGO, Lat. having the courage of a man.

ZICUONIA, Gr. the *sandalled* goddess.

Among the epithets applied by Homer and Virgil to Diana are :—

*The silver Cynthia*, Il. ix. 657.

*Chaste huntress of the silver bow*, xx. 54.

*Queen of woods*, xxi. 553.

*Silver-shafted goddess of the chase*, Od. lv. 160.

*Huntress queen*, vi. 119.

*Queen of the groves*, ib. 139.

*Sister of the day*, Æn. i. 454.

*Fair queen*, ix. 546.

*Guardian of groves, and goddess of the night*, ib. 545.

*Latonian Phæbe*, xi. 805.

*Great goddess of the woods*, ib. 838.

[See farther remarks on this deity under article Egypt.]

75.] PHERECLUS. A Trojan, son of Harmonides, who built the fleet of Paris. He was here killed by Merion.

91.] PEDÆUS. An illegitimate son of Antenor, here killed by Meges.

93.] THEANO. Wife of Antenor, daughter of Cisseus, and sister of Hecuba. She was high priestess of Minerva at Troy. (See Il. vi. 372. &c.)

99.] HYPSENOR. Priest of the river Scamander, son of Dolopion. He was here killed by Eurypylus, the son of Evæmon. In the Homeric ægea it appears that priests were not exempted from military service.

100.] DOLOPION. Father of Hypsenor, the priest of the Scamander.

116.] See imitation of this passage, Æn. ii. 677.

150.—Trojan knight.] Pandarus.

184.] ASTYNOUS. A Trojan prince, here killed by Diomed.

185.] HYPENOR. A Trojan prince, here killed by Diomed.

189.] ABAS. } Sons of Eurydamas, a Trojan interpreter of dreams. They were

189.] POLYIDUS. } killed by Diomed (Il. v. 195.)

190.] EURYDAMAS. (See the preceding line.)

196.] XANTHUS. } Sons of Phenops. They were here killed by Diomed.

196.] THOON. }

197.] PHENOPS. (See the preceding line.)

204.—Two sons of Priam.] Echemon and Chromius, killed by Diomed (Il. v. 209.)

245.] LYCAON. Father of Pandarus. (See Pandarus, Il. ii. 1001.)

249.—Sail'd the sacred seas.] The original states him to have gone to Troy by land.

273.—*Nor Phœbus' honoured gift disgrace.*] (See Il. ii. 1003.)

276.—*You hero.*] Diomed.

298.—*Both heroes.*] Æneas and Pandarus.

329.] GANYMEDES. A beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. He was, according to some accounts (see Il. xx. 278—281.), snatched away by Jupiter, and made copbearer of the gods on the dismissal of Hebe. Virgil represents him (*Æn.* v. 328, &c.) as borne off by the eagle of Jupiter. Other traditions affirm, that he was seized by Tantalus, king of Lydia (see Pelops), and that it is doubtful whether Jupiter bestowed on Tros the celebrated "coursers," from which the horses of Laomedon (see Laomedon) and Æneas were subsequently descended, as an indemnification for his, or for Tantalus' seizure of the price. Ganymedes is generally represented on the back of a flying eagle, with a spear in his right, and a vase in his left hand. Some affirm that he was deified by Jupiter, and that he forms the eleventh constellation (Aquarius) in the zodiac. He is sometimes called *SANGARIDUS PUER*, from the Phrygian river *Sangar*.

329.] TROS. Son of Erichonius, king of Dardania, to which he gave the name of Troy (see Troy). He was husband of Callirhoe, daughter of the Scamander, and father of Ilus (see Ilus, Il. x. 487.), Assaracus, and Ganymedes. The war which he carried on against Tantalus, king of Lydia, for the supposed seizure, by that monarch, of his son Ganymedes, is given under Pelops.

332.] ANCHISES. This prince was the son of Capys (see Capys, Il. xv. 228.) and Themis, a daughter of Ilus, the fourth king of Troy, and father of Æneas. Venua was so struck with his beauty, that she introduced herself to his notice in the form of a nymph, on Mount Ida (see *Æn.* i. 875.), and urged him to marry her. Anchises no sooner discovered that he had been in the company of a celestial being, than he dreaded the vengeance of the gods. Venua quieted his apprehensions; but, for his imprudence in boasting of the goddess' partiality, Jupiter struck him (see *Æn.* ii. 879.) with blindness, or, according to some, with an incurable wound. His history, subsequent to the siege of Troy, is contained in the *Æneid*. (See *Æneas*.)

333.] LAOMEDON. The son of Ilus, father and predecessor of Priam on the throne of Troy, husband of Strymno (called also Plucia or Lencippe, daughter of the Scamander), and father of Tithonus, Hesione, and Antigone. The walls of his city were so strong, and the dikes, formed for its defence against the inroads of the sea, so considerable, that their construction was ascribed to Apollo and Neptune. (See Apollo, and notes to Il. xxi. 507.) Laomedon refused to grant the stipulated remuneration for the exertions of these deities; Apollo wreaked his vengeance by the infliction of a pestilence; and Neptune could only be appeased by the sacrifice of a female to a sea-monster, by some supposed to have been a whale.

*Hesione.*] The lot fell to Hesione, the daughter of the king; but she was liberated from the peril which awaited her by Hercules, who, on discovering her bound, when he landed on the Asiatic shore, in the progress of his expedition to Colchis with the Argonauts, undertook to destroy the monster. Laomedon, overcome by this generosity, agreed to testify his gratitude by the gift of his horses (see Il. v. 326—337.), which had never been surpassed in the course, and whose miraculous swiftness enabled them to skim over the surface of the sea, without leaving any impression on the waves. Hesione, to whom was granted the choice of remaining in the Trojan court, or of attending the fortunes of her deliverer, was not unwilling to share in the dangers of the Argonauts; but it was agreed that both the princess, and the other rewards of victory, should not be claimed by Hercules until his return from Colchis. At the arrival of that period, however, Laomedon (see Il. v. 804—809.) refused to ratify his promise. Hercules accordingly besieged the town, killed Laomedon, placed on the throne of Troy Priam, who had espoused his just cause (see Priam), and conceded Hesione to his friend Telamon (see Telamon), whom he

had employed as his ambassador to Laomedon. Some confound the history of Hesione with that of Helen. (See Helen.)

The exposure of young women to sea-monsters, and the desolation of provinces by serpents, are explained by mythologists to signify the imprisonment of the former in towers by the sea side, and their seizure by banditti who infested the coasts.

*Antigone.*] Antigone was changed into a stork by Juno, for having boasted that she was handsomer than the goddess. The Trojans were called LAOMEDONTIADÆ, from this king.

340.] This passage is imitated by Milton, *Par. Lost*, b. vi. 131.

369.] This passage is imitated *Æn.* xii. 1300.

390.—*His lord's.*] Diomed's.

403.] DEIPYLUS. A son of Stenelus.

411.] BELLONA. The goddess of war (often confounded with Minerva), was daughter of Phoreys (see Phoreys, *Od.* i. 93.) and Ceto, and the wife or sister of Mars, whose war-chariot it was her office to prepare. The poets represent her in battle, running from rank to rank, armed with a whip, to animate the combatants, with dishevelled hair, and a torch in her hand. She was worshipped by the Greeks, the Romans, and the ancient Britons; but she was held in the greatest veneration at Comana, in Cappadocia, where, according to Strabo, six thousand persons of both sexes officiated at her altars, under the controul of a high-priest (her priests were called Bellonarii), chosen from the royal family, who was second in dignity to the king. Her worship was introduced into Greece from the Tauric Chersonesus, by Iphigenia and Orestes; and her rites were said to resemble those observed in that country in honour of Diana. In her temple at Rome the senators gave audience to foreign ambassadors, and to generals on their return from war; and in the front of the building was a small pillar erected, called the warrior, against which a lance was cast whenever the Romans declared war. Her principal temple in Britain was at York. Bellona is often accompanied by Discord, and is either represented like Minerva, completely clad in armour, and having a lance in her hand, or in her car, infuriated, holding in one hand a sword, and in the other a shield, and drawn by impetuous horses, which trample under foot all that falls in their way.

The usual name of Bellona among the Greeks is ENYO; and she is also called ALALA, from a Greek war-cry, and DUELLIONA, an epithet applied to her by Varro.

418.] THE GRACES. The *Gratiæ* or *Charites*. They were constant attendants of Venus, and were supposed to have been the offspring of that goddess and Bacchus, of Apollo and Egle, of Jupiter and Juno, or of Jupiter and Eurynome, daughter of Oceanus and Tethys (see Eurynome, *Il.* xviii. 465.) They were three in number, Aglaia or Egle, Thalia, and Euphrosyne; i. e. *shining, flourishing, and gay*. Homer and Statius, however, have changed one of their names to Pasithea (see *Il.* xiv. 304.) Some authors have enumerated four Graces, whom they identify with the four seasons of the year; accordingly, an antique sculpture, in the king of Prussia's collection, represents a fourth grace, veiled, sitting apart from the other three. The Athenians and Lacedæmonians, according to some, acknowledged only two of these deities; among the former they bore the names of Auxo and Hegemone (Pausanias adds Thallo); and at Sparta, of Clita and Phœnas. The names Comasiâ, Gelasiâ, and Egialea, are found upon some very ancient monuments, and applied to these divinities. The worship of the Graces prevailed generally throughout Greece, where temples were erected to them; but they were more frequently adored in those dedicated to the Muses or to Cupid; and occasionally their statues were placed in those of Mercury, in order to show that even eloquence needed their assistance. On this account the Goddess of Persuasion (*Pitho*, or *Suada*, the daughter of Mercury and Venus, see *Suada*,) is sometimes ranked among the Graces. Numerous festivals were celebrated to their honour, particularly during the spring, which was sacred to them

as well as to Venus. They presided, as their name denotes, over acts of kindness and gratitude, and were supposed to endow their votaries not only with gracefulness and a cheerful temper, but likewise with wisdom, eloquence, and liberality. In the earlier times, the Graces were worshipped under the form of uncut stones; afterwards they were represented by human figures, which were commonly made of wood, with the hands, feet and head of white marble. These at first were clad in drapery, either gilt or made of gauze, but in process of time the drapery was laid aside, to denote that grace can borrow nothing from art. They generally appear as three beautiful young women, holding one another by the hand, and each bearing a rose, a sprig of myrtle, or a die. They are frequently in the attitude of dancing.

The Graces are sometimes called *ETEOCLES*, as being, according to some, descended from *Eteocles*, king of Orchomenos, in Bœotia.

422.] See imitation of this passage, Milton's *Paradise Lost*, b. vi. 327.

433.—*Jove's daughter.*] Venus.

450.—*Her brother's car.*] The car of Mars, inasmuch as that Venus and Mars are, according to Hesiod, Apollodorus, and others, considered to be children of the same father, Jupiter.

471.] *DIONE*. A nymph, daughter of Nereus and Doris. She was beloved by Jupiter, and was, according to Homer, the mother of Venus.

475—480.] This passage refers to the seizure of Mars by Otus and Ephialtes at the period of the war between Jupiter and the Titans.

478.] *OTUS and EPHIALTES*. Twin sons of Neptune and Iphimedia, of gigantic stature (see *Æn.* vi. 784.) They were called *ALOIOIS*, from their having been educated by *Aloeus*, one of the giants, the husband of Iphimedia. They formed the scheme of dethroning Jupiter; and to attain their object, placed Ossa and Pelion upon Olympus. From thence they menaced the god of heaven; presumed to demand the company of Juno and Diana; and bound Mars for thirteen months with chains in a prison of brass, for having resisted their proceedings. The gods finding it impossible to overcome them by force, Diana changed herself into a dog, and bounded upon them while in the act of driving their chariot. This expedient had the desired effect. Otus and Ephialtes in attempting to discharge their arrows at the supposed animal, killed each other, and were precipitated by Jupiter, or, according to some, by Apollo, into Tartarus. They are said to have been the first that sacrificed to the Muses on Mount Helicon.

According to the figurative system of explaining fable, Otus and Ephialtes are considered to have been two lofty towers, which were overthrown by an earthquake.

479.] *HERMES*. Mercury, who had been commissioned to liberate Mars by Eribea, the step-mother of Otus and Ephialtes. Eribea was anxious for the liberation of Mars, not from any compassion for his confinement, but hoping that by his revenging the insult offered to him by Otus and Ephialtes, she would be rid of her step-sons.

480.—*Groaning god.*] Mars.

481—484.] These lines contain the only account given by any author of the persecution of Juno by Hercules for the miseries which he had suffered from the jealousies of the goddess.

483.—*Amphitryon's son.*] Hercules. He is indiscriminately termed the son of Amphitryon, and the son of Jupiter, from his being twin-brother of Iphiclus (see Hercules). Amphitryon was a Theban prince, son of Alcæus and Hipponome, and husband of Alcmena, the mother of his son Iphiclus.

485—490.—*Hell's grim king.*] Pluto. The particular occasion on which Pluto received his wound from Hercules is unknown. Homer seems to allude to some battle at Pylus, in Triphylia, in which Pluto, overcome by the pain of his wound, lay groaning among the dead bodies. Some commentators assign this wound of Pluto to the time when

Hercules descended into the lower regions, in order to drag up the dog Cerberus; or, when he rescued Alceitis from the power of Orcus or Pluto.

489.] PÆON. A celebrated physician of Egyptian origin, who is considered in fable to have cured the wounds and diseases of the gods. (See this passage.)

501.] ÆGIALE. Wife of Diomed, and daughter of Adrastus and Amphitea, daughter of Pronax. (See Diomed.)

510.—*Cyprian queen.*] Venus.

512.—*A Grecian dame.*] Homer speaks generally.

541.—*The chief of Venus' race.*] Æneas.

543.] PHŒBE. A surname of Diana.

545.—*Patron of the silver bow.*] Apollo. See imitation of this passage, *Æn.* x. 900.

556.—*Yon Greek.*] Diomed.

563.] ACAMAS. (See Acamas, II. ii. 1022.)

586.—*Beauteous wife.*] The name of Sarpedon's wife is not mentioned in Homer.

611.—*Ceres' sacred floor.*] Threshing floors were sacred to Ceres.

643.—*The north.*] The north wind. (See Boreas.)

649.—*The gen'ral.*] Agamemnon.

660.] DEICOON. A Trojan prince, son of Pergasus. He was here killed by Agamemnon.

664.—*The monarch.*] Agamemnon.

670.] ORSILOCHUS. } Sons of Diocleus, here killed by Æneas.

670.] CRETHON. }

671.] DIOCLEUS. King of Phœæ, in Messenia; son of Orsilochns, the offspring of the Alpheus and of Telegone, grand-daughter of Mercury. Telemachus and Pisistratus were entertained at the court of this prince. (See *Od.* xv. 210, &c.)

672.] PHERÆ. A town of Messenia (so called from Pharis, son of Mercury and Philodamea, daughter of Danaus), which, at the time of the Trojan war, formed part of Laconia.

675.] ORSILOCHUS. Father of Diocleus. (See Diocleus, and *Od.* xxi. 19.)

693.—*Nestor's valiant son.*] Antilochus.

705.] PYLÆMENES. (See Pylæmenes, II. ii. 1034.)

707.] ATRIDES. Menelaus.

709.] MYDON. A Trojan chief, son of Atymnius (not the Atymnius of II. xvi. 378.) He was killed by Antilochus (II. v. 716.)

752.] ANCHIALUS. } Greek chiefs, here killed by Hector.

752.] MNESTHES. }

759.] AMPHIUS. A Trojan, son of Selagus; killed by Ajax. This Amphius must not be confounded with Amphius, II. ii. 1007.

779.—*Alcides' offspring.*] Telemachus.

779.—*Son of Jove.*] Sarpedon.

781.—*Jove's great descendant.*] Telemachus.

792.—*Troy felt his arm.*] In allusion to the history of the first destruction of Troy by Hercules. (See Laomedon.)

803.—*Lycian king.*] Sarpedon.

804—807.] This passage refers to the perfidy of Laomedon towards Hercules. (See Laomedon.)

835.] ALASTOR. Armour-bearer of Sarpedon. He was here killed by Ulysses.

835.] CROMIUS.

835.] HALIUS.

836.] ALCANDER. } Lycians, here killed by Ulysses.

836.] PRYTANIS.

836.] NOEMON. }

854.] PELAGON. A Trojan ; a friend of Sarpedon.

866.] TEUTHIRAS.

866.] ORESTES.

867.] TRECHUS.

868.] ENOMAUUS.

} Grecians, here killed by Mars and Hector.

868.—*Enop's offspring.*] Helenus. He was here killed by Mars or Hector.

869.] ORESBIUS. A native prince and priest of Hylæ, in Boeotia, near the lake Cephissus. He was here killed by Mars or Hector.

877.—*Our people.*] Greeks.

885.—*Heaven's empress.*] Juno.

886—903.] This passage contains a full description of the car of Juno.

888.—*Hebe waits.*] The office, here assigned to Hebe, of preparing the chariot, is more usually that of a man ; but instances somewhat similar occur in the poem : thus Andromache feeds the horses of Hector (Il. viii. 231.) ; and Juno is here (verse 902.) represented as harnessing her own horses.

904—941.] This passage contains a full description of the dress, armour, and chariot of the goddess Minerva. (See *Æn.* viii. 575.)

913.—*A fringe of serpents.*] “ Our author does not particularly describe this image of the ægis as consisting of serpents ; but that it did so, may be learned from Herodotus in his fourth book. ‘ The Greeks (says he) borrowed the vest and shield of Minerva from the Libyans, only with this difference, that the Libyan shield was fringed with thongs of leather, the Grecian with serpents.’ And Virgil’s description of the same ægis agrees with this, *Æn.* viii. 575, 578.” P.

915.] FORCE. The ancients worshipped Force as a divinity, whom they considered to be daughter of Themis, and sister of Temperance and Justice. She is represented as an Amazon, with one arm round a column, and with a branch of oak in the other. The lion is her emblem. Force is sometimes depicted under the form of a grave and stern old man, holding a elah. *Æschylus* introduces Force, as one of the ministers of *Vulcan*, in fastening *Prometheus* to Mount *Caucasus*.

915.] FEAR. This emotion of the mind was personified among the Romans by the goddess *Pavor*. She was held in great estimation ; and, as in the examples of *Theseus*, and of *Alexander the Great*, was constantly invoked by the generals of armies, or by persons engaged in hazardous enterprises, in order that she might abstain from exerting her baneful influence. *Hesiod* ascribes the birth of this divinity to *Mars* and *Venus* ; and in his description of the shield of *Hercules*, he represents *Mars* as accompanied by *Fear*. *Pausanias* mentions a statue of *Fear* at *Corinth* ; and others, a temple dedicated to the divinity at *Sparta*, adjoining the palace of the *Ephori*. *Homer* places her upon the ægis of *Minerva*, and upon the shield of *Agamemnon*. *Æschylus* describes the seven chiefs as swearing by *Fear*, by *Mars*, and by *Bellona*, before *Thebes*. At *Rome* temples were first dedicated to her by *Tullus Hostilius*, its third king ; and *Pallor*, the goddess of paleness, was often worshipped at the same time with *Pavor*. From this we may infer that *Fear* and *Terror* were distinct divinities, although it be somewhat difficult accurately to discriminate between their respective attributes. *Pavor* is represented on ancient medals with a scared and frightened aspect, an open mouth, and hair standing on end. (See *Terror*, and *Æn.* vi. 387.)

916.] CONTENTION. (See *Discord*.)

917.] GORGON. *Medusa*, daughter, according to some, of *Typhon* (see *Typhon*), or, according to others, of *Phoreys* (see *Phoreys*) and *Ceto*, and sister of the other two *Gorgons*, whose names were *Stheno* and *Euryale*, and who were endued with immortality. Their habitation, according to *Hesiod*, was beyond the ocean, to the west, near the palace

of Night; Æschylus places them in the eastern parts of Scythia; Ovid and Diodorus in the inland parts of Libya, near the lake Triton; Diodorus describing them as a martial race of women, who were perpetually at war with the Amazons, governed, during the time of Perseus, the son of Jupiter and Danaë, by a queen called Medusa, and utterly extirpated by Hercules. Others ascribe their conquest to Perseus, and suppose that it was he who cut off the head of Medusa (see *Perseus*, ll. xiv. 364.), and presented it to Minerva, who placed it upon her ægis; all who beheld it (see *Od.* xi. 785, &c.) being turned into stone. Minerva had changed the beautiful locks of Medusa into serpents, in revenge either for Neptune's pursuit of the Gorgon into her temple under the form of a bird, or for her presumption in having considered herself equal to the goddess in beauty. Virgil states that, after the defeat of Medusa, the Gorgons dwelt in the entrance of the infernal regions (see *Æn.* vi. 402.), with the Centaurs, the Harpies, &c. Some again represent the Gorgons as beautiful young women, who made such an impression upon their beholders as to turn them into rocks; while others affirm that they petrified by the hideousness of their appearance. Athenæus supposes them to have been animals of Libya, denominated by the Nomades *Gorgones*, whose aspect and breath were so appalling and poisonous as to occasion instant death to all who approached them.

The Gorgons are ordinarily represented in fable as having between them but one eye and one tooth, or rather tusk, which they use in common; their hair being entwined with serpents, their hands of brass, their wings of the colour of gold, their body covered with impenetrable scales, and their look so terrific as to convert into stone all those on whom they fix their eye. It is supposed that by Medusa's head, which was made to denote divine wisdom, and to which was assigned the appellation of *Meed* or *Metis* (see *Meed*, among the names of Minerva), was implied the serpent-deity, the worship of which appears to have been univocal. The Athenians, among others, were styled *Serpentigenæ*, from a tradition that the chief guardian of their Acropolis was a serpent. The head of Medusa, in the temple of Caphisus, in Argolis, said to have been the work of the Cyclopians, presented a beautiful female countenance, surrounded with innumerable serpents, and was considered to have been an ancient hieroglyphical emblem of the above-mentioned deity on the edifice in question, in the same manner as the symbols of other divinities, viz. an eagle, a wolf, a heart, or an eye (see *Egypt*), were exhibited on the architraves of Egyptian temples.

The hair of Medusa was considered to be of such peculiar virtue and efficacy, that some of it was preserved in a temple at Tegara; and a lock, rendering the wearer invincible, was presented by Minerva to Cepheus, one of the hunters of the Calydonian boar.

The Gorgons are called *PHORCYDES*, or *PHORCYNIDES*.

929.] *HOURS*. By the *Hours* here are meant the *Sensons*. (See *Seasons*, ll. xxi. 523.) The *Hours* are considered by mythologists to be the daughters of Jupiter and of Themis. The Greeks, according to Hesiod, originally acknowledged but three Hours or Seasons, Eunomia, Dice, and Irene; but, in the sequel, Carpo, Anctole, and Thallo were added to their number, which the poets sometimes increased to ten or even twelve, always making these divinities the attendants of Jupiter. Homer here describes them as opening the gates of heaven, while Ovid assigns to them a different office, viz. that of yoking the horses to the chariot of the Sun; and the education of Juno is by some said to have been confided to their care. They were ranked among the deities by the Athenians, and upon their altars was offered boiled, instead of roast flesh, as emblematical of the gradual heat which is so favourable to the produce of the fruits of the earth. They are generally represented with butterflies' wings, accompanied by Themis, and holding dials or clocks, and are sometimes called *CELERES DÆÆ*. See imitation of this passage, Milton's *Par. Lost*, h. v. 253.



The hours of the day and night are thus allegorically represented.

*Hours of the day.*] The ancients supposed each of the hours to be governed by a separate planet.

The *first* hour is represented as a young girl, her head adorned with light flowing hair; she is clad in a short dress of rose-colour, resembling the tints of the clouds before the rising of the sun; her wings are like those of a butterfly, and she holds the *Sun* and a bunch of full-blown roses.

The *second* appears with wings like the preceding; her hair is of a darker hue, and her dress of a deep gold colour; she is surrounded by light clouds, indicating the vapours which the sun exhales from the earth; and her attributes are the planet *Venus* and a sunflower.

The hair of the *third* is brown, and her drapery is white, shaded with red; she holds the planet *Mercury* and a sun-dial.

The *fourth* hour was considered to be the time best calculated for gathering herbs, as the heat of the sun had then dissipated the clouds, and sufficiently dried the earth; its personification was therefore clothed entirely in white, and bore a hyacinth and the figure of the *Moon*.

The robe of the *fifth* was tinged with lemon colour, denoting the golden brightness of the sun as it advances towards the meridian; in her hand was the planet *Saturn*.

The *sixth* turns her face to the beholder, and as the sun has now attained its greatest power, her dress is red and flaming; her accompaniments are the planet *Jupiter* and a lotus, which, like the sunflower, follows the course of the sun.

The dress of the *seventh* is orange, tinged with red; she holds the planet *Mars* and a lupin, a plant that, according to Pliny, served to indicate the time to the country people on a cloudy day.

The *eighth* wears a variegated robe of orange and white, showing the diminution of light, now beginning to be apparent; the *Sun* is in her hands.

The attitude of the *ninth*, and that of the two preceding hours, inclines towards the horizon; her dress is lemon-coloured; she bears the planet *Venus* and a branch of olive, a tree said by Pliny to shed its leaves during the solstice.

The *tenth* is dressed in yellow, tinged with brown; she holds the planet *Mercury* and a branch of poplar.

The *eleventh*, as the day draws to its close, appears to be precipitating her flight; her drapery is dark yellow, and her attributes are a *moon* and a clepsydra, or hour-glass, which marks the time without the sun's assistance.

The *twelfth* hour seems in the act of plunging beneath the horizon, thus denoting the setting of the sun; she is dressed in a robe of dark violet colour, and holds the planet *Saturn* and a branch of willow.

*The hours of the night.*] These, like the hours of the day, are depicted with wings, and in the attitude of flying; they differ from each other only in the colour of their drapery, and in their various attributes.

The robe of the *first* is of the hue of the horizon during twilight; she bears in her hands the planet *Jupiter* and a bat.

The *second* is habited in dark gray, and holds the planet *Mars* and a screech owl.

The *third*, clad in black, carries an owl and the *Sun*.

The dress of the *fourth* is not quite so dark as that of the preceding, because the light of the heavenly bodies now diminishes in some measure the obscurity of night; she holds the planet *Venus* and an hour-glass.

The attributes of the *fifth* are the planet *Mercury* and a bunch of poppies.

The *sixth* hour is enveloped in a thick black drapery, and holds the *Moon* and a cat which has the faculty of seeing in the dark.

The robe of the *seventh* is deep blue; she bears the planet *Saturn* and a badger, that animal being much disposed to sleep.

The *eighth*, clad in a lighter blue, holds the planet *Jupiter* and a dormouse.

The *ninth* is dressed in violet colour, to denote the approach of morning, and is characterised by the planet *Mars* and an owl.

The robe of the *tenth* is of a paler shade of violet; she bears the *Sun* and a clock surmounted by a bell.

The *eleventh*, habited in blue, and accompanied by a cock, holds the planet *Venus*.

The *twelfth* is in the attitude of flying precipitately behind the horizon; her drapery is of mixed colours, white, blue, and violet; she bears in her hand the planet *Mercury*, and leads a swan, which, by its white plumage, indicates the brightness of the coming day.

977.] STENTOR. This and the two following lines comprehend all that is known of Stentor, whose lungs are described to have been of brass, and his voice to have been heard at a greater distance than that of fifty of the strongest men.

987.—*Th' Athenian maid.*] Minerva.

988.—*King.*] Diomed.

999—1009.] This passage refers to the circumstances detailed Il. iv. 435—450.

1022.—*The god.*] Mars.

1029.—*The martial charioteer.*] Sthenelus.

1030.—*The vigorous power.*] Minerva.

1033.—*Hero.*] Diomed.

1037.] *Black Orcus' helmet.*] "As every thing that goes into the dark empire of Pluto, or Orcus, disappears, and is seen no more; the Greeks from thence borrowed this figurative expression, to put on *Pluto's helmet*, that is to say, to become invisible."—*Eustathius*. P.

1038.] PERIPHAS. The son of Ochesius, a celebrated Ætolian, here killed by Mars.

1058.] AUSTER. Auster, the south wind, was the son of Astræus and Heribæus; or, according to other accounts, of Æolus and Aurora. Ovid represents him as tall and aged, with gray hair, a gloomy countenance, his head surrounded with clouds, and water dripping from every part of his dress. Others describe him as accompanied by, or dispensing, rain; or, as seated in the cave of Æolus, drying his wings after a storm. (See *Winds*.)

1060.] SIRIUS. The dog-star.

*Erigone.*] Erigoneius was a name applied to this star from its situation in the heavens, with reference to Erigone (called also Aletis, a daughter of Icarius, son of Ebalus), transformed into a constellation, now known under the name of Virgo, as a reward for her filial virtues. Bacchus, by whom she was courted under the form of a bunch of grapes, had communicated to her father the art of planting the vine, and of producing wine: this, however, was the cause of the death of Icarius, as some Atheoian shepherds became inebriated, and supposing themselves to be poisoned, slew him as the author of their calamity. Erigone, who was directed to the place of her father's interment by his faithful dog Mæra (thence placed in the heavens under the name of the *dog-star*), hung herself in despair at the catastrophe; and Icarius was deified, and also placed by Jupiter among the constellations under the appellation Boötes.

1073.—*Thy fell daughter.*] Minerva.

1101.—*Thy mother.*] Juno.

1107.] TITANS. According to Sanchoniathoo, the Titans may be arranged under two classes; namely, the Titans who were the inventors of building, and the Titans, sons of Cælus, or Uranus, and Titæa, or Terra, who made war against the gods. Hesiod and Homer, who, with other of the Greek poets, as often before observed, derived most of their mythological notions from the Phœnician author, separate the children of Cælus and Terra from the Titans who made war upon the gods; and thus consider them under three

divisions. Diodorus, who alone of the ancient authors has handed down to us the theogony of the Atlantides (see Atlas, Od. i. 67.), affirms, that they, contrary to the received opinion, consider the Titans to have been of *Asiatic* origin; Cœlus to have been their first king, and the Titans to have descended from him and his queen Terra. According to the same theogony, their family consisted of eighteen children, among whom were reckoned Saturn, Hyperion, Cœus, Iapetus, Crius, Oceanus, and the Titanides or Artemides, Rhea, Themis, Mnemosyne, Phœbe, Tethys, Cybele, &c. The Titans, whose origin is placed in the *East*, and who spread themselves generally through the world, but particularly in Crete, were, by the Cretans, also considered as the offspring of Cœlus and Terra; and, as the names assigned to several of them were the same as those recorded of the Atlantides, it is evident the traditions have been blended together. Many of the ancients confounded the giants with the Titans; but it is the more popular opinion that they were a distinct race; the Titans, from their illustrious birth, having acquired a very extensive empire, and the giants having been merely robbers of formidable stature, who infested Thessaly, and were very obnoxious to the Titans. Hesiod, and after him Apollodorus, placed the birth of the giants subsequent to the defeat of the Titans (see Jove), and to the wars in which the latter (some being in the interest of Saturn, and some of Jupiter) were often engaged. The contradictory statements respecting them seem to have arisen, in some degree, from the opinion which assigns both Titans and giants to one common parentage, Cœlus and Terra: but Apollodorus distinctly states, that as the Earth only produced the giants, because she was irritated against Jupiter for keeping the Titans shut up in Tartarus, so the Titans must have been anterior to the giants. The Titans are, moreover, represented as such giants in strength, that the appellation may often, on that account, have been applied indiscriminately. Among the Titans, Horace places Typhon (see Typhon), Mimas, Porphyrius, Rhæus, and Enceladus; but these are by many ranked with the giants. The number and names of the Titans and giants, with the exception of those mentioned in the authorities quoted, are differently given by mythologists, and may be thus enumerated:—*Titans*; Agrius, Agrius, Anytus, Hyperion, Pallas, Perseus, Sicæus, Terrigenæ fratres. *Giants*; Abseus, Agrius, Albion, Alcion or Alcyoneus, Almops, Auguipedes, Asterios, Bergion or Brigion, Briareus, Damysus, Ephialtes, Eurytus, Hippolytus, Lycurgus, Ophion, Oromedon, Otus, Porphureus, Talus, and Thoon. (See Giants' war, Ovid's Met. b. i.)

*Hyperion.*] Hyperion was, according to Hesiod, the husband of Thea, one of the Oceanides, and father of the Sun and Moon; according to Diodorus, he married Basilea, one of the Titanides, whose two children, Helios and Seleus (the Sun and Moon), were so remarkable for their virtue and beauty, that the Titans, in a fit of jealousy, strangled Hyperion, and precipitated the children into the Eridanus. This so afflicted Basilea that she became mad, and while wandering about in her infuriated state, she suddenly disappeared during a violent storm of rain and thunder. She was deified, and is sometimes confounded with Cybele.

Hyperion is often put for the Sun (Il. xxi. 253.)

# I L I A D.

## BOOK VI.

- 5.—*Troy's famed streams.*] The Simois and Xanthus.
- 9.—*The Thracian Acamas.*] (See Acamas, Il. ii. 1022.)
- 15.—*Teuthras' son.*] Axylus. Teuthras was a king of Mysia. (See Telephus.)
- 16.] AXYLUS. One of the Trojan allies; son of Teuthras, and a native of Arisba. He was killed by Diomed (Il. vi. 21.)
- 17.] ARISBE. Arisba. (See Arisba, Il. ii. 1014.)
- 24.] CALESIUS. A charioteer of Axylus, here killed by Diomed.
- 25.] EURYALUS. (See Euryalus, Il. ii. 682.)
- 25.] DRESUS. } Trojans, here killed by Euryalus.
- 26.] OPHELTUS. }
- 27.—*Two twins.*] Æsepus and Pedasus, sons of Bucolion and the Naiad Abarbarea. They were killed by Euryalus (Il. vi. 33.)
- 28.—*Naiad.*] Abarbarea.
- 28.] BUCOLION. A son of Laomedon and the nymph Calybe.
- 35.] ASTYALUS. A Trojan, here killed by Polypætes.
- 36.] PIDYTES. A Trojan, here killed by Ulysses.
- 37.] TEUCER. Son of Telamon, king of the island of Salamis, and Hesione, daughter of Laomedon. (See Laomedon.) He was brother of the elder Ajax; and, being one of Helen's suitors, accompanied the Greeks to Troy, where he particularly signalised himself in the war. When his father, after its termination, denied him readmission into his dominions (see Telamon, and *Æn.* i. 877.), in consequence of his not having revenged the injuries of his brother Ajax, he set out in pursuit of fresh fortunes; and, landing on the island of Cyprus, there built a city, which he called Salamis, from the kingdom of his father. After the death of Telamon, he unsuccessfully attempted to seize the vacant throne, and was compelled to return to his newly-erected city, where he dedicated a temple to Jupiter, appointing the annual sacrifice of a human victim to that god; a barbarity which was not discontinued till the reign of the emperor Adrian. The descendants of Teucer reigned for several centuries in the island of Cyprus: his son Ajax built a temple to Jupiter at Olbus, in Cilicia.
- Iphis and Anaxarete.*] In fable, the Salamis of Cyprus was the scene of the transformation of the beautiful Anaxarete into stone by Venus, for her unfeeling scorn of the youth Iphis, whose affection and death on her account she disregarded in consequence of his inferior birth, she boasting her descent from the family of Teucer. (See story of Iphis and Anaxarete, Ovid's *Met.* b. xv.)
- 37.] ARETAON. A Trojan, here killed by Teucer.
- 38.—*Nestor's son.*] Antilochus.
- 38.] ABLERUS. A Trojan, here killed by Antilochus.
- 40.] ELATUS. King of Pedasus, here killed by Agamemnon.
- 41.] PEDASUS. A town of Troas, on the river Satnio, near the promontory of Lectum. This Pedasus is again mentioned, Il. xxi. 98. It was subject to the Leleges, whose king was Altes. (See Il. xxi. 96—100.) Pedasus had been laid waste by Achilles.

together with other cities of the same district; whence, probably, the mention of this town does not occur, in book ii., among the auxiliaries of Priam. Some of those who survived the destruction of their town fought under Hector; while others migrated into Caria, and there built another Pedasus, in memorial of their parent city. This town must not be confounded with the Pedasus which (Il. ix. 198.) was under the sway of Agamemnon.

42.] SATNIO, or SATNIOS. A river of Troas.

43.] MELANTHIUS. A Trojan, here killed by Eurypylus.

44.] PHYLACUS. A Trojan, here killed by Leitus.

45.] ADRASTUS. A Trojan, slain by Agamemnon, line 80.

46.—*Spartan spear.*] The spear of Menelaus.

52.—*Their lord.*] Adrastus.

56.—*Victor.*] Menelaus.

57.] See imitation of this passage, *Æn.* x. 729.

91.] HELENUS. An eminent soothsayer, son of Priam and Hecuba, and the only one of their sons who survived the siege of Troy. He was so chagrined, according to some, at having failed to obtain Helen in marriage, that he retired, towards the close of the war, to Mount Ida, and was there, by the advice of Chalcas, surprised and carried away to the Grecian camp by Ulysses. Among other predictions, Helenus declared that Troy could not be taken, unless Philoctetes could be prevailed on to quit his retreat, and repair to the siege. After the destruction of Troy he, together with Andromache, fell to the share of Pyrrhus, whose favour he conciliated by deterring him from sailing with the rest of the Greeks, who (he foretold) would be exposed to a severe tempest on their leaving the Trojan shore. Pyrrhus not only manifested his gratitude by giving to him Andromache in marriage, but nominated him his successor (*Æn.* iii. 383, &c.) in the kingdom of Epirus, to the exclusion of his son Molossus, who did not ascend the throne until after the death of Helenus. The latter prince and Andromache had a son named Cestrinus.

*Æsacus.*] *Æsacus* was, according to Ovid, a son of Priam and Alexirhoe or Alyxiothoe, a nymph of Mount Ida, daughter of Dymus, and daughter of the river Cebrenus. At an early age he quitted his father's court, and passed his life in forests, and in the enjoyment of rural pleasures. He became enamoured of the beautiful Hesperia; but she treated his affection with disdain. Endeavouring to escape from him, when he once accidentally met her on the banks of the Cebrenus, she was stung by a serpent; the wound proved mortal, and *Æsacus* in despair threw himself from a rock into the sea. Tethys, pitying his fate, suspended his fall, and transformed him into a cormorant. The history of *Æsacus* is differently related by Apollodorus, who asserts, that he was the son of Priam and his first wife Arisba, daughter of Merope; that he married Sterope, who did not long survive her union with him; and that his grief for her loss induced him to put an end to his existence. *Æsacus* was endued by his grandmother Merope with the gift of prophecy; this art he transmitted to his brother and sister, Heleus and Cassandra. Priam having divorced Arisba, that he might espouse Hecuba, *Æsacus* predicted that the offspring of this marriage should occasion the destruction of his family and country; on this account the infant Paris, immediately after his birth, was exposed on Mount Ida. (See *Æsacus*' transformation into a cormorant, Ovid's *Met.* b. xi.)

108.—*Our mother.*] Hecuba.

110.—*Minerva's fane.*] This votive offering seems to have been made to Minerva especially, as that goddess was imagined to be more hostile than the other gods to the cause of Troy.

113.—*Mantle.*] From this passage, the Athenians seem to have, in process of time,

*Cl. Max.*

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adopted the custom of carrying the *peplos*, or sacred garment of Minerva, in the solemn processions of the great Panathæna.

115.—*Knees.*] The statue representing the goddess in the posture of sitting is supposed to have been formed on this description. She is, under this representation, styled *PERINA*, from an Egyptian embroidress of that name.

143.] See imitation of this passage, *Par. Lost*, b. vi. 283.

161.] *LYCURGUS*. A king of Thrace, son of Dryas, who fought in the Theban war under Eteocles. He engaged in a conflict with Bacchus; pursued his nymphs while celebrating the orgies on Mount Nysa, and so intimidated the god, that the latter precipitated himself into the sea; this presumption was punished by Jupiter with blindness and almost immediate death.

According to another tradition, Lycurgus was driven to madness by Bacchus, and, in this state, mistaking his son's and his own legs for vines, he cut them off instead of the branches of the plant. The oracle directed his subjects to imprison him, and he was afterwards torn to pieces by horses. Other mythologists again affirm, that Lycurgus drove Bacchus out of his kingdom; and, to mark his abhorrence of the vice of intoxication, prohibited the worship of that god; a measure which so incensed his subjects that they put him to death. Diodorus places the kingdom of this monarch in Arabia. Lycurgus was called *DAYANTIKES*, from his father, and *BIPENNIFER*, from the *hatchet* with which he cut off his legs.

163.] *BACCHUS*. The god of wine, not, as is usual, to be confounded with Dionysus. The fables recorded of this god by Orpheus, Euripides, Ovid, Hyginus, and by more modern interpreters of fiction, are various. Cicero enumerates five deities of the name; a son of Proserpine; a son of the Nile (the founder of the Ethiopian Nyssa); a son of Caprius (who reigned in Asia); the Indian Bacchus; a son of Jupiter and Luna (the Bacchus in whose honor the Orphic orgies were observed); and a son of Nisus and Thyone, or Semele (see Semele). The early Greeks, who tenaciously referred the origin of all the heathen deities to their own country, have not hesitated to include Bacchus in the number, and have ascribed his birth to Jupiter and Semele, although, according to the more received authorities of Herodotus, Diodorus and Plutarch, Bacchus is acknowledged to have been of Egyptian origin; to have been brought up at Nysa (see Nysa) by order of his father Ammon, or Jupiter; and to have been, in fact, the Osiris of the Egyptians. This alleged identity of Bacchus and Osiris accounts for the appropriation of the same exploits and virtues to both. Bacchus is described not only as a mighty conqueror, who carried his arms into India (see *Æn.* vi. 1097.), and over all the habitable world, but as a general benefactor to mankind; having diffused among the nations which he visited, the knowledge of building; of collecting the families scattered in villages into towns; of planting the vine; and as having also given laws, and introduced the worship of the gods. To him are also ascribed the invention of theatrical representations, and the establishment of schools for music; proficiency in the latter science excluding persons from military service.

In the combat between Jupiter and the giants, he achieved, under the form of a lion, wonderful acts of valour, animated as he was by the god of heaven, who incessantly urged him on by the exclamation "*Evohe, or Evan, Courage, my son!*"

Among the mistresses of Bacchus may be named, Ariadne (see Ariadne, mother of Ceramus, Eumædon, Enopion, and Theas); Phrycos, a nymph of Elis (mother of Narceus, who built a temple to Minerva, and was the first that sacrificed to Bacchus); Psalacantho (a nymph who gave him the splendid crown which he placed on the head of Ariadne; an act of infidelity which provoked her to kill herself); and Syca (see Sycites among his names).

Bacchus is often represented crowned with vine and ivy leaves, with a thyrsus or caduceus in his hand (the latter the symbol of peace, being emblematical of his having

endeavoured to restore harmony between Jupiter and Juno); sometimes as a young and sometimes as an old man; as having horns, and being covered with the skin of the goat; as seated on a wine cask, or on a car drawn either by tigers, lions, or panthers, or by centaurs, of which some are playing the lyre, and others the flute; as seated (when designating the sun or Osiris) on a celestial globe spangled with stars; as riding on the shoulders of Pan, or in the arms of the aged Silenus.

The principal festivals celebrated in his honour were, the orgies, the *trieterica*, and the Bacchanalia, or Dionysia, his priests and temples being called *Sakoi*. The women who officiated at those feasts were termed Bacchantes, Dionysiades, Edonides, Clodones, Basarides, Mimallonides, and Thyades; and all who attended their celebration, whether men or women, were armed with a thyrsus, or spear, covered with vine leaves; the carrying of serpents (with which they were also crowned) in their hands being part of the ceremonies observed in the orgies, when with horrid screams they called on Evan, Evan! Among animals, the panther, the goat, and the serpent, were sacred to Bacchus; among birds, the magpie and the phoenix; and among trees, the yew, the fig-tree, the vine, the ivy, the oak, and the fir.

**SILENUS.]** The son of Mercury, Pan, or Terra, was the nurse and general attendant of Bacchus. Diodorus places his residence in an island of Libya, formed by the river Tritonis; others in Caria; and Orpheus states that, after the return of Bacchus from India, he established himself in Arcadia, where he became the favourite companion of the shepherds and shepherdesses. Ovid relates that on one occasion, Silenus being found by some countrymen tottering as much from the effect of age as from intoxication, was conveyed by them, decorated with garlands and flowers, into the presence of Midas, who no sooner ascertained that in him he beheld one of the votaries of Bacchus, than he entertained the aged man sumptuously, and restored him, after a visit of ten days, to his god. Silenus is represented corpulent, of low stature, with a tail, a bald head, horns, and a large snub nose, either seated on an ass, leaning, in the act of walking, on a stick or thyrsus, having on his head a crown of ivy, and in his hand a cup. He was worshipped in Greece.

**Midas.]** The son of Gordius and Cybele, reigned over part of Phrygia and Lydia. The frugal disposition, for which during his whole life he was remarkable, was prognosticated in his infancy by the ants placing grains of corn in his mouth, as he lay in the cradle. By his avarice and economy, joined to the discovery he made of the rich mines of Bermios, and the gold obtained from the famous Pactolus (which flowed through his dominions), he amassed considerable wealth; and hence, probably, arose the fable, that he converted all he touched into gold. This power he is said to have received, at his own request, from Bacchus; who, to reward the hospitality with which he had entertained Silenus, had offered to grant him any favour he might ask. Midas, however, soon experienced the inconvenience of his rash demand; and when he found that even his food as he attempted to eat it became gold, he earnestly besought the god to withdraw his gift. Bacchus directed him to bathe in the Pactolus; the sands of which river became from that time impregnated with gold. Midas being chosen umpire in a dispute which arose between Apollo and Pan respecting their musical skill, decided in favour of the latter; a want of taste which the god punished by transforming his ears into those of an ass. He endeavoured to conceal this degradation from his subjects; but it was perceived by one of his attendants, who, finding it difficult to keep the secret, yet afraid to reveal it, dug a hole in the ground, and whispered therein what he had detected. His words were echoed by the reeds which afterwards grew on the spot, and which are said to have repeated, when agitated by the wind, "Midas has ass's ears." This absurd story has been explained in various ways; some supposing it to allude to the number of spies and informers he employed; others, to the acuteness of his hearing; and some, to

the name of his palace bearing a resemblance to the Greek words signifying *asses ears*. Midas introduced, during his reign, many religious ceremonies; particularly the worship of Bacchus; and also established a number of excellent laws. Hence he has been compared to Numa Pompilius: like that prince too, he enforced his institutions by alleging that they had a divine sanction, and were revealed to him by Silenus, whom he consulted in the retirement of a neighbouring wood. Indeed it is not improbable that he might have cultivated the friendship of Silenus, who is said to have reigned in Caria about his time; and who, from being a great philosopher, might have instructed him in the art of government, and inspired him with a taste for scientific researches. Midas resided principally near the river Sangar, where he possessed magnificent gardens, noted for their beautiful roses. His death was occasioned by drinking bullock's blood, in order to free himself from the unpleasant dreams by which he was disturbed. To him is ascribed the foundation of the cities of Ancyra and Pessinus. (See fable of Midas, Ovid's Met. b. xi.)

*Gordius.*] The father of Midas, who, by the mode of tying the yoke of his chariot with the bark of the cornel tree to the pole, gave rise to the tradition, afterwards so celebrated in history, with respect to the possession of the empire of Asia depending on him who should be able to untie the Gordian knot.

Among the general appellations of Bacchus are the following:—

*ACRATOPOTES*, Gr. *drinking pure wine*; a name under which he was worshipped at Phigalia, in Arcadia.

*ÆGEBOLUS*, Gr. *destroyer of the goat*, an animal injurious to vines.

*ÆSYMNETES*, Gr. *ruler*. (See *Æsymnetes*, below.)

*AGRIONIUS*, Gr. *wild, or cruel*. (See *Omestes*, below.)

*ALYSIUS*, from *Alysius*, a fountain of Arcadia.

*ANTHIUS*, Gr. *crowned with flowers*; his name at Athens, and at Patre, in Achaia.

*AONIUS DEUS*, *Theban god*. *Aonia* was one of the names of Boeotia.

*AXITES*, Gr. *worthy*; his name at Heræa, in Arcadia.

*BABACTES*, Gr. *the loquacious*.

*BASSAREUS*, Gr. from *Bassarus*, a town of Lydia, where he had a temple; from a sort of long robe, termed *bassaris*, made of fox-skin, which Bacchus used to carry with him in his expeditions; from *Bassaræ*, one of his nurses; from a buskin worn by him; from the Hebrew word *bassar*, to gather grapes; or, according to Herodotus, from the animals *bassaræ*, which drew his chariot.

*BEN SEMELE*, son of *Semele*.

*BICORNIOER*, Lat. *two-horned*. Bacchus is either portrayed with *horns*, the symbol of the rays of the sun, which this god represented; or, from the audacity and petulance which wine inspires.

*BIFORMIS*, Lat. *two-formed*; from his having changed himself into an old woman, when he fled from the persecution of Juno; or, from his being represented sometimes as a young, and sometimes as an old man.

*BIMATER*, Lat. *having (as it were) two mothers*, *Semele*, and the thigh of Jupiter. (See *Semele*.)

*BRISAEUS*, Gr. *pressing heavily*; from his having invented the process of treading the grapes; from the name of his nurse; from his discovering the uses of honey and wine; or, from the promontory of *Brix*, in the isle of Lesbos.

*BROMIUS*, Gr. *thundering*; from the noise made by the Bacchanals and drunken persons; or, from the clap of thunder which attended his birth, when Jupiter visited *Semele*, attended with all the majesty of his imperial power. (See *Semele*.)

*BRUMUS*, his name among the Romans.

*BUCORNIS*, Lat. expressive of his holding in his hand a *bull's horn*, which was intended to be used as a cup at feasts.



**BUGENES**, Gr. either from his being *born* of a *bull*; from his being represented with horns, as the inventor of husbandry; or, from his being the son of Jupiter Ammon, who is depicted with horns.

**CALYDONIUS**, from *Calydon*, a city of Ætolia.

**CERNUNNOS**, his name among the Gauls.

**CHIROPSALAS**, Gr. *player of the harp*.

**CROOPOTES**, Gr. *drinking*; because, on the second day of the *Anthesteria* (a festival in honour of Bacchus), every man drank out of his own *choa*, or vessel.

**CISSUS**, Gr. *ivy*; he was worshipped under this name at Acharnæ, in Attica, as this place was remarkable for the first growth of the *ivy*.

**COLONATES**, from *Colonus*, an eminence in Messenia.

**CORNIGER**, Lat. *horned*. (See *Bicorniger*.)

**CORYMBIFER**, Gr. *bearing a cluster of berries*; from a plant which was sacred to him *bearing berries*, like *ivy*.

**CRESIUS**, Gr. one of his names at Argos, which Bacchus had selected as the place of burial for Ariadne.

**DEMON BONCS**; the last cup of wine, at all festivals, was usually drunk to Bacchus under this appellation.

**DASYLLIUS**, Gr. *frequenting the woods*; his name at Megara.

**DIMORPHOS**, Gr. *of two forms*. (See *Biformis*.)

**DIONYSUS**, Gr. from *Jove*, his father, and *Nysa*, where he was brought up. This appellation is by some supposed to be the same with *Zeuth*. (See *Zeuth*, below.)

**DIPHYES**, Gr. *of two natures*. (See *Biformia*.)

**DITHYRAMBUS**, Gr. implying his having *twice* passed the *gates of life*, from *Semele*, and from the thigh of *Jove*; or, from the *second* existence he received from *Ceres*, who, when the giants had torn Bacchus in pieces, collected his limbs, and breathed new life into them.

**ERON**, Gr. *youthful*; or from the *ebon*, or *ebony tree*, which, according to Virgil (see *Georgic* ii. 163.), was peculiar to India. He was worshipped under this name at Naples.

**ELELEUS**, Gr. from the cry repeated by the Bacchanals at his festivals.

**ELEUTHERIUS**, Gr. *liberator*; his name at *Eleuthera*, in Boeotia, and at Athens; the same as the *Liber* of the Latins. (See *Liber*.)

**ENAPHIOTES**, Gr. the *arranger*.

**ERERINTHINUS**, Gr. as having introduced not only the culture of the vine, but that of *peas* and other pulse also.

**ESYNNETES**, Gr. *governor*; or *presiding over games*: the name of one of his statues, said to have been found by Vulcan, and presented to Dardanus by Jupiter himself.

**EUBULES**, Gr. the *prudent counsellor*. The chief magistrates of Rhodes were obliged, by an express law, every day to entertain the principal men of that city, at a public table, in order to deliberate what should be done on the day following.

**EUCHEUS**, Gr. *pouring freely*; expressive of his filling the glass to the brim.

**EUCLIUS**, Gr. *glorious*; *renowned*.

**EVAN**, Gr. so invoked by the Bacchantes.

**EVICS**, Gr. implying, *Well done, my son!* words ascribed to Jupiter, when he saw Bacchus returning victoriously from combating the giants. *Evoe*, or *Evan*, was the exclamation with which the Bacchanals invoked their god during the celebration of his orgies.

**HEBON**, Gr. *youthful*; his name in Campania: perpetual youth was one of his attributes.

HYETES, Gr. either from *Hya*, one of the names of his mother Somele ; or, from his festivals taking place in a rainy season.

IACCHUS, Gr. from the *noise* and *shouts* which the Bacchanals raised at his festivals ; or, from the *clamour* attendant on intoxication.

IONIOENA, Lat. *fire-born* ; in allusion to the mode of his birth.

INDIANUS, the *Indian* Bacchus.

INVERECUNDUS DAUS, Lat. *shameless god*.

IOBACCHUS, from the exclamation *Iobacche*, used in his festivals.

LAMPTER, Gr. *brilliant*. He had a festival at Pellee, in Achaia, which was held by night, and in which the worshippers went to his temple with *lighted torches* in their hands.

LAPHYSTIUS, from the mount *Laphystus*, in Boeotia.

LENÆUS, Gr. presiding over the *wise-press*.

LEUCYANITES, his name on the shores of the *Leucyanias*, a river of the Peloponnesus, running into the Alpheus.

LIBER, Lat. *free* ; he was so called, either from his delivering some cities of Boeotia from slavery ; or, from delivering the mind from care. To the word *Liber* the Romans subjoined the word *Pater* (*Liber Pater*), as though he were the *father* of Liberty and Joy.

LIANITES, Gr. from the mystical *raa*, which was carried in his festival *Diosysis*. (See *Isis*, under the names of *Ceres*.)

LIMNEUS, his name at *Limna*, a quarter of Athens.

LYÆUS, } Gr. *loosing* the mind from care.

LYSIUS, }

MAONIDES, from *Maonia*.

MELANAIOIS, } Gr. clothed in *black goat-skin*. Melanthius, king of Athens.

MELANEOIS, } when on the point of fighting with Xanthus, king of Boeotia.

MELANTHIDES, } pretended that he saw, at Xanthus' back, a person habited in a black goat-skin. Xanthos, looking back, was slain by Melanthius, who erected a temple to Bacchus, under the title of Melannagis. He was also worshipped under this name at Hermione, where games were annually celebrated in his honour, and prizes distributed to the best musician, swimmer, and rower.

MELIASTES, from a fountain of that name.

MILICHIUS, Gr. from his having first planted the *fig*.

MÆNOLES, Gr. *furious*.

MORYCHUS, Gr. *smearing* ; *defiling* : under this name he was worshipped by the Sicilians, who, in the season of vintage, were accustomed to *smear* his statues with sweet wine and figs.

MYSIUS, from *Mysia*.

MYSTERIUS, his name in Argolis.

NARTHECOPHORUS, Gr. from his carrying a *ferula* or *cane*.

NEBRODES, Gr. from the *faun-skins* which the Bacchanals wore in the celebration of the orgies.

NYCTALUS, Gr. from the celebration of his orgies *by night*.

NYSÆUS, from *Nysa*, his nurse ; or from the town *Nysa*.

ONRYSIUS, *Thracian* ; from his having introduced the culture of the vine into (*Odrynia*) Thrace.

OYOIUS, *Theban* ; from *Ogygia*, one of the gates of Thebes.

OMADIUS, } Gr. *eating raw meat*. In the festivals celebrated in his honour in

OMESTES, } the islands of Chios and Tenedos, it is said that even a human being

OMOPHAUS, } was sacrificed, whose limbs were torn piecemeal by the Bacchanals.

In these festivals the priests (say some) ate, or rather pretended to eat, raw flesh. It

was also customary for them to put serpents in their hair, and in all their behaviour to counterfeit madness and distraction.

OREUS, Gr. frequenter of *mountains*; his worship being performed on *mountains*.

ORTHUS, Gr. *upright*; or *sober*: a name given to Bacchus by Amphictyon, whom that god had taught to temper wine with water.

PAMPHAGUS, Gr. the *all-devourer*.

PANHELLINON, Gr. *perfectly bright*.

PERICIONIUS, Gr. worshipped in the *peristyle*.

PHANAC, or PHANACES, his name among the Mysians.

PHLEON, or US, Gr. *abounding in fruit*.

POLITES, Gr. a *citizen*; his name in Arcadia.

PROTRYGEUS, } Gr. so called from *new wine*.

PROTRYGES, }

PSILAS, Gr. from a Doric word signifying the extremity of a bird's wing; as if men were hurried away and elevated by wine, as birds by their wings.

RECTUS, Lat. (See Orthius.)

SARAZIUS, his name among the *Sabæ*, a people of Thrace. One of the mysterious rites of this god was to let a snake slip down the bosom of the person to be initiated, which was taken out below.

SAOTAS, Gr. *preserver*; his name at Træzene.

SERVATOR, Lat. the same as Saotas, above.

SYCITES, Gr. from his having transformed his favourite nymph *Syca* into a *fig-tree*.

TAURICEPHALUS, Gr. *bull-headed*.

TAURICORNIA, Lat. under this name he was represented with the *horn* of a *bull* in his hand, which was, in fact, a drinking cup made in the form of a *bull's horn*.

TAURIFORMIS, Lat. from the resemblance of a man overcome with wine to a furious *bull*.

TAUROCEROS, Gr. (See Tauricornis.)

TAUROPHAGUS, Gr. *bull-devourer*.

THEOINUS, Gr. *god of wine*.

THRIAMBUS, Gr. from the origin of *triumphs* being ascribed to his splendid return from India.

THYONEUS, } Gr. from his mother Semele, who was called *Thyone*; or, as receive-  
THYONIDAS, } ing *sacrifices*.

TORCULANUS, Lat. from *torcular*, a wine-press.

TRIUMPHUS, Lat. the same as the Greek Thriambus.

UAGALT, his name among the Arabians.

XANTHUS. (See Melanaigia.)

ZAOEUS, Gr. *making many captives*; a name of the first Bacchus, mentioned by Cicero. It is also assigned to Pluto.

ZEUTH, one of the original Cabiriæ divinities, supposed by some to be the same with Dionysus. (See Dionysus, above.)

The epithet *god of joys and friendly cheer*, is applied by Virgil to Bacchus (*Æn. i. 1026.*)

[Farther remarks upon this deity will be found under Egypt.]

164.] NYSSA, or NYSA. Some geographers enumerate no less than ten places of this name. The town of Nyssa, in Ethiopia, or Arabia, another of the same name in India, and one on the top of Mount Parnassus, were particularly sacred to the god Bacchus (see Bacchus), who, according to the fiction entertained by the people of the Ethiopian Nyssa, was therein educated by the Nysiads, the nymphs of the place. The Nyssa mentioned in this verse is a mountain of Thrace.

181.—*Like leaves on trees.*] The connexion of the sentiment seems to be this:—why do you inquire respecting my ancestors, as if you would estimate my merit and valour by the lustre of my birth? Can any thing be more fragile and uncertain than the splendour and wealth of family? May not men be compared to *leaves on trees*, &c. &c.

189.—*A city.*] Ephyre. (See line 193.)

189.] ARGOS. In this line, a term for Peloponnesus in general.

191.—*Æolian Sisyphus.*] So called from being a son or other descendant of Æolus. He was father to Glaucus (the father of Bellerophon, not the leader of the Lycian band), and was the reputed founder of the city Ephyre, afterwards called Corinth. Some mythologists, like Homer, acknowledge but one prince of this name, and identify the Sisyphus here mentioned with the Sisyphus Od. xi. 731. Others, from comparisons drawn between the statement of Eumelus, an ancient poet quoted by Pausanias, and the Medea of Euripides, are of opinion, that the Sisyphus who succeeded Medea on the throne of Corinth, was a *descendant*, not a *son* of Æolus; that the contemporary of Jason was that same person; and that the *son* of Æolus was the Sisyphus who built Ephyre. Sisyphus, the *successor of Medea*, is considered to have been brother of Athamas and Salmoneus.

Sisyphus is here designated as "blest with wisdom," in allusion to his well-known character for stratagem and cunning. He is said to have circumvented even Death, when that power was despatched against him. After death, he was allowed for a limited time to revisit the earth; but being unwilling at the expiration of the term to return to the regions of Pluto, he was seized and forcibly reconducted thither by Mercury, and condemned to the task of rolling to the top of an eminence (see Od. xi. 734, &c. and Georg. iii. 65.) a huge stone, which incessantly recoiled to the valley; as if (say the mythologists) so laborious and endless an occupation would not allow him the means of contriving a second escape. (See transformation of Ino and Melicerta, Garth's Ovid, b. iv.)

193.] EPHYRE. Afterwards Corinth (see Corinth). It is supposed to have been called Ephyre from the nymph Ephyra, daughter of Oceanus and Tethys, and wife of Epimethens.

193.] GLAUCUS. One of the Argonauts; son of Sisyphus, king of Corinth, and Merope, daughter of Atlas; father of Bellerophon and Chrysaor; and king of *Petia* (thence his name *PUTNADES*), in Brutia. He was present at the funeral games celebrated in honour of Pelias, and was there trampled to death by his own horses: this story is metaphorically applied by Pausanias to those who waste their fortunes in maintaining an useless number of these animals.

194.] BELLEROPHON (originally called Hipponous) was son of Glaucus, the son of Sisyphus and Eurymede. After the murder of his brother Alcimenes, or *Beller*, which procured him the name of *Bellerophon*, he fled to the court of Proetus (see Proetus, II. vi. 197.), whence he was banished by the intrigues of Antea, the wife of that monarch (who was irritated at his disregard of her admiration of him), to Lycia, with an injunction from Proetus to his father-in-law Jobates, who governed the country, to effect his destruction. Jobates accordingly imposed upon Bellerophon the task of conquering the horrible monster called Chimæra (see Chimæra), whose resort was the top of a burning mountain in Lycia, to which the name Chimæra was subsequently applied. Bellerophon accomplished his destruction by the aid of Minerva, from whom, according to some, he received the winged horse Pegasus: upon his returning victorious, Jobates despatched him successively against the Solymi (an ancient name for the inhabitants of Lycia, see Solymi) and the Amazons. The success which also crowned these expeditions so conciliated Jobates, that he not only abstained from farther attempts on his life (II. vi. 235.), but gave him his daughter Achemone, or Philonoe, in marriage, and appointed him his successor on the throne of Lycia. Bellerophon had two sons, Isander, who was killed in the war against the Solymi, and Hippolochus (father of Glaucus, see Glaucus, II. ii. 1009.), who succeeded

to the throne of Lycia at his death. He had also a daughter named Laodamia, who was beloved by Jupiter, and was the mother of Sarpedon, the leader with Glaucus of the Lycian band. Laodamia is said by Homer (Il. vi. 250.) to have fallen by "Phœbe's (Diana's) dart." The effect produced upon Bellerophon by his domestic calamities, is affectingly described by Homer (Il. vi. 245.); but neither the Greek poet nor the best mythologists support the fiction related by Pindar, that Bellerophon having attempted to fly to heaven upon the horse Pegasus, Jupiter sent an insect which stung the animal, and consequently occasioned the fall of the rider, who ever after wandered in the most dejected state upon the earth. Pegasus is by some esteemed the horse of Neptune, and is often called by a name which signifies *cup* or *vessel*; Pegasus being, according to the figurative system adopted by some mythologists, one of the emblems of the ark.

197.] PRÆTUS. Son of Abas, the eleventh king of Argos, and Ocalea, daughter of Mantinea. He is styled, in Pope's translation, king of Argos, whereas, according to the interpretation of the original, in which he is denominated a prince of great influence and power in Argolis, Heyne, in his commentaries upon the Iliad, affirms, that he was a king of Tirynthus, a city of Argolis. This opinion is entitled to additional weight from the circumstance that Prætus, the king of Argos, twin brother of Acrisius, and husband of Stenobœa (according to those mythologists who adopt the chronology of Herodotus, and have compared the succession of the contemporary sovereigns of Argos and Athens), lived many years before the Trojan war. Other mythologists are of opinion, that the Prætus connected with the history of Bellerophon, who was the husband of Autrea, is more likely to have been a son of Thersander, a king of Thebes. (See Theban war.)

The succession of the sovereigns of Argos and Athens, from Danaus to Agamemnon, and from Erichonius to Demophoon, the king reigning at Athens at the time of the Trojan war, is given by Herodotus in the following order:—

## KINGS OF ARGOS.

Danaus.  
Lyncæus.  
Abas.  
Acrisius and Prætus.  
Danaë and Perseus.  
Electryon and Sthenelus.  
Eurystheus and Hercules.  
Atreus and Thyestes.  
Agamemnon.

## KINGS OF ATHENS.

Erichonius.  
Pandion I.  
Erectheus.  
Cecrops II.  
Pandion II.  
Ægeus.  
Theseus.  
Mnestheus.  
Demophoon.

199.—*The monarch.*] Prætus.

200.—*Brave prince.*] Bellerophon.

201.] ANTÆA, or ANTIOPE, was the daughter of Jobates, king of Lycia, and wife of Prætus. (See Prætus, Il. vi. 197, and Bellerophon.) She is confounded by the tragic writers with Stenobœa, the daughter of Amphianax, king of Lycia, or of Amphidamas, the Arcadian, son of ~~Ægeus~~ and Cleobula, and brother of Lycurgus and Cephæus. She was mother of the Prætidæ, so called from their father Prætus, and of Megapenthes, who succeeded to the throne of Tirynthus.

Prætidæ.] The Prætidæ are represented in fable as having been punished with frenzy, for their presumption in considering themselves superior to Juno in beauty: under this state they ran lowing about the fields, fancying themselves to be cows; but were at length restored to their senses by the celebrated physician and soothsayer Melampus, who, after having effected their cure, was rewarded by Prætus with a part of his kingdom, and with the handsomest of his daughters; Prætus moreover dedicating, as a farther memorial of the event, according to Pausanias, a temple to the goddess Pitho (the Sunda of the

Romans). The Proetides were three in number, Lysippe, Iphinoe or Ipponoe, Iphianassa or Cyrianassa. (See transformation of Proetides, Ovid's *Met.* b. x.)

213.—*Lycia's monarch.*] Jobates.

216.—*Faithful youth.*] Bellerophon.

216.—*His monarch's.*] Proetus'.

219.—*First dire Chimæra.*] Hesiod describes the form of the Chimæra (by many confounded with the Hydra) as Homer does; but considers him the offspring of Typhon and Echidna: Virgil, Ovid, and other poets, adopt the combined opinion of these two Greek authors. The Chimæra is represented by Homer with a lion's head, the body of a goat, and the tail of a serpent; this representation being, by some, considered to be emblematical of three princes of the Solymal who devastated the country in the neighbourhood of Mount Taurus, and whose names, Arsalus, Dryus, and Trosobius, are said to have signified a wild goat, a lion, and the head of a serpent; or, of the mountain of that name in Lycia, which had a volcano on its top, and nourished lions, the middle part affording pasture for goats, and the bottom being infested with serpents. Some writers describe this monster with three heads; and, in the Hamiltonian collection, there is on one of the vases a Chimæra with two.

Mr. Bryant supposes the story of Chimæra, as well as others of the same character, to have arisen, in great measure, from the sacred devices upon the entablatures of temples.

220.—*Prodigies.*] What these prodigies were, cannot be collected from Homer; the story of Pegasus being of later date.

227.—*Solymæan crew.*] The troops of Solymæ. The Solymi (mentioned also *Od.* v. 362.), very anciently called *Milyades* and *Termili*, were the earliest inhabitants of Lycia, who, upon being thence expelled by strangers, took refuge in the mountains which bordered upon their country, and annoyed their invaders with a perpetual warfare. They are placed by modern geographers in Pisidia. The Solymi assigned the name Scire to three of their principal gods: viz. their three deified princes, Arsalus, Dryus, and Trosobius. (See Chimæra.) There are mountains called *Solymi* near Phaselis.

235.—*The monarch.*] Jobates.

236.—*God-descended chief.*] Bellerophon.

237.—*His daughter.*] Achæmonë: sometimes called Philonoe, Anticlea, or Cassandra. (See Bellerophon.)

238.—*Honours of his ample reign.*] These honours do not seem to have consisted in conferring upon Bellerophon the half of his territory; as the Lycians themselves (line 239.) assigned to the victorious prince an honorary grant of land: the expression applies probably to a participation in the regal honours, which consisted in commanding the armies, holding councils, superintending sacrifices, and in receiving a larger portion at solemn feasts.

239.—*The Lycians grant a chosen space of ground.*] "It was usual in the ancient times, upon any signal piece of service performed by the kings or great men, to have a portion of land decreed by the public as a reward to them." P.

242.—*Two brave sons.*] Isander and Hippolochus.

242.—*One fair daughter.*] Laodamia.

245.] See imitation of this passage, Milton's *Paradise Lost*, b. vii. 17.

247.—*Aleian field.*] This field or district derived its name from being the scene of Bellerophon's melancholy "wandering."

260.] PHOEBE. Diana.

263.] HIPPOLOCHUS. Youngest son of Bellerophon, and father of Glaucus. (See Glaucus, II. ii. 1069.)

253.—*I.*] Glaucus.

263.—*Lycian prince.*] Glaucus.

267.—*Guests.*] As whatever tended to promote friendship and kindness among individuals was considered important in the early ages of society, when mankind lived principally in a state of lawless independence, the duty of hospitably receiving strangers was regarded with peculiar sanctity, and so rigidly enforced, that any violation of it was accounted a crime of the deepest dye. The ties of kindred were not held so sacred as the obligations between a host and the guest who had partaken of his hospitality. Teucer is represented by Homer as endeavouring to deprive his uncle Priam of his crown; whereas, in the midst of a contest, Diomed and Glaucus laid down their arms on recollecting the alliance of hospitality which had subsisted between their ancestors. Hence we may infer that such alliances were not only binding on the parties immediately concerned, but likewise on their descendants. It was also customary for a private individual to become in this manner the ally of any foreign nation by whom he had been kindly received and entertained; and in this sense Nicias, the Athenian, is affirmed by Plutarch to have been allied by hospitality to the Lacedæmonians. Strangers were frequently entertained by private families at their own expense; but more generally by persons termed *proxeni*, appointed for that purpose, either by the suffrages of the people, or, in monarchical governments, by the will of the sovereign. Various ceremonies were practised between the host and his guest, significant of the friendship they were henceforth to manifest towards each other. Thus, salt was usually first placed on the table, before the rest of the banquet was served; either because salt, being composed of earthy and watery particles, indicated the close union which should subsist between the parties, or because, as it purifies and preserves substances from corruption, so their friendship should be pure and lasting. Some suppose that, from its being used in sacrifices, a peculiar sanctity belonged to salt, and that it therefore in some measure consecrated the table on which it stood. On the departure of the stranger, mutual presents were exchanged between him and his host, which were deposited carefully among their treasures, as tokens to preserve the recollection of the alliance thus formed. In more modern times the Greeks and Romans used to break into two parts a die (among the latter termed *tessera hospitalis*), one remaining with the host, and the other being taken away by the guest; upon these were inscribed the names of the parties, or a figure of Jupiter *Hospitalis*. The renunciation of friendship was indicated by destroying its symbol, the *tessera*.

269.—*Ancient seat.*] Calydon. The kingdom of Æneus, the grandfather of Diomed. (See Æneus.)

277.] THEBE. (See Thebe, II. iv. 438.)

294.—*His own.*] Probably shield.

295.—*A hundred beeces.*] “I wonder the curious have not remarked, from this place, that the proportion of the value of gold to brass in the time of the Trojan war was but as a hundred to nine; allowing these armours of equal weight: which, as they belonged to men of equal strength, is a reasonable supposition. As to this manner of computing the value of the armour by *beeces* or *oxen*, it might be either because the money was anciently stamped with those figures, or (which is most probable in this place) because in those times they generally purchased by exchange of commodities, as we see by a passage near the end of the seventh book.” P.

298.—*Beech.*] The beech tree was sacred to Jupiter.

307.—*Fifty sons.*] (See Priam.)

309.—*Priam's daughters.*] Creusa, Laodice, Polyxena, and Cassandra.

313.] HECUBA. Wife of Priam, and mother of Hector, Paris, &c. (See Paris, and Æacus.) She was the daughter of Dymas, a Phrygian prince, of Cisseus, a Thracian king; or, of the Sangarius and Metope. After the ruin of Troy, and the death of Priam, she fell to the lot of Ulysses. Before she left her country, she is said to have swallowed

the ashes of her beloved son Hector, that they might not fall into the hands of his enemies. In the progress of her voyage into Greece she touched upon the shore of Thrace, of which Polymnestor was monarch. This king had been the ancient ally of Priam, who reposed so great a confidence in his friendship, as to consign (see *Æn.* iii. 71.) to him the care of his youngest son Polydorus, together with many valuable treasures. The fidelity of Polymnestor fell with the fortunes of Priam; the Thracian king seized the treasures, slew the youthful prince, and threw his body into the sea. This was the period when Hecuba landed on his coast. She was so shocked by beholding her son's corpse, which the waves had washed upon the shore, that, irritated by the treacherous murder, she inveigled, under pretence of a conference, Polymnestor and his two children into her tent, where, by the aid of her Trojan attendants, she effected the murder of his sons, and put out the eyes of the father. This act drew upon her the vengeance of the Thracians: they assailed her with showers of stones, in the act of biting which with impotent rage, she was suddenly metamorphosed into a dog; and in this unhappy state so filled Thrace with her howlings, that she not only inspired the Greeks, but Juno herself, with compassion. Mythologists are divided upon the nature of her death; but it is more generally supposed, in consequence of the frightful dreams which haunted Ulysses upon his arrival in Sicily, and his there dedicating a temple to Hecuba, that he was her murderer.

Hecuba is called *DYMANIS*, from her father *Dymas*. (See story of Hecuba and Polyxena, Ovid's *Met.* b. xiii.)

335.—*Ill fits it me, with human gore distain'd.*] "The custom which prohibits persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may in some part be esteemed a precept of natural religion, tending to inspire an uncommon dread and religious horror of blood. There is a fine passage in Euripides, where Iphigenia argues how impossible it is that human sacrifices should be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. Iphigenia in *Tauris*, ver. 380. Virgil makes his *Æneas* say the same thing Hector does here." P.

358.—*Phrygian queen.*] Hecuba.

361.—*Sidonian maids.*] "Dictys Cretensis, lib. i. acquaints us that Paris returned not directly to Troy with Helen, but fetched a compass, probably to avoid pursuit. He touched at Sidon, where he surprised the king of Phœnicia by night, and carried off many of his treasures and captives, among which probably were these Sidonian women. The author of the ancient poem of the *Cypriacks* says, he sailed from Sparta to Troy in the space of three days: from which passage Herodotus concludes that poem was not Homer's. We find in the Scriptures that Tyre and Sidon were famous for works in gold, embroidery, &c. and for whatever regarded magnificence and luxury." P.

362.] *SIDON*. The capital city of the country of Sidonia in Phœnicia (now Seide, or Zaide). It was on the shores of the Mediterranean, about twenty-four miles from Tyre. (See Tyre.) The names of these two cities are used indiscriminately by the poets. Homer speaks but of the former. The people of Sidon were remarkable for their industry, their skill in astronomy and commercial affairs, and their enterprising spirit in the establishment of colonies. To them has been ascribed by the ancients the invention of glass and linen, and the discovery of the purple dye.

371.—*Palladian dome.*] The temple of Minerva.

374.—*With hands uplifted.*] "The only gesture described by Homer as used by the ancients in the invocation of the gods, is the lifting up of their hands to heaven. Virgil frequently alludes to this practice; particularly in the second book there is a passage, the beauty of which is much raised by this consideration." P.

376.—*The priestess.*] Theano. (See Theano.)

378.] See imitation of this passage, *Æn.* ii. 729.



457.—*My wife.* } Andromache.

457.—*My infant.* } Astyanax.

467.] ASTYANAX. Son of Hector and Andromache. Hector had given him the name of SCAMANDRIUS, after the river *Scamander*; but the Trojans assigned to him that of Astyanax, because (see line 503 of this book, and Il. xxii. 651.) his father was "the defence of Troy." After the capture of the city, this young prince excited great uneasiness among the Greeks, in consequence of a prediction by Calchas, that Astyanax, if permitted to live, would surpass even the bravery of his father; would avenge the death of Hector; and would raise Troy in new splendour from its ruins. Andromache, dreading the fury of the victorious Greeks, concealed Astyanax in the recesses of Hector's tomb; but his retreat was soon discovered by Ulysses, who, according to some, precipitated the unhappy boy from the battlements of Ilium. This cruelty is, by Euripides, ascribed to Menelaus; by Pausanias, to Pyrrhus; while Racine, in his "*Andromaque*," has adopted the tradition that it was not the child of Hector and Andromache that was cast from the walls of Troy; but that Astyanax survived the siege, and accompanied his mother into Epirus. (See Andromache.)

493.—*Ætion's wealthy heir.*] Andromache.

494.—*Cilician Thebe.*] From Thebe, at the south of Troas, in the possession of the Cilicians. (See Thebe, Il. i. 478.)

495.] HIPPOPLACUS. (See Thebe, Il. i. 478.)

501.] SCAMANDRIUS. Astyanax. "This manner of giving proper names to children, derived from any place, accident, or quality, belonging to them or their parents, is very ancient." P.

531.—*Mountain nymphs.*] The pagans originally applied the term *nymphs* collectively to all the divinities of the woods, mountains, rivers, and fountains; but in process of time they distinguished them by different appellations, viz. the nymphs of the rivers and fountains were called *Potamides*, *Fluviales*, and *Naiads* (see *Nymphs*, Od. x. 415.); of ponds and marshes, *Limniades*, who were not immortal; of groves, hills, and valleys, *Napææ*; of forests, woods, and trees, *Dryads* and *Hamadryads* (see *Dryads* and *Hamadryads*); of mountains, *Oreades*; and of the sea, *Nereides* (see *Nereids*). Milk, oil, honey, and sometimes goats, were the usual offerings to the nymphs in general.

532.—*Jove's sylvan daughters, &c.*] "It was the custom to plant about tombs only such trees as elms, alders, &c. that bear no fruit, as being most suitable to the dead. This passage alludes to that piece of antiquity." P.

543.—*A victim to Diana's bow.*] "The Greeks ascribed all sudden deaths of women to Diana. So Ulysses in Od. xi. asks Anticlea, among the shades, if she died by the darts of Diana? And, in the present book, Laodame, daughter of Bellerophon, is said to have perished young by the arrows of this goddess." P.

570—573.] The original of these lines was quoted by the second Scipio Africanus while contemplating the spectacle of the burning city of Carthage.

578.] ANDROMACHE. The wife of Hector, and mother of Astyanax. She was daughter of Ætion, king of Thebe, in Cilicia, and was equally remarkable for her domestic virtues, and for her attachment to her husband. In the division of the prisoners by the Greeks, after the taking of Troy, Andromache fell to the share of Pyrrhus, who carried her to Epirus, where she became mother of three sons, Molossus, Pielus, and Pergamus. Pyrrhus subsequently conceded her to Helenus (see Helenus, Il. vi. 91.), the brother of Hector, who had also been among the captives of Neoptolemus. The interview between Andromache and Æneas, when that prince landed at Bathrotum, as described by Virgil (*Æn.* iii. 379, &c.), is among the most pathetic passages of the poem.

Andromache is sometimes named *Thermais*, from *Thebe*, the kingdom of her father.

580.—*Argive.*] This word here implies Thessalian. (See Argos, Il. i. 45.)

Pollux, he re-entered Iolchos, and put the queen to death. The nuptials of Peleus and Thetis (see Thetis) have been much celebrated by poets and mythologists. Pelus lived many years after the termination of the Trojan war; but he was so disconsolate at the death of his son Achilles, that Thetis, to alleviate his sorrows, promised him immortality; and to that end, ordered him to retire into the grotto of the island of Leuce, where he would behold Achilles deified, and whence she would, accompanied by the Nereids, subsequently convey him, as her husband, in the quality of a demigod, to the palace of Nereus. The inhabitants of Pella, in Macedonia, annually sacrificed a human victim to Peleus. (See story of Thetis and two following, Ovid's Met. b. xi.)

159.] (See imitation of this passage, *Æu.* v. 525.)

163.] JARDAN. A river of Elis.

164.] PHEA or PHÆA. A town of Elis. There is also a river of the same name *Od.* xv. 318.

165.—*Arcadian spears.*] Areithous and Lycurgus were Arcadians.

166.] CELADON. A river of Greece, flowing into the Alpheus.

167—189.] This passage contains the adventures of Nestor with Areithous, prior to the Trojan war.

173.] LYCURGUS. A king of Tegea, son of Aleus and Nerma, the daughter of Pereus, and brother of Cepheus, the friend of Hercules, and of Auge, the mother of Telephus.

196.—*Nine.*] Agamemnon, Tydides, Ajax, Oileus, Idomeneus, Merion, Eurypylus, Thoas, and Ulysses.

201.] OILEUS. Ajax the Less.

211—226.] (See Divination by lot.)

212.—*General's helm.*] Agamemnon's.

227, &c.] (See speech of Ajax, Ovid's Met. b. xii.)

230.—*Saturn's son.*] Jupiter.

237.] SALAMIS, SALAMINS, or SALAMINA (now Colomri). An island opposite Eleusis, in the Saronic gulf. It was, very anciently, called *Sciras*, *Cenchria*, *Cyckeria*, and *Pityusa*, and its bay, the gulf of Engia. It was the reputed birth-place of Teucer (see Teucer, II. vi. 37.) and Ajax, sons of Telamon (see Telamon), and, in ancient history, it was celebrated for the victory obtained on its shores over the Persians by the Greeks, 480 B. C. It derived its name of Salamis from *Salamis*, the daughter of Asopus (son of Neptune) and Methone, and was sacred to Ajax.

252.—*Grisly god of Thrace.*] Mars.

269.] TYCHIVS. A celebrated artificer of Hyle, in Boeotia, who fabricated the shield of Ajax.

342.—*The goddess.*] Night.

363.—*Exchange some gift.*] "It is said that this exchange of presents between Hector and Ajax gave birth to a proverb, 'That the presents of enemies are generally fatal.' For Ajax with this sword afterwards kills himself, and Hector was dragged by this belt at the chariot of Achilles." P.

429.—*Graceful husband.*] Paris.

448.—*Th' Atreides.*] Agamemnon and Menelaus.

483.—*Herald.*] Idæus.

519—525.] These are the works alluded to II. viii. 216.

529.—*He whose trident shakes the earth.*] Neptune.

539.—*Structures raised by lab'ring gods.*] In allusion to the walls of Troy being raised by the agency of Apollo and Neptune.

562.] EUNÆUS, or EVENUS. A son of Jason and Hypsipyle, and grandson of Thoas, king of Lemnos. According to this passage, Eunæus furnished the Greeks with

wine; and he (see Il. xxiii. 865—873.) also gave to Patroclus the curious silver urn, which was ranked among the prizes at the funeral games of that hero.

564.] **HYPSEIPYLE.** The daughter of Thoas, king of Lemnos, and of Myrina, who was elected queen of the island, after having effected the escape of her father to that of Chios, at the period when the Lemnian women, incensed by the infidelity of their husbands, in transferring their affections to some female slaves, had (at the instigation of Venus, who appeared to them under the form of Dryope, one of the women of the island) avenged the perfidy by a general massacre of the males. Scarcely had the catastrophe taken place when Jason touched upon the island with his companions, the Argonauts, in the prosecution of his voyage to Colchis. He became enamoured of Hypsipyle; and after the lapse of two years, quitted Lemnos, under a promise that he would revisit her in his return to Greece. He no sooner, however, reached Colchis, than he forgot Hypsipyle in his passion for Medea (see Jason), the daughter of the king of that country. The grief which this infidelity occasioned the queen was aggravated by the treatment which she experienced from the Lemnian women, who, exasperated at her having secured Thoas from the general destruction of the men of the island, expelled her from its throne.

*Lycurgus, king of Nemæa.*] While wandering on the shore, in pursuit of her father, she is said to have been carried away by pirates, and to have been sold by them to Lycurgus, king of Nemæa, the brother of Admetus, the king of Thessaly, who made her nurse to his son Archemorus, or Opheltes. While in the service of this monarch she was casually met by Adrastus, king of Argos, on his march against Thebes. (See Theban war.) Hypsipyle, compassionating the thirst under which the Argive troops were labouring, placed her charge upon the grass, that she might the more readily conduct them to the neighbouring fountain Langua. In the mean time Archemorus was killed by a serpent; a circumstance in memorial of which the Nemæan games are said to have been originally instituted by Lycurgus. The tombs of this king and of his son, Opheltes, are described by Pausanias as being near the temple of Nemæan Jupiter, surrounded with a wall of stone, and having altars within the enclosure: the names Lycurgus, Lycus, Lycaon, Lycoreus, and Opheltes being, according to some, all epithets for the sun. The loss of Opheltes so irritated Lycurgus, that he was with difficulty restrained by Tydeus from putting Hypsipyle, the innocent author of his sufferings, to death.

Parts of this history are detailed in the viii book of the Thebaid of Statius.

565.] **JASON.** A celebrated hero of antiquity, son of Æson, king of Iolchos, and of Alcimedea or of Polymeda, daughter of Autolycus. His mother is sometimes also called Amphinome. Æson was exiled from his throne by his half-brother, Pelias, and the education of Jason confided to the care of the centaur Chiron. Jason so conciliated the affection of his father's subjects, that the usurper, alarmed at his popularity, contrived to remove him from Iolchos by urging him to revenge the death of their relation Phryxus, who (see Lencothæa, Od. v. 425.) upon his flying for protection to the court of Æetes, king of Colchis, had been murdered by that monarch on account of the golden fleece, of which he was the possessor. Jason, under an express promise that the throne should be conceded to him in the event of his successful return, was induced to attempt the recovery of this treasure; and having prevailed upon the most celebrated and intrepid of his countrymen to share with him the toils and glory of the enterprise, they set out on what was termed, from the ship Argo (see Argo), in which they embarked, the Argonautic expedition. They encountered many disasters; but at length reached Colchis, and there obtained from Æetes a promise of the restoration of the fleece, upon condition that Jason should previously achieve certain prescribed labours: these labours consisted in taming bulls which breathed flames, and which had feet and horns of brass, and ploughing with

146.] EURYMEDON. A charioteer of Nestor. Agamemnon's was of the same name.

146.] STHENELUS. One of Nestor's attendants.

152.] ENIOPEUS. A charioteer of Hector, here killed by Diomed.

158.] ARCHEPTOLEMUS. The charioteer of Hector after the death of Eniopeus. He was killed by Teucer (Il. viii. 379.)

183.—*Gerenian Nestor.*] So styled from the river *Geron*, or the village *Geranus*, in Elis. (See *Pylus*.)

184.—*The Phrygian.*] Hector.

216.] (See Il. vii. 519—525. xxiv. 545, &c.)

226.] XANTHUS.

226.] ÆTHON.

226.] LAMPUS.

227.] PODARGUS.

} Horses of Hector.

235.—*Nestor's shield.*] The peculiar value of this shield is not mentioned in any other passage.

236.] TYDEUS. Tydides, *costly load*; breastplate. In assigning the breastplate to the workmanship of Vulcan, Homer either follows some fable unknown to us, or may intend the expression to be that of general commendation.

246.] ÆGÆ. This is the town Ægæ, in Achaia: there were two other places of this name sacred to Neptune; viz. an island in the Ægean sea, and a town of Eubœa. (See Ægæ, Il. xiii. 33.)

266—273.] The form and order of the Grecian camps were arbitrary, as they depended on local circumstances. It appears from this passage, that the extremities were guarded by the most valiant of the leaders, the rest of the chiefs having their tents in the centre. *Camps.*] When the encampments were likely to be of long duration, places were erected for the solemnization of religious rites, the holding courts of judicature, &c. (See Il. xi. 937, &c.) If there was any apprehension of an attack on the camp, it was usual to fortify it with a trench and rampart, or wall, on which were erected turrets for the purpose of discharging missile weapons against the enemy. (See line above, 216.)

277.—*Lemnian shore.*] This passage must refer to some ante-homeric circumstance.

297—304.—*His eagle, sacred bird.*] "Jupiter on the prayers of Agamemnon sends an omen to encourage the Greeks. The application of it is obvious: the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, and being dropt at the altar of Jupiter, showed that they would be saved by the protection of that god." P. The eagle is called *flammiger ales*. This passage illustrates the superstition of the Greeks relative to the favourable import of the omen. (See Horace, Ode 4. h. iv.)

300.—*Panophaun.*] (See Panophaun among the names of Jove.)

309.] AGELAEUS. A Trojan, son of Phradmon; here killed by Diomed.

309.] PHRADMON. Father of Agelaus.

316.—*Tk' Atrida.*] Agamemnon and Menelaus.

316.—*Tk' Ajaces.*] Ajax, the son of Telamon, and Ajax the Less.

319.—*Evamnon's son.*] Eurypylus.

330.] ORSILOCHUS.

330.] ORMENUS.

331.] LYCOPHON.

332.] CHROMIUS.

332.] DÆTOR.

332.] OPHELESTES.

333.] HOMOPAON.

334.] MELANIPPUS.

} Trojans, here killed by Teucer.

330.—*O youth for ever dear.*] Tencer.

367.] GORYTHIO. Son of Priam and Castianira; here killed by Tencer.

369.] CASTIANIRA. One of the mistresses of Priam. She was a native of Cœsma, in Thrace.

371.] See imitation of this passage, *Æn.* ix. 579.

385.] CEBRIONES. The charioteer of Hector after the fall of Archeptolemus. He was an illegitimate son of Priam, and was killed by Patroclus (*Il.* xvi. 895.)

399.] ALASTOR. (See Alastor, *Il.* iv. 340.)

399.] MECISTHEUS. A son of Ecbius, and one of the companions of Ajax. He was killed by Polydamas (*Il.* xv. 384.)

401.—*Th' Olympian sire.*] Jupiter. The famous statue, composed of gold and ivory, of this god, by Phidias, in the temple of Olympia, in Elis, was 50 cubits in height, and was ranked among the seven wonders of the world. It represented the divinity seated on a throne, with a crown of laurel on his head; a Victory (composed also of gold and ivory) in his right hand, and a sceptre, at the end of which was an eagle, formed of the most brilliant metals, in his left. At the four corners of the throne, which was of gold, ivory, and ebony, and ornamented with precious stones, were four Victories, who appeared to be joining hands, as if intending to dance, and two others at his feet; above the head of Jupiter, and elevated on the throne, were, on one side, the Graces, and on the other, the Hours; *Suada*, or Persuasion, being in the act of crowning Venus, at its base. In the same temple were six altars consecrated to the twelve principal gods: to Jupiter and Neptune; to Juno and Minerva; to Mercury and Apollo; to the Graces and Bacchus; to Saturn and Rhea; and to Venus and Minerva *Ergane*.

433.—*Th' imperial regent.*] Juno.

434.—*Goddess with the azure eyes.*] Minerva.

441.—*Sac'd I for this.*] This passage is remarkable for its representing Minerva as assisting Hercules in dragging up the dog Cerberus.

441.—*Farourite son.*] Hercules.

442.] EURYSTHEUS. King of Argos and Mycenæ. (See Hercules.)

447.—*Triple dog.*] Cerberus.

451.—*Son.*] Achilles.

488.] THAUMANTIA. Iris. (See Thaumantia among her names.) It is remarkable that this is the first occasion in which Iris waits on Juno, though in preceding pages she had performed a similar service to other gods. In the *Iliad* she does not appear as the peculiar handmaid of Juno; the offices which she is therein described as discharging are, in the *Odyssey*, assigned to Mercury; and hence, some critics are of opinion, that the *Iliad* and *Odyssey* did not proceed from the same author.

540.—*Pensive goddesses.*] Juno and Minerva.

599.] IAPETUS. A son of Cœlus and Terra, who, according to Hesiod, married Clymene, the daughter of Ocean, and was father of Atlas, Menœtius, Prometheus, and Epimetheus; according to Diodorus, he married the nymph Asia, daughter of Oceanus and Pamphylogia, and was father of Hesperus. The Greeks regarded him as the founder of their race; and their histories and traditions do not ascend higher than his age. It appears from this passage that Iapetus, having united with his brethren the Titans in rebellion against Jupiter, was with them incarcerated in Tartarus. The sons of Iapetus were called *Iapetionides*.

599.] SATURN. The birth of this god is variously ascribed to Uranus and Titæa (otherwise Cœlus and Terra), to Uranus and Vesta, and to Oceanns. He was husband of Ops or Rhea (see Earth), and father of Jupiter, Neptune, and Pluto. The traditions concerning this deity are so numerous and contradictory, that it would be vain to attempt to reconcile them. According to Apollodorus, Saturn swallowed his children immediately

on their birth, in consequence of the declaration of an oracle that he should be deprived of his crown and life by one of them; while others affirm that his thus destroying them was the result of an agreement formed between him and his elder brother Titan, who, having conceded to him his prior right to the throne, devised this mode of securing the succession to his own descendants. Diodorus states, that the Titans (see Titans) rebelled against Saturn, and were accordingly, with the exception of Oceanus, imprisoned by him; that Saturn restored his brothers to liberty; that they, upon regaining their freedom, dethroned their father Uranus, and put Saturn in possession of his empire; and that the latter devoured his children in consequence of a denunciation on the part of Uranus, that Saturn should experience from his offspring the same cruelty which he had manifested towards his own parent. The more prevailing tradition, however, is that which states Jupiter to have been rescued from the general destruction of the children of Saturn, by the stratagem of Rhea, who presented to her husband a stone instead of the new-born infant, and concealed her son in the island of Crete; Saturn being immured in the prisons of Tartarus by the Titans, in consequence of their suspicion of his having been privy to the fraud. The war which Jupiter waged against the Titans in the cause of his father, and the subsequent conspiracy of Saturn against his son, are detailed under the article Jove. Some authors assert that Saturn, for his ingratitude, was precipitated with the Titans, by Jupiter, into Tartarus (see II. xiv. 234, and *Æn.* viii. 425.); others, that the former fled from his wrath either into Spain or Italy. The latter is the more general opinion; and under this tradition, Saturn is said to have arrived in Italy while Janus (see Janus) reigned there, and to have been associated with him in the government; his reign having been so prosperous and happy as to have acquired the appellation of the Golden Age, celebrated by the poets, more particularly by Virgil. (See *Georgic* i. 191, &c. *Æn.* vi. 1081. viii. 432, and *Ovid.* *Met.* l. 112.)

The propriety of the distinction made by the Romans between Saturn and Janus is not generally admitted; but these gods are, from the similarity of their representations, as well as of their character and government, often supposed to be two titles of one person. Diodorus Siculus gives the same history of Saturn as is by Plutarch given of Janus.

Saturn was held in especial veneration at Carthage, in Gaul, and in Italy. Luna (the mother of Pandæa), and the nymph Anobreth, are mentioned among the wives of Saturn; and Sanchoniathou states that he had a daughter, Athena, to whom he assigned the kingdom of Attica. Saturn is by the Greeks identified with Chronos, the god of time; but from this divinity he is also distinguished by mythologists, some of whom consider the word Chronos originally to have implied the majesty of judicial assemblies, the *crown* or circle of the judges; and others, to have been a corruption of *Kronus*, an oriental deity, the god of light and fire, the same as the Orus of the Egyptians, the Moloch of the Carthaginians, Phœnicians, and Cypriots, and the Agraules (a female divinity, the daughter of Cecrops) of the Greeks. Moloch was the idol so pathetically described in the 106th Psalm, v. 34, &c. whose altars were stained with the blood of human victims (especially of children), and whose rites were of the most horrible and appalling description.

Saturn is variously represented: as a very aged man, with white hair; with a scythe, a sickle, a hooked knife, or keys in his hand; with eyes before and behind, some of which are open and others shut; with four wings, two of which are spread, and two closed; and with a child, or stone, which he is raising as if to devour. On the coins struck in his honour, there is on the reverse the figure of a ship; and, as the god of time, he often holds in his hand a serpent, whose tail is in its mouth, and forms a circle; this figure being emblematical of the renovation of the year. The principal feasts celebrated in his honour were the Saturnalia at Rome.

Among the names of Saturn are:—

ABERINES, his name as the son of Cœlus and Vesta.

ACMONIDES, as grandson of *Acmon*, who, according to Phœnician mythology, was father of *Cœlus* and *Terra*.

AUREUS, Lat. from his age having been denominated the *golden age*.

BOLATHEN, Gr. probably from two words signifying *clods of earth*, and *to baffle*; Saturn having *escaped the mountains* hurled at him by the Titans (Il. xiv. 236.)

CHRONOS, Gr. the god of *time*. (See observations on this name, under the article.)

CRODUS, or KRODO; supposed by some to be the Saturn of the ancient Saxons: a name given to him by Schedius.

FALCIFER, Lat. *scythe-bearer*.

GRAVIS, } Lat. these two epithets are applied to him by the Roman poets, in consequence of his devouring his children as soon as born.

IMPUS, }

SARDONE, his name among the Celts.  
SATOR, a name assigned to him by Martianus Capella, but supposed to be rather of Pelasgic than Roman original.

SEPTIMIANUS, from the appropriation of *seven days* to the celebration of his Saturnalian rites.

VITIBATOR, Lat. the first *planter of vines*.

603.—*Titianian band*.] The Titans. This passage seems to refer to some rebellion, in which Juno had espoused the cause of the Titans against Jupiter.

687.] See imitation of this passage, Milton's *Par. Lost*, b. iv. 604.

# I L I A D.

## BOOK IX.

7.—*Thracia's frozen shore.*] Such was anciently the extent of Thrace that, in reference to an inhabitant of Troas, or even of Ionia, both west and north winds might be said to blow from thence.

8.—*Ægean.*] This sea, now the Archipelago, is that part of the Mediterranean which divides Greece from Asia Minor. It was anciently called *Hellenicum*, *Caricum*, *Cycladicum*, and *Macedonicum*; and is supposed to have derived the name of *Ægean* either from *Ægeus*, the father of Theseus, who threw himself into it; from the giant *Ægeon*; from *Ægea*, a queen of the Amazons, who was drowned in it; or from the number of islands by which it was covered assuming the appearance of *goats*; the word *Ægean* resembling a Greek word signifying *goat*.

68.] This line implies that the Greeks had been encouraged to commence the expedition against Troy by favourable omens, auguries, and oracles.

99.—*Thracian wines.*] That Thrace was anciently celebrated for the culture of the vine, appears from the fables relative to Bacchus and Lycurgus, a king of the country. (See Lycurgus, Il. vi. 161.)

109.—*Hoary sage.*] Nestor.

112.] THRASYMED. Son of Nestor.

114.—*Double offspring of the warrior-god.*] Ascalaphus and Ialmen.

115.] DEIPYRUS. A Grecian chief, killed by Helenus (Il. xiii. 727.)

115.] APHAREUS. A Grecian chief, son of Calator, killed by Æneas (Il. xiii. 684.)

116.] LYCOMED. A Cretan prince, son of Creon; he is enumerated among the suitors of Helen.

117.—*Seven leaders.*] Thrasymed, Ascalaphus, Ialmen, Deipyrus, Aphareus, Merion, and Lycomed.

141.—*The maid.*] Briseis.

159.—*Seven sacred tripods.*] “There were two kinds of tripods; in the one they used to boil water, the other was entirely for show; to mix wine and water in, says Athenæus: the first were cauldrons for common use, and made to bear the fire; the other were made chiefly for ornament. It may be asked why this could be a proper present to Achilles, who was a martial man, and regarded nothing but arms? It may be answered that these presents very well suited to the person to whom they were sent, as tripods in ancient days were the usual prizes in games, and they were given by Achilles himself in those which he exhibited in honour of Patroclus.—*Eustathius.*” P.

168.] LESBOS, or LESBUS (now Mytilin, from its ancient capital Mitylene). An island on the Mysian coast, comprehended in the conquests of Achilles prior to the tenth year of the siege, which was anciently also called *Issa*, *Ægira*, *Lasia*, *Æthiope*, *Pelasgia*, and *Macaria*. It derived the name of Lesbos from Lesbos, a son of Lapithus, the son of Æolus; that of Macaria from Macareus, a descendant of Jupiter, whose daughter Methymna was the wife of Lesbos; and Pelasgia from the Pelasgi, who first peopled it. This island, whose inhabitants were remarkable for their skill in music, and for their dissoluteness, gave birth, among other persons of celebrity, to Alcæus and Sappho, and



was sacred to Apollo and Bacchus; the altars of the latter divinity being stained with the blood of human victims.

184.] ARGOS. Here used for the empire of Agamemnon. (See Argos, II. i. 45.)

186.] ORESTES. Son of Agamemnon and Clytemnestra. (See Agamemnon.)

189.] LAODICE. One of the three daughters of Agamemnon, called also Electra. Upon the murder of her father, on his return from Troy, Electra rescued her brother Orestes, then young, from the fury of the assassin Ægisthus, by despatching him to the court of her uncle Strophius, king of Phocis; he there formed the well-known attachment for his cousin Pylades, which in the end also led to the marriage of Electra with that prince. When the false report of the death of the two friends at Tauris, by the hand of Iphigenia, reached the ears of Electra, she immediately repaired thither, and was in the act of killing her sister with a firebrand, when Orestes, having suddenly appeared, and explained all the circumstances detailed under the history of Agamemnon, she returned to Mycenæ with her brother and Pylades, whom she then married. She had previously been compelled by Ægisthus to become the wife of a Mycenian, who, having regarded her merely as a sacred deposit confided to him by the gods, resigned her to Orestes on the restoration of that prince to the throne of his ancestors. She was the mother of two sons, Strophius and Medon.

Her adventures and misfortunes have been celebrated both by Euripides and Sophocles.

189.] IPHIGENIA. Daughter of Agamemnon (see Agamemnon). Her Homeric name is *IPHIANASSA*. Iphigenis, her appellation among the tragic writers. She is also called *PELOPEIA VIRGO*, from her ancestor *Pelope*; and Hesiod assigns to her the name of *HECATE* after death.

190.] CHRYSOTHEMIS. The third daughter of Agamemnon and Clytemnestra.

196.] ENOPE.

196.] PHERÆ.

197.] CARDAMYLE.

198.] PEDASUS.

199.] ÆPEA.

199.] HIRA, or IRA.

200.] ANTHEIA.

These seven cities were among the offerings, by which Agamemnon endeavoured to persuade Achilles to rejoin the Grecian ranks. This Pedasus is not to be confounded with the city mentioned II. vi. 41. This passage is remarkable as showing the extent of the regal power in the Homeric ages; a king being at liberty to dispose even of cities.

209.—*Pluto, the grisly god, who never spares.*] "The meaning of this may be gathered from Æschylus, cited here by Eustathius. 'Death is the only god who is not moved by offerings, whom you cannot conquer by sacrifices and oblations, and therefore he is the only god to whom no altar is erected, and no hymns are sung.' " P.

221.] PHŒNIX. King of the Dolopes; son of Amyntor, king of Argos, and of Cleobula; and preceptor of Achilles, to whom he was so attached that he accompanied him to the Trojan war. He had fled to the court of Pelus, in the early part of his life, to escape the resentment which Amyntor entertained towards him, in consequence of his having alienated from him the affections of Clytia, a mistress for whom he had abandoned Cleobula, the mother of Phœnix. Apollodorus affirms, that Amyntor, at the instigation of Clytia, deprived his son Phœnix of his eyes. Phœnix was called *AMYNTORIDES*, from his father.

224.] HODIUS. A Grecian priest and herald.

227.—*Heralds.*] Hodius and Eurybates.

242.] ÆACIDES. Achilles. Æacides is a patronymic of the descendants of Æacus. (See Æacus.)

245.—*Godlike man.*] Achilles.

247.] THEBÆ. (See Thebæ, II. i. 478.)

273.] AUTOMEDON. Son of Dioreus. He was charioteer of Achilles; after whose death he served his son Pyrrhus in the same capacity.

371.—*Argos' fruitful shore.*] Argos is here used for Greece.

432, 433.] The "twelve ample cities on the main" designate those which Achilles sacked in the neighbouring islands of Leshos, Tenedos, Scyros, &c. Homer, contrary to Pope's version, mentions only eleven as "smoking on the Trojan plain;" an account confirmed by Strabo. (See Achilles.)

443.—*My spouse.*] Briseis.

458—461.] (See Il. vii. 519—525.)

463.—*Priam's single son.*] Hector.

465.] This line alludes to the circumstances which took place at the first landing of the Greeks.

473.—*Third day hence shall Phthia.*] This passage is remarkable, as stating that the voyage from Troy to Iolchos (the principal port of the Magnesian shore of Thessaly) would, with a fair wind, occupy three days.

482.—*Lyrnessian slave.*] Briseis.

499.—*Orchomenian town.*] (See Orchomenos, Il. ii. 611.)

500.] THEBES. Egyptian Thebes. Homer describes Egyptian Thebes as having a hundred gates, through each of which two hundred men, riding in chariots, might issue forth. These numbers seem to be used in a round indefinite way, to describe the general grandeur and populousness of the city: thus Crete is said to have had a *hundred* cities (Il. ii. 700.; though in Od. xix. 197, *ninety* only are mentioned). Some modern writers (among whom is Bruce), taking Homer in a literal sense, have looked in the ruins of Thebes for a grandeur which the poet did not intend to describe; others have endeavoured to defend Homer, by supposing that his hundred gates were the adjacent mountains hollowed out for sepulchres and other purposes. Thebes was below Coptos, and was called by the Greeks *Diospolis*, from the worship of Jupiter; it was also distinguished by the epithet of *Hecatompylos*, or the hundred-gated, from the Thebes of Bœotia, which had seven gates, and was called *Heptapylos*. It is stated to have been in circuit one hundred and forty *stadia*; to have furnished twenty thousand chariots of war (the ruins of one hundred stables along the Nile from Memphis to Thebes, towards Lihya, each of which held two hundred horses, being shown to this day); to have contained, among innumerable colossuses and obelisks of one entire stone, four temples of singular dimensions and beauty, the ornaments and offerings in which were of such immense value that, at the burning of the temples of Egypt by the Persians under Cambyzes, there were found in the rubbish above three hundred talents of gold, and no less than two thousand three hundred of silver.

The ruins of Thebes, on either side of the Nile, occupy a space of twenty-seven miles in circumference, and contain several villages, of which the chief is Luxor; that part on the western side of the river which, from the statue of Memnon, was called Memnonium (now Hahon), being, as well as the adjacent Libyan mountains, in which were hewn sepulchres of the Egyptian kings (see Il. ix. 500.), particularly remarkable for many stupendous monuments of antiquity. At Thebes was also a fountain, which was said to have been cold by day and warm by night; and the syringes, consisting of many passages which branched out and led to a variety of apartments, were among the works of the greatest curiosity and antiquity near that city.

567.—*He sent thee early to th' Achaian host.*] "Achilles (says Eustathius), according to some of the ancients, was but twelve years old when he went to the wars of Troy; and it may be gathered from what the poet relates of the education of Achilles under Phœnix, that the fable of his being tutored by Chiron was the invention of later ages, and unknown to Homer. Mr. Bayle, in his article of Achilles, has very well proved this. He might indeed, as he grew up, have learned music and physic of Chiron, without having him formally as his tutor; for it is plain from this speech, that he was put under the direction

of Phœnix, as his governor in morality, when his father sent him along with him to the siege of Troy." P.

574.—*The god.*] The gods in general.

579.—*A stranger.*] Clytia. (See Phœnix, II. ix. 221.)

584.—*Infernal Jove.*] Pluto. "The ancients gave the name of Jupiter not only to the god of heaven, but likewise to the god of hell, as is seen here; and to the god of the sea, as appears from Æschylus. They thereby meant to show that one sole deity governed the world; and it was to teach the same truth that the ancient statuary made statues of Jupiter which had three eyes. Priam had one of them in that manner in the court of his palace, which was there in Laomedon's time: after the taking of Troy, when the Greeks shared the booty, it fell to Sthenelus' lot, who carried it into Greece. *Dacier.*" P.

585.] PROSERPINE. The principal part of the history of Proserpine is incorporated with that of Ceres (see Ceres). The Phœnicians acknowledged a Proserpine, whom they considered as the daughter of Saturn, anterior to that of the Greeks. The history of Proserpine is variously referred to Thrace, Sicily, Attica, and Crete. Her worship, which was almost universal, was particularly observed in Sicily, Greece, Italy, and Gaul, at Sardis and at Molossis. No one could die unless Proserpine (or her minister Atropos) had cut off a lock of hair. (See Æn. iv. 1000, where Iris performs the office.) In funeral ceremonies the mourners beat their breasts in her honour; and among the Greeks and Romans the friends and attendants of the person deceased cut off their hair, and threw it upon the funeral pyre, in order to appease the goddess.

She is generally represented at the side of Pluto, either on a throne of ebony, holding a torch which emits a smoky flame; in a car, drawn by black horses, holding narcissus flowers; in the garb of a buntress; or with a basket on her head, emblematical of the basket which she was filling with flowers when borne away by Pluto. The poppy and the narcissus were sacred to her, and dogs were sacrificed on her altars. The act of her being seized by Pluto is a favourite subject with painters, sculptors, and poets. (See Ovid's Met. l. v. for stories of Proserpine; and fable of Proserpine, in Lord Bacon's Fables of the Ancients. The ancients were not agreed on the place whence she was carried off; some referring it to Etna, and the banks of the Halesius, in Sicily, some to Attica, and some to Thrace.

*Ascalaphus.*] Ascalaphus, son of Acheron and the nymph Orphne, one of the ministers of Pluto, was the person who reported having observed that Proserpine, during the time he was stationed to watch over her while in the Elysian fields, had eaten some pomegranate seeds. (See transformation of Ascalaphus into an owl, Ovid's Met. b. v.) The rhœia or pomegranate (for which some substituted the poppy) was the express emblem of the Earth, under her different appellations of Damater, Cybele, Ceres, Rhea, &c. (See Cybele.)

The usual appellations of Proserpine were:—

ANTHESPHORIA, Gr. from her festival *anthesphoria* in Sicily, in memory of her having been carried away while *gathering flowers*.

ÆTIA, Gr. *venerable*.

BRIMO, Gr. from a word signifying *menace*.

CABIRIA, her name in Bœotia; from the *Cabiri*, the priests of Ceres.

CARPOPHORA, Gr. *fruit-bearer*; her name at Tegea, in Arcadia: this name was common to her and to Ceres.

CORE, Gr. *nymp*, or *muiden*; hence her festivals called Coreia.

CREIRWY, her name among the British druids.

DEOIA, Gr. from her mother Ceres, who was called *Deo*.

DESPOINA, Gr. *sovereign*; her name as queen of the dead.

DIETA, Gr. derived from the *feasts* celebrated on the tombs.

HECATE, her name in the infernal regions.

JUNO INFERNÆ, queen of the infernal regions, as Juno was of the celestial.

LIBERTINA, presiding over funerals.

LLYWY (see Creirwy, above).

OBRIKO, Gr. *strong*, or *impetuous*.

PERSEPHONE, her general appellation among the Greeks.

PHEREPHATA, *fruit-bearing*; her name at Cyzicum.

PHLEA, Gr. *abounding in fruits*; her name among the Lacedæmonians.

PROFUNDÆ JUNO (see Juno Inferna, above).

SOVER, Gr. the *preserver*; a name also applied to other gods.

THEOGAMIA, Gr. in allusion to her *marriage* with the god Pluto.

TRIFORMIS, } Lat. *three-formed*; under these appellations Proserpine is often

TEROEMINA, } confounded with Diana. (See Hor. Ode 22. b. iii.)

Among the epithets applied by Homer and Virgil to Proserpine, are :—

*Hell's queen*, Od. xi. 257.

*Queen of Stygian Jove*, Æn. vi. 207.

602.—*Dolopians.*] The Dolopes: one of the many Thessalian tribes subject to the dominion of Pelens, who delegated the government of the Dolopians to Phœnix. (See Phœnix, Il. ix. 221.)

620.] (See Spectator, No. 391.)

624—635.—*Prayers are Jove's daughters.*] Phœnix implores Achilles to forgive the injurious treatment which he had experienced from Agamemnon, lest he himself in any excesses of his own should experience from his adversary the same unforgiving disposition. This sentiment Homer has clothed in allegory. The *prayers* whom the poet here names, are not prayers in general, but signify those apologies, excuses and deprecations, which a generous man, after having committed an outrage, is anxious to make towards the injured person. As injury precedes excuse, *Ate* (that is, violent, injurious conduct) is first in order; and as outrage generally arises from an impetuous, inconsiderate mind, *Ate* is represented as swift in motion, firm in feet, and strong in body. This description of *Ate*, as a goddess, is consonant to the usual mode of the poets, who ascribe even crimes and outrages to the immediate impulse of the gods and of some superintending Fate. Prayers followed *Ate*; that is, repentance succeeds to injustice: and the poet with great propriety assigns to these prayers the usual marks and habit of a suppliant—down-cast eyes, a wrinkled skin, and humbled mien: they are lame in feet, in allusion to the delay and reluctance with which confession of injury is sometimes made. He who “rejects the humble suit” of prayers; that is, he who inexorably rejects all offers of reconciliation and atonement, when tendered by a penitent, is said to injure himself, and to provoke the wrath of Jove, who commissions *Ate* to inflict punishment upon him; that is, who impels the unrelenting man into the commission of similar injurious conduct, under which he experiences the folly of his own former obstinacy, when oppressed in turn, by an unforgiving enemy. *Ate*, in this latter sense, may perhaps denote calamity and misfortune in general; as Homer seems to comprehend under the word *Ate* several notions which are, however, in some degree, connected with each other. It sometimes denotes, 1, the obstinacy, infatuation, anger and pride, which impel to the commission of crime; 2, sometimes the injury or crime itself, which results from the impulse of those unbridled passions; 3, sometimes the evil and calamity which are reflected back on the author of injurious conduct. In the first of these senses *Ate* occurs, Il. xix. 92, &c.; she is there termed “the daughter of Jove,” as all things are usually referred to Jove: she infests even the gods themselves, since even the gods are represented as often violent and inconsiderate in their actions. She treads not on the ground, but “hovers o’er the heads of men” (v. 95.), implying the desire of an injurious man to assail his enemies when least

apprehending the coming blow. Jove himself (v. 100.) was not exempted from her influence, while, at the instigation of Juno, he incautiously uttered an oath, which was the cause of wrong and injury to the unoffending Hercules: the god repented of his hasty and foolish oath; or, in the terms of the allegory, he precipitated Ate from heaven.

Hesiod describes Ate as the daughter of Eris or Strife, an appropriate parentage; injurious conduct being the result of strife. She is considered to be the Discord of the Latins.

638.—*These reconciling goddesses.*] Prayers.

650.—*A great example.*] Phoenix, that he might make a deeper impression on the haughty spirit of Achilles, proceeds to instance the example of an implacable man, who, after proudly rejecting the presents and prayers of his suppliants, subsequently performed gratuitously the very service which he had declined when urged by the strongest petitions. Achilles in like manner rejects the embassy of the Greeks; and, on the death of Patroclus, comes forth into battle from his own private resentment, and consequently with less grace and condescension, and with less claim to the gratitude of his countrymen. With regard to the circumstance itself, which Phoenix narrates, it may be observed, that the Ætolians (see Ætolia) seem to have possessed no inconsiderable fame in the older ages of Greece. The Ætolians had seized on some districts belonging to the Curetes, who, upon expulsion, retreated into Acarnania: hence arose frequent wars between the nations. Calydon was occupied by the Ætoli: the Curetes besieged it: the chief city of the Curetes was Pleuron, whose prince was Thestius, the father of Althæa: the Ætolians were commanded by Ceneus and his son Meleager. The history of the war is detailed by Phoenix more minutely than the occasion required; the only point of application being this; that Meleager, who at first refused the entreaties of his friends to succour Calydon, was afterwards induced by circumstances to interfere; and that Achilles should profit by this example, and cheerfully and spontaneously succour the Greeks, whom, by some future contingency, he might be compelled to aid.

657.] CYNTHIA. Diana. (See Cynthia, under her names.)

663.—*Debate arose.*] This contention may be supposed to arise from the ambition of wearing the boar's skin, as the mark of victory and of personal prowess. Thus Hercules and Theseus were clad in the hide of the lions, which had fallen by their valour.

665.] CURETES. The Curetes here mentioned are those who inhabited Pleuron, a town of Ætolia. Vossius distinguishes three kinds of Curetes: those of Ætolia, those of Phrygia, and those of Crete. (See Crete, and note line 650 of this book.)

669.] ALTHÆA. Daughter of Thestius, king of Pleuron, and of Eurythemis: she was wife of Ceneus, king of Calydon (see Ceneus), and hanged herself, in grief for the death of her son Meleager, of which she had been the cause.

671.] MARPESSA. Daughter of the Evenus, and wife of Idas. Idas and Marpessa were remarkable for their mutual affection; and when Apollo, who was captivated with the beauty of Marpessa, attempted to carry her off by force, Idas pursued him, and, by the intervention of Jupiter, succeeded in recovering his bride.

*Evenus, king of Ætolia.*] The Evenus was so called from Evenus, king of Ætolia, son of Mars and the nymph Sterope, who was so mortified at being conquered in a race by Idas (the hand of Marpessa, the daughter of that king, being the reward promised to the victor), that he precipitated himself into the river, which thenceforth bore his name.

672.] IDAS. A son of Aphareus, king of Messenia, and of Arane, daughter of Cebalus, king of Sparta, and husband of Marpessa. (See Marpessa.) According to Apollodorus, the catastrophe which produced the death of Idas by Pollux (see Castor and Pollux) was the violation of an engagement entered into by Idas and his brother Lynceus with Castor and Pollux, to divide into equal shares some flocks which they had agreed conjointly to

carry off. According to Ovid and Pausanias, the dispute between the respective brothers arose from the violence offered by Castor and Pollux to Phœbe and Hilaira, the intended brides of Idas and Lynceus. (See Tooke's Theocritus, Idyl. xiii.) Other accounts also state that Idas was overcome by Telephus (see Telephus), in an expedition which he undertook into Mysia against its king, Tenthras. Idas was one of the Argonauts, and was at the chase of the Calydonian boar.

676.] CLEOPATRA. Daughter of Idas and Marpessa, and wife of Meleager, whose death (see Ceneus) she could not survive.

677.] ALCYON. This appellation was given by Idas and Marpessa to their daughter Cleopatra, in memory of their mutual grief during the temporary separation occasioned by the outrage of Apollo. (See Marpessa.) The alcyon was considered a querulous, lamenting bird.

681.—*Th' unhappy warrior.*] Meleager.

682.—*Royal uncle.*] The general opinion is, that not only Toxus and Plexippus, but that several others of the brothers of Althæa were killed by their nephew Meleager; and the original will bear this interpretation.

687.] ÆTOLIA. (See Ætolians, II. ii. 779.)

687.—*Her delicate'rer.*] Meleager.

690.—*His sisters.*] The Meleagrides, daughters of Ceneus and Althæa, whose names are thus variously reported: Autonoe, Dejanira, Eurymede, Gorge, Melanippe, and Polyxo. They were so grieved at the death of Meleager, that they made his tomb their constant resort, and were, with the exception of Gorge and Dejanira, metamorphosed, in pity, by Diana, into birds.

697.—*Althæa sues.*] Hence it appears that the story of the brand (see Ceneus) was unknown to Homer.

699.—*The victors.*] The Curetes.

740.—*The price of blood discharged.*] "It was the custom for the murderer to go into banishment one year; but, if the relations of the person murdered were willing, the criminal, by paying them a certain fine, might buy off the exile, and remain at home. Ajax sums up this argument with a great deal of strength: 'We see,' says he, 'a brother forgive the murder of his brother, a father that of his son: but Achilles will not forgive the injury offered him by taking away one captive woman.' *Eustathius.*" P.

759.—*The tyrant's.*] Agamemnon's.

781.] DIOMEDE. A daughter of Phorbas, who was assigned to Achilles after his conquest of Lesbos.

783.] IPHIS. A woman of great beauty, who fell to the lot of Patroclus, in the division of the captives by Achilles, at the taking of Scyros, the city of Eneyus.

785.] SCYROS (now Skyro). It may excite some surprise that Achilles, in this passage, is represented as subduing and ravaging Scyros, the very spot of his youthful retreat, when Thetis concealed him in the court of Lycomedes. Some endeavour to obviate this difficulty by considering the Scyros, here mentioned, not to be the island, but a town in it belonging to the petty prince Eneyus, son of Bacchus. Other commentators are of opinion, that some other Scyros is here alluded to; probably one of the cities on the continent, sacked by Achilles before the capture of Troy (II. ix. 432.); but the more simple explanation perhaps, is, that Homer knew not the story of Achilles' concealment; he represents that hero as going directly to the Trojan war from the court of Peleus; and consequently Eneyus might have been prince of the whole island of Scyros.

# I L I A D.

## BOOK X.

The whole of this book may be considered an episode, totally unconnected with the general poem.

3.—*The king.*] Agamemnon.

41.—*The Spartan.*] Menelaus.

64.—*Prince of Crete.*] Idomeneus.

68.—*Son.*] Thrasydes.

124.] OILEUS. Ajax the Less.

303—312.—*Leathern helm.*] (See Augury.)

313.] AMYNTOR. Son of Ormenus, who dwelt at Eleon, a town of Boeotia. (See imitation of this passage, *Æn.* ix. 489.)

314.] AUTOLYCUS. A Greek, son of Deimachus, one of the companions of Hercules in his expedition against the Amazons: he is here incidentally mentioned in reference to the helmet which he, in some previous attack upon Eleon, a town of Boeotia, had taken from the house of Amyntor (son of Ormenus), the prince of that city. Autolycus presented this helmet to his friend Amphidamas, who lived at Scandia, a town of Cythera. From Amphidamas the helmet was transferred, as a mark of mutual hospitality, to Molus, the Cretan, who subsequently gave it to his son Merion. The Autolycus, the maternal grandfather of Ulysses, is mentioned *Od.* xix. 466.

315.] AMPHIDAMAS. A native of Cythera, the father of Clysomynus, whom Patroclus accidentally killed in his youth. (See *Patroclus*.)

316.] MOLUS. Father of Meriones, or Merion, the charioteer of Idomeneus.

322.] HERON. The appearance of a heron was particularly considered a token of success to men lying in ambush. (See *Divination by birds*.)

338.—*The sire.*] Tydeus.

338.] *The son.*] Diomed.

339.] ÆSOPUS. The *Æsopus* is a river in Asia Minor; the *Asopus*, to which Homer here alludes, is the river in Boeotia, which rises near Haliartus, and after dividing the Platæan and Theban territory, falls into the Euripus.

351.—*The heroes.*] Ulysses and Diomed.

372.] DOLON. A Trojan, the only son of the herald Eumedes, eminent for swiftness of foot. When Hector was anxious to explore, by night, the Grecian camp, Dolon, induced by the promised reward of the chariot and horses of Achilles, undertook the enterprise. On his approach to the Grecian tents, he was met by Diomed and Ulysses, who, on the part of the Greeks, had been despatched on a similar expedition. Dolon having betrayed to them the situation and plans of the Trojans, was put to death by Diomed for his treachery.

372.] EUMEDES. A Trojan herald, the father of Dolon.

379.] See imitation of this passage, *Æn.* ix. 357.

394.—*The rash youth.*] Dolon.

419.—*Such the space between, As when two teams of mules, &c.*] "The Grecians did

not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of that space, and those ploughs proceeded toward each other. This intermediate space was constantly fixed, but less in proportion for two ploughs of oxen than for two of mules, because oxen are slower, and toil more in a field that has not been yet turned up, whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing. I therefore believe that what Homer describes is the space left by the husbandmen between two ploughs of mules which till the same field : and as this space was so much the greater in a field already ploughed by oxen, he adds what he says of mules that they are swifter and fitter to give the second ploughing than oxen, and therefore distinguishes the field so ploughed by the epithet of *deep*, for that was a certain space of so many acres or perches, and always larger than in a field as yet untilld, which being heavier and more difficult, required the interval to be so much the less between two ploughs of oxen, because they could not despatch so much work. Homer could not have served himself of a juster comparison for a thing that passed in the fields ; at the same time he shows his experience in the art of agriculture, and gives his verses a most agreeable ornament, as indeed all the images drawn from this art are peculiarly entertaining." *Dacier*.

457.] See imitation of this passage, *Par. Lost*, b. ii. 970.

487.] **ILUS.** The fourth king of Troy, son of Tros and Callirhoe, the daughter of the Scamander, husband of Eurydice, the daughter of Adrastus, king of Argos, and father of Themis (the grandmother of Æneas) and Laomedon, the predecessor of Priam. His embellished Troy, which had been so called from his father Tros, and gave to it the name of Ilium. According to tradition, it was he who received from Jupiter the palladium (see Palladium), and who, in the wars which had been excited by the ancient animosity of Tantalus (see Tantalus) and Tros, made an attempt to rescue the statue from the flames in which the temple of Minerva was involved, although he was aware that the town would be impregnable as long as it remained within the walls. For this misplaced zeal he was, at the moment, struck with blindness by the goddess, but was subsequently restored to sight.

497.] **PÆONS, or PÆONES.** As the Pæonians were among the Thracian auxiliaries of Priam, it is to be presumed that, in the days of Homer, Pæonia formed a part of Thrace, and not, as in more modern times, of Macedonia. These Pæonians came from the neighbourhood of the river Axios, in Macedonia.

498.] **CAUCONS.** These Caucons, the allies of Troy, are those who dwell in the country of the Paphlagonians (from them called Cauconia), and from their being incorporated with that people, they are not distinctly mentioned in the catalogue, but included under the general name of Paphlagonians. In *Il. xx.* 378, the Caucons form the rear of the Trojan forces. The Caucons were of Pelasgic origin ; they were a wandering tribe, as appears from their being dispersed over several countries. Herodotus makes mention of the Pylian Caucons. The Caucons, to which Minerva alludes in *Od. iii.* 468, were (according to Eustathius) a people of Triphylia, between Elis and Pylos, and of Pelasgic race ; but Strabo asserts that the whole race was extinct, and that the Caucons there mentioned were of Dymen, and took their name from the river Caucon. A place of the name of Caucon (originally sacred to the sun), whose inhabitants were styled Caucons, is alluded to by historians, as having existed in Egypt.

498.—*Pelasgian host.*] Asiatic auxiliaries of Priam. These Pelasgi inhabited the sea-coast of Troas ; more especially that district which was afterwards occupied by the Æolians. (See Pelasgi.)

499.] **LELEGES.** The Leleges were a people on the bay of Adramyttium, opposite



*Leleges.* Among other cities, belonging to them, may be mentioned Pedasus, under the dominion of king Altes, who led his troops to the Trojan war, and Lyrnessus. The Leleges were also scattered over various places, even as far as Phocæa, Chios, and Samos, previously to their being despoiled of their territory by the Ionian colonists. When conquered by Achilles, they withdrew into Caria, and the region round Halicarnæsus, where they inhabited eight cities, and became so blended with the Carians as to be reckoned a branch of that people. In the time of Strabo there were numerous tombs, and other traces of the Leleges, not only in many parts of Caria, but also of Ionia. The Leleges seem to have suffered so severely under the sword of Achilles, that they were disabled from furnishing any material aid to Priam; and hence perhaps they are omitted in the catalogue of the Trojan auxiliaries. The inhabitants of the provinces of Laconia and Megara also bore this name, from Lelex, who was considered to be the first king of Sparta, and whose origin is derived by Pausanias from Egypt. Some consider the Leleges to have come originally from Thessaly.

501.—*Mæonian.*] From Mæonia, a country of Asia Minor; it was that part of Lydia, in the neighbourhood of Mount Tmolus, which was watered by the Pactolus.

502.] *THYMBRA.* A plain in Troas, sacred to Apollo, and celebrated for its temple in honour of that god.

503.] *THRACIANS.* The Thracians, under Rhesus, came from the neighbourhood of the Strymon.

505.] *RHESUS.* A king of Thrace, son of Eioneus and the muse Euterpe, or of Strymon, the son of Mars, and the muse Terpsichore. He marched to the aid of the Trojans during the tenth year of the siege. It was known to Rhesus that, among other fatalities attached to the capture of Troy (see Troy), it had been declared by an ancient oracle that Troy would never be taken if his horses (remarkable for their fleetness and extreme whiteness) drank the waters of the Xanthus and fed on the grass of the Trojan plains; and, lest the Greeks should be apprised of his approach, he determined to reach the vicinity of Troy during the night. Ulysses and Diomed, however, having by the treachery of Dolon become acquainted with his arrival, entered the camp of the Thracian monarch: "Tydides' fault-blon fix'd him to the ground" (Il. x. 577.), and the famed coursera became the prize of the victors. The story of Rhesus is differently stated by poets: according to Pindar, the Thracian chief had actually entered into battle with the Greeks, and, by his prowess, had rendered himself so formidable, that Minerva contrived means for his destruction by the agency of Ulysses and Diomed. The fatality relative to the tasting of the Xanthus by the horses of Rhesus, unknown to Homer, is mentioned by Virgil, *Æn.* i. 662, and by Euripides.

*Arganthon.*] In the progress of Rhesus' voyage from Thrace to Troy, he landed at Chios, and there entered into an engagement with Arganthon, a native of the island, to marry her on his return from the siege: his death prevented the fulfilment of the promise; and Arganthon died of grief at its failure.

605.] *EIONEUS.* A Thracian prince, father of Rhesus.

558.—*The hero's.*] Diomed's.

564.] See imitation of this passage, *Æn.* ix. 456.

602.] See imitation of this passage, *Æn.* xi. 1060.

607.] *HIPPOCOON.* A Thracian captain, the friend of Rhesus.

653.—*Her, whose fury bathes the world with gore.*] Minerva.

657.—*Hostile king.*] Rhesus.

# I L I A D.

## BOOK XI.

2.] TITHONUS. A son of Laomedon, king of Troy, and of Strymno, daughter of the Scamander, of whom Aurora (see Aurora) is said to have been enamoured. He was father of Memnon, the king of Ethiopia, and of Æmation. According to some, Tithonus, at the supplication of Aurora, obtained immortality from Jupiter. The goddess, having inadvertently omitted to implore that he should not be subject to the infirmities of age, he became so helpless, that immortality was a burden to him; and Aurora, in compassion of his sufferings, transformed him into a grasshopper, the most tuneful (according to the Greek poets) of insects, that she might still enjoy the music of his voice. (See Cowley's Ode to the Grasshopper, and fable of Tithonus in Lord Bacon's *Fables of the Ancients*.)

The name Tithonus is, by some, supposed to be derived from two words implying *the mount of the sun*; Tithonus being stated, metaphorically, to have been nothing more than a pharos or tower, sacred to the sun, which was visited by Aurora, and which, through her favour, existed many ages, in consequence of his supplying the place of that luminary. The love of Aurora for this prince is also explained by his love of the chase, and his consequent habit of rising early to prosecute that diversion.

5.] ERIS. The Greek name for Discord.

13.—*Black fury.*] Eris.

14.—*Orthian song.*] "This is a kind of an Odaic song, invented and sung on purpose to fire the soul to noble deeds in war. Such was that of Timotheus before Alexander the Great, which had such an influence on him, that he leaped from his seat, and laid hold on his arms. *Eustathius*." P.

26.] CINYRAS. A king of Cyprus, or, according to some, of Assyria, so remarkable for his riches, that his opulence, like that of Croesus, became proverbial. He was son of Bias or Thias, and Amathusa, husband of Cenchreis, father of Myrrha and of Adonis. According to Ovid, Cinyras had fifty daughters, who were transformed into halcyons, or into stones, of which Juno made the steps of her temple in Cyprus. It would appear by this passage that Cinyras had sought the friendship of Agamemnon; whereas he is more generally described to have been banished from his country for having failed to perform his promise of supplying the Greeks with provisions during the siege of Troy. Some affirm that he fell a victim to his temerity in disputing the prize of music with Apollo; but all concur in ascribing to him the foundation of Paphos, and the discovery of the copper mines of Cyprus. He is classed among the gods; and it is said that his monument and that of his descendants were found in the temple of the Paphian Venus.

*Adonis.*] Myrrha gave birth to her son Adonis under the form of a myrrb tree, into which she had been changed at the period of her flight into Arabia. During his infancy he was educated by nymphs in the grottoes of that country, whence he afterwards retired to Byblos, in Phœnicia. Here he met Venus, who abandoned the society of the gods to dwell with him in the forests of Libanus, where he devoted himself to hunting. Mars, jealous of the preference she thus showed for a mortal, changed Adonis into a wild boar; or, according to others, instigated Diana to send that animal to tear him in pieces. Euripides asserts that Diana was induced to destroy him in revenge for the death of

**Hippolytus by Venus.** This goddess arriving too late to rescue her favourite, metamorphosed him into an anemone. **Adonis, in Elysium,** gained the affections of Proserpine, who, when Venus had obtained from Jupiter permission to restore him to life, refused to suffer him to leave her dominions. Jupiter thereupon despatched the muse Calliope to settle the dispute thus excited between the rival goddesses; and it was decreed that Adonis should dwell alternately with each, and that the Hours should conduct him from the infernal to the upper regions. This compact was infringed by Venus; and Jupiter, to whom appeal was made, at length satisfied both parties by determining that Adonis should be free during four months of the year, and should divide the remaining eight between Venus and Proserpine. The history of Adonis is differently related by Phurnutus, who supposes him to have been the son of Ammon and Myrrha, and grandson of Cinyras, and to have fled with his father into Egypt, where he devoted himself to the improvement and civilization of the inhabitants, introducing agriculture, and establishing useful laws. Having passed thence into Syria, while hunting on Libanus, he was so severely wounded by a wild boar, that his wife Isis, or Astarte, believing him to be dead, caused public lamentation to be made for him throughout Egypt and Phœnicia. On its being discovered that he was alive, the mourning was exchanged for demonstrations of joy. Being afterwards slain in battle, he was deified by his wife, and ranked among the gods. Others, again, suppose that Adonis was slain by Apollo, who thus punished Venus for inflicting blindness on his son Erymanthus. By many ancient writers Adonis is considered to be the same with Osiris and Thammuz, and to be a personification of the sun; the period in which that luminary is nearest to the earth corresponding with the time he is said to pass with Venus; and the winter, when the light and heat of the sun are overcome by its rigour, being typified by the boar which slew Adonis.

Adonis was called **GINORAS** in Phœnician mythology, from a Phœnician flute, the sounds of which were remarkable for their plaintiveness.

**Golgus** was the son of Venus and Adonis.

[See story of Venus and Adonis, Ovid's *Met.* b. x., and Fawkes' *Bion*, *Idyl.* i.]

50.—*Serpent.*] The Spartans were of the Ophite race. (See *Sparta*, *Od.* iv. l.)

75.] **POLYDAMAS.** A Trojan, son of Panthus, the priest of Apollo, celebrated for his wisdom and his skill in soothsaying. He was the friend of Hector (see li. xviii. 293—298.), and was killed by Ajax.

77.] **POLYBUS.** A Trojan captain, son of Antenor.

78.—*Brother warriors.*] Polybus and Agenor.

79.] **ACAMAS.** The son of Antenor.

89.—*Reapers.*] “It will be necessary, for the understanding of this similitude, to explain the method of mowing in Homer's days: they mowed in the same manner as they ploughed, beginning at the extremes of the field, which was equally divided, and proceeded till they met in the middle of it. By this means they raise an emulation between both parties, which should finish their share first. If we consider this custom, we shall find it a very happy comparison to the two armies advancing against each other, together with an exact resemblance in every circumstance the poet intended to illustrate.” P.

108.—*Th' eternal monarch.*] Jupiter.

119.—*What time in some sequester'd vale The weary woodman, &c.*] “One may gather from hence, that in Homer's time they did not measure the day by hours, but by the progression of the sun; and distinguished the parts of it by the most noted employments; as in the xiith of the *Odysses*, v. 519, from the rising of the judges, and here from the dining of the labourer.

“It may perhaps be entertaining to the reader to see a general account of the mensuration of time among the ancients, which I shall take from Sponadanus. At the beginning of the world it is certain there was no distinction of time but by the light and darkness,

and the whole day was included in the general terms of the evening and the morning. It is not improbable but that the Chaldeans, many ages after the flood, were the first who divided the day into hours; they being the first who applied themselves with any success to astrology. The most ancient sun-dial we read of, is that of Achaz, mentioned in the second book of Kings, ch. xx., about the time of the building of Rome: but as these were of no use in cloudy days, and in the night, there was another invention of measuring the parts of time by water; but that not being sufficiently exact, they laid it aside for another by sand.

"It is certain the use of dials was earlier among the Greeks than the Romans; it was above 300 years after the building of Rome before they knew any thing of them: but yet they had divided the day and night into twenty-four hours, as appears from Varro and Macrobius, though they did not count the hours as we do, numerically, but from midnight to midnight, and distinguished them by particular names, as by the cock-crowing, the dawn, the mid-day, &c. The first sun-dial we read of among the Romans which divided the day into hours, is mentioned by Pliny, lib. i. cap. 20, fixed on the temple of Quirinus by L. Papirius the censor, about the twelfth year of the wars with Pyrrhus. But the first that was of any use to the public was set up near the rostra in the Forum, by Valerius Messala the consul, after the taking of Catana in Sicily; from whence it was brought thirty years after the first had been set up by Papirius: but this was still an imperfect one, the lines of it not exactly corresponding with the several hours. Yet they made use of it many years, till Q. Marcius Philippus placed another by it, greatly improved: but these had still one common defect of being useless in the night, and when the skies were overcast. All these inventions being thus ineffectual, Scipio Nasica, some years after, measured the day and night into hours from the dropping of water.

"We find frequent mention of the hours in the course of this poem; but to prevent any mistake, it may not be improper to take notice, that they must always be understood to mean the seasons, and not the division of the day by hours." P.

128.] BIENOR. A king; an ally of the Trojans, killed by Agamemnon.

129.] OILEUS. A charioteer of Bienor, killed by Agamemnon.

137.—*Two sons of Priam.*] Antiphon and Isas; they were both killed by Agamemnon (Il. xi. 146, 147.) (See Antiphon, Il. iv. 562.)

147.] ISUS.

148.—*His brother.*] } (See line 137, above.)

162.—*Sons of false Antimachus.*] Hippolochus and Pisander; here killed by Agamemnon.

172.] ANTIMACHUS. A Trojan, whom Paris successfully bribed to oppose the restoration of Helen to Menelaus and Ulysses, when they visited Troy as ambassadors to demand her from Priam.

185.] PISANDER. Son of Antimachus, and brother of Hippolochus.

197.—*The brass-hoof'd steeds.*] "Eustathius observes that the custom of shoeing horses was in use in Homer's time." P.

237.—*Th' Idaean hills.*] The hills of Ida, in Thess.

279.—*The king.*] Agamemnon.

283.] IPHIDAMAS. A son of Antenor and Theano, brought up in Thrace by his uncle Cissus, whose daughter he married. He is here killed by Agamemnon.

285.] CISSEUS. A king of Thrace; father, according to Euripides and Virgil, of Theano and Hecuba. (See Dymas, Il. xvi. 875.)

295.] PERCOPE. The same as Percote, a town on the Hellespont.

296.—*By land.*] Iphidamas is represented as leaving his fleet at Percope, and conducting his troops by land to Troy, because the Grecian fleet at that time occupied the coast of Thess.

302.—*The youth.*] Iphidamas.

321.] COÖN. The eldest son of Antenor; he was killed by Agamemnon (Il. xi. 336.)

348.] ILITHYIÆ. Goddesses who presided over the birth of infants. They were the daughters of Juno and (according to Hesiod and Apollodorus) of Jupiter. The number of these divinities is not precisely ascertained. Homer sometimes speaks of them as Ilithyie, and sometimes as Ilithyia. In Od. xiv. 218. Homer mentions a cave in Crete, as sacred to Ilithyia, who had also many temples in Greece. Ilithyia is one of the most ancient deities of Greece: her offices were afterwards ascribed to Diana and Juno Lucina; but this part of mythology was unknown in the times of Homer. (See Beroë, Il. xiv. 365.)

389.] ASSÆUS.

389.] DOLOPS.

389.] AUTONOUS.

390.] OPITES.

391.] HIPPOUS. } Grecian chiefs, here killed by Hector.

392.] OPHELTUS.

392.] ORUS.

393.] ÆSYMNUS.

393.] AGELAUS.

416.] THYMBRÆUS. A Trojan prince, here killed by Diomed.

417.] MOLION. The charioteer of Thymbræus; he was killed by Ulysses (line 418.)

425.—*Sons of Merope.*] Amphius and Adrastus. (See Amphius and Adrastus, Il. ii. 1007.) They were killed (Il. xi. 430.)

433.] HYPIROCHUS. } Trojans, here killed by Ulysses.

434.] HIPPODAMUS. }

437.] AGASTROPHUS. A Trojan, here killed by Diomed.

531.] DEIOPIS.

532.] ENNOMUS.

532.] THOÖN.

533.] CHERSIDAMAS. } Trojans, here killed by Ulysses. Charops was a son of Hippasus.

535.] CHAROPS.

535.] HIPPASUS. A Trojan, father of Charops and Socus.

537.] SOCUS. Brother of Charops; he was killed by Ulysses (line 560.)

549.—*By Pallas' care.*] "Homer generally makes some peculiar god attend on each hero; for the ancients believed that every man had his particular tutelary deity." P.

592.—*The prudent chief.*] Ulysses.

608.—*Atrides' arm.*] Menelaus'.

611.] DORYCLUS. An illegitimate son of Priam, here killed by Ajax.

612.] PANDOCUS. } Trojans, wounded by Ajax.

613.] LYSANDER. }

636.—*A wise physician.*] "That botany was, in the time of Homer, in great esteem and practice, appears from the stories of Medea, Circe, &c. We often find mention, among the most ancient writers, of women eminent in that art; as of Agamemne, in this very book, v. 875, who is said to have known the virtues of every plant that grew on the earth, and of Polydamne, in the fourth book of the Odyssey, v. 316. Homer, I believe, knew all that was known in his time of the practice of these arts. His methods of extracting arrows, stanching of blood by the bitter root, fomenting of wounds with warm water, applying proper bandages and remedies, are all according to the true precepts of the art. There are likewise several passages in his works that show his knowledge of the virtues of plants, even of those qualities which are commonly (though perhaps

neously) ascribed to them, as of the moly against enchantments, the willow, the nepenthe, &c." P.

639.—*The wounded offspring.*] Machaon.

*The healing god.*] Æsculapius.

668, &c.] Ajax is here represented as withered in his strength by the overpowering influence of Jove. The original of these lines is beautifully applied by Plutarch to the sudden panic, under the impression of which Pompey abandoned himself to flight, after his defeat on the plains of Pharsalia.

672.] See imitation of this passage, Par. Lost, b. i. 284.

705.] APISAON. A Trojan, son of Phausius, here killed by Eurypylos.

712.—*The wounded Greek.*] Eurypylos. He was wounded by Paris.

756.—*The chiefs.*] Nestor and Machaon.

757.] EURYMEDON. Charioteer of Nestor. (See Eurymedon, Il. iv. 262.)

764.] HECAMEDE. A daughter of Arsinoüs, king of Tenedos, who fell to the lot of Nestor, after the plunder of that island by the Greeks.

765.] ARSINOÜS. King of Tenedos.

781.—*Pramnian wine.*] The origin and first planting of the Pramnian vine are uncertain, but they are generally ascribed to Thrace. This vine was afterwards cultivated in the province of Smyrna, and in the island Icaria. Some derive the term Pramnian from a Greek word signifying to *sooth*; others from *Pramne*, a vine-bearing mountain in Icaria.

817—897.—*Epeian powers.*] The Epeans, being inhabitants of the district of Elis, are sometimes confounded with the *Éleens*. The summary of Nestor's narration is this. Hercules, in a war with the Pylians, had slain eleven sons of Neleus (see Neleus); the Eleans, taking advantage of this calamity, inflicted many oppressions on the Pylians. This injurious conduct was farther aggravated by Augeas, king of Elis, who retained the horses which Neleus had sent to contend in some public games exhibited by Augeas. The Pylians, after vain attempts to procure redress, made incursions into the district of the Eleans, and carried off much booty: in this predatory attack Itymonæus (son of Hypirochus, a prince of Elis) was slain by Nestor. Three days after this occurrence the Eleans, in their turn, entered the territory of the Pylians; and, under the command of Cteus and Eurytus (the sons of Actor and Molione), attacked the city of Thyroëssa. The Pylians flew to arms: in this battle the youthful Nestor distinguished himself by killing Melius, the son-in-law of Augeas, and by pursuing the Eleans to the very borders of the Epeans.

819.] ITYMONÆUS. The son of Hypirochus, a prince of Elis; he was killed by Nestor.

827.] NELEUS. A son of Neptune and Tyro, twin-brother of Pelias, and father of Nestor. It has been stated (see Pelias, Il. ii. 870.) that, at the death of Cretheus, king of Iolchos, Neleus and his brother seized the throne of that kingdom. After they had reigned together for some time, Pelias expelled Neleus from Iolchos. Neleus fled for protection to Aphareus, king of Messenia, who not only received him most cordially, but granted him all the maritime towns of that province. Of these he made Pylos the capital of his dominions; and under him it became so flourishing, that Homer styles it, by way of eminence, the city of Neleus. After he was firmly established in his newly-acquired possessions he married Chloris, the daughter of Amphion (son of Insus, king of Orchomenos) and Niobe, and was father of one daughter, Pero, and twelve sons, who were all, except Nestor (then absent from Pylos), put to death with himself by Hercules, in consequence, according to some accounts, of his having espoused the cause of Augias against that hero; and to others, of his having refused to perform the expiatory cere-

nies required by Hercules, as an atonement for the murder of his wife Megara and her children in a fit of delirium. This relation of Nelaus' death is not supported by the authority of Homer, who represents him as surviving the slaughter of his sons.

838.—*Elis' monarch.*] Augeas, or Augias, the father of the beautiful Agamede (see line 875.) This must not be confounded with Augias, the father of Phyleus. (See Phyleus.)

844.—*Sons of Actor.*] Eurytus and Cteatus. (See Eurytus, &c. Il. ii. 756.)

"These are the same whom Homer calls the two Moliones, namely, Eurytus and Cteatus. Thryoëssa, in the lines following, is the same town which he calls Thryon in the catalogue.

"The river Minyas is the same with Anygrus, about half way between Pylos and Thryoëssa, called Minyas, from the Minyans, who lived on the banks of it. It appears from what the poet says of the time of their march, that it is half a day's march between Pylos and Thryoëssa. *Eustathius*. Strabo, lib. viii." P.

846.] THRYOËSSA. A town on the confines of the Pylians and Eleans, on the river Alpheus, afterwards called Epitalium. (See Thryon, Il. ii. 720.)

859.] MINYAS, or MINYCUS. (See line 844.)

875.—*King Augias' son.*] Mulius; son-in-law. (Refer to note on line 817.)

875.] AGAMEDE. Daughter of Augias, and wife of Mulius.

903—921.] This is an anti-homeric occurrence; Nestor and Ulysses had gone to the court of Peleus for the purpose of inviting Achilles to join in the common cause against Troy.

940.—*Eræmon's son.*] } Eurypylus.

980.—*The wounded hero.*] }

# I L I A D.

## BOOK XII.

15.] NEPTUNE and APOLLO. The office of demolishing the trench of the Greeks is ascribed to Neptune and Apollo: that Neptune would be willingly employed in this task, may be inferred from *Il. vii.* 530—540.; but why is Apollo associated in these labours? Probably, because having once been concerned in erecting the walls of Troy, he might be anxious to obliterate whatever might seem to rival his workmanship.

17.] RHESUS, or RHEDAS. A river of Bithynia, running into the Thracian Bosphorus at Chalcedon.

17.] RHODIUS. A stream issuing from Mount Ida.

18.] CARESUS. A river of Troas.

19.] ÆSEPIUS. A river of Mysia, which discharges itself into the Propontia.

19.] GRANICUS (now Onusova). A river of Mysia, which discharges itself into the Propontia. It is famous in ancient history as the scene of the first battle between the armies of Alexander the Great and of Darius, 334 B. C.

The rivers mentioned between lines 17 and 19, may perhaps all be streams rising from Mount Ida (see verse 16.) If they had their sources in the adjoining districts, how could they have united their waters against the Grecian trenches? This difficulty may be removed by the supposition that the sea, into which so many swollen rivers had emptied themselves, would, by this sudden augmentation, impede the usual vents of the Simois and Scamander; thus drive back those rivers on the Trojan plains, and entirely level the military works of the Greeks.

99—118.] Within these lines is comprehended the division of the Trojan forces into five bands, each band being commanded by the following chiefs; viz.

*first* band, by Hector, Polydamas, and Cebriones;

*second* band, by Paris, Alcaëus, and Agenor;

*third* band, by Deiphobus and Helenus (sons of Priam), and Asius;

*fourth* band, by Archilochus, Acamas, and Æneas;

and the *fifth* band, by Sarpedon, Glaucus, and Asteropæus.

106.] ALCATHOUS. A Trojan, son of Æsayetes. He was the husband of Hippodamia, the daughter of Anchises, and was killed by Idomeneus (*Il. xiii.* 550.)

106.] AGENOR. (See Agenor, *Il. iv.* 533.)

108.] DEIPHOBUS. A son of Priam and Hecuba, who particularly distinguished himself in the two combats which he sustained with Merion and Ascalaphus, son of Mus, the latter of whom he slew (*Il. xiii.* 657.) He married Helen, after the death of Paris, and was, by her contrivance, treacherously murdered. (See Helen, and *Æn. vi.* 666.)

110.] HYRTACUS. Father of Asius Hyrtacides.

112.] SELLE. (See Selle, *Il. ii.* 1014.)

113.—*Agenor's sons.*] Archilochus and Acamas.

116.] ASTEROPÆUS. A king of Præonia, on the banks of the Axios, a river of that



part of Thrace which was afterwards comprehended in Macedon. He was son of Pelagon, or Pelegon, one of the allies of Priam, and was killed by Achilles (Il. xxi. 195.)

142.] LAPITHS. The Lapithæ. A savage people of Thessaly (said to have been the first tamers of horses), inhabiting Mount Pindus and Othrys. The name of Lapithæ was originally given to the numerous children of Phorbas and Periphas, the sons of Lapithus (brother of Centaurus, and son of Apollo and Stilbe), a prince of Thessaly; and subsequently transferred to the inhabitants of the country over which they reigned.

(For the cause of the battle which occurred between the Lapithæ and Centaurs, at the nuptials of Pirithous, see Centaurs, Theseus, and skirmish between the Centaurs and Lapithites, Ovid's Met. b. xii.)

145.] See imitation of this passage, Æn. ix. 924.

153.] ORESTES. A Trojan, killed by Leonteus (Il. xii. 223.)

153.] ACAMAS, or ADAMAS. The son of Asius. (See Il. xiii. 710.)

154.] GENOMAS. A Trojan, killed by Idomenus (Il. xiii. 640.)

154.] THOÏN. A Trojan, killed by Antilochus (Il. xiii. 690.)

157.—*Fearless brothers.*] Brother Lapithæ chiefs; Polyxetes and Leonteus.

211.] LAPITHÆ. (See Lapiths, line 142.)

213.] DAMASUS.

217.] ORMENUS. } Trojans, killed by Polyxetes.

217.] PYLON.

219.] HIPPOMACHUS.

221.] ANTIPHATES. } Trojans, killed by Leonteus. Hippomachus was a son

223.] IAMENUS. } of Antimachus, and brother of Hippolochus and Pi-

223.] MENON. } sander.

229—242.] These lines contain an illustration of the inauspicious omen conveyed by the appearance of an eagle with a serpent in its talons. (See Divination by birds, and imitation of this passage, Æn. xi. 1105.)

371—396.] The sentiments expressed in this speech have been much admired, imitated, and quoted by writers both ancient and modern. The latter lines are said to have been quoted by Lord Granville, while lying on a sick-bed, when Mr. Robert Wood presented to him the treaty of 1763, which had been lately signed at Paris. Pope's parody of this beautiful passage is familiar to all lovers of poetry: Rape of the Lock, v. 9, &c.

411.] THOÏS. A herald.

426.—*Peteus' son.*] Menestheus.

444.] PANDION. The attendant squire of Teucer.

452.] EPICLES. A Trojan prince, here killed by Ajax.

477.] ALCMAON. A son of Thestor, here killed by Sarpedon.

549.] See imitation of this passage, Æn. v. 666.

553.] See imitation of this passage, Par. Lost, b. vi. 831.

# ILLIAD.

## BOOK XIII.

7.—*Mysians.*] European Mysians. (For the Asiatic Mysians, see Il. ii. 1046.)

9.—*Hippomolgian.*] The Hippomolgi were a people of Scythia, who it is said lived on mares' milk.

19.] SAMOTHRACIA. So called in contradistinction to the Samos on the Ionian coast. It is an island in the Ægean sea, opposite Troas; but whether originally peopled by Thracians, or by colonies of the Pelasgians, Samians, or Phœnicians, is unknown.

*The Cabiri.*] Samothracia is remarkable in fable for the establishment of the Cabiric rites in Europe. Mythologists are divided as to the people by whom they were established; the Pelasgians, who were the first settlers in the island, being so ignorant of the names of the Cabiric divinities as to be compelled to consult the oracle of Dodona, and to be referred to the Barbarians (meaning the Egyptians) for the necessary information. The following may, however, be perhaps considered a fair statement of the collected accounts.

The Cabiri, the original introducers of idolatry, are said to be the same as the Cabani, the Curetes, the Corybantes, the Dactyli Idæi, the Ignetes, the Telchines, and the Dioscuri, and to be sometimes represented as the offspring of the Sun (and thence called Heliadæ) or of Vulcan; the latter hypothesis being strengthened by the fact of their principal worship being observed in the temple of that god at Memphis; their rites (of which the chief object was an ark or ship) having originated in Egypt; having passed from that country into Syria, Phrygia, Pontus, Thrace, and into the cities of Greece; and thence into Etruria and the Celtic regions, the British islands, and especially into the isles of Mona (Anglesey, in aftertimes the chief seat of the druids,) and Columba, one of the Hebrides.

Zeuth is by some considered to have been the original Cabiritic divinity (see Dionysus, under names of Bacchus); while others assign the names Axieros, Axiocherna, and Axiocheros, to the three principal gods of the Cabiri; identifying them with either Pluto, Proserpine, and Ceres, or Osiris, Isis, and Horus, these being the sources from which the multifarious divinities of the Egyptians chiefly emanated.

Samothracia was before, and at the time of the Trojan war, called Samos (see Æn. vii. 293.); and had also the names of *Melites*, *Leucasia*, or *Leucania*, *Saëcis*, *Electric*, and *Dardania*.

19.—*A mountain's brow.*] *Saos* or *Saocc*, a mountain of Samothracia.

33.] *ÆGÆ.* A town of Eubœa. (See *Ægæ*, Il. viii. 246.)

34—57.] This passage contains the fine description of the palace, chariot, and progress of Neptune over the surface of the deep, referred to under the history of the god, Il. ii. 569. (See imitation of this passage, Æn. v. 1072.)

52.] *IMBRUS*, or *IMBROS* (now *Embro* or *Lembro*). An island of the Ægean sea, near Thrace, in which the worship of the gods of Samothracia (the Cabiri) was observed.

53.—*Great ruler of the azure round.*] Neptune.

177.—*A chosen phalanx, firm, &c.*] "Homer, in these lines, has given us a descrip-

tion of the ancient phalanx, which consisted of several ranks of men closely ranged in this order:—The first line stood with their spears levelled directly forward; the second rank, being armed with spears two cubits longer, levelled them forward through the interstices of the first; and the third in the same manner held forth their spears, yet longer, through the two former ranks; so that the points of the spears of three ranks terminated in one line. All the other ranks stood with their spears erected, in readiness to advance, and fill the vacant places of such as fell. This is the account Eustathius gives of the phalanx, which he observes was only fit for a body of men acting on the defensive, but improper for the attack; and accordingly Homer here only describes the Greeks ordering the battle in this manner, when they had no other view but to stand their ground against the furious assault of the Trojans. The same commentator observes from Hermolytus, an ancient writer of tactics, that this manner of ordering the phalanx was afterwards introduced among the Spartans by Lycurgus, among the Argives by Lysander, among the Thebans by Epaminondas, and among the Macedonians by Charidemus." P.

191—217.] See imitation of these passages, *Æn.* xii. 991, and 1073.

227.] **IMBRIUS.** Son of Mentor. His marriage with the beautiful Medesicaste, a daughter of Priam, induced him to become an ally of that monarch. He was here killed by Teucer.

228.] **MENTOR.** The father of Imbrius. (See preceding line.)

230.] **PEDÆUS.** A town of Caria.

232.] **MEDESICASTE.** Daughter of Priam.

246.] **AMPHIMACHUS.** (See Amphimachus, *Il.* ii. 755.)

262.] **STICHIUS.** Joint leader with Menestheus of the Athenian troops. He was killed by Hector (*Il.* xv. 373.)

270.] **OILEUS.** Ajax the Less.

274.—*His grandson.*] Amphimachus, the grandson of Neptune. The grandfather of Amphimachus was Actor. The poet may have forgotten this circumstance, or (what is more probable) in complying with the custom, in the heroic ages, of assigning the descent of every hero to some god, does not scruple, in the present example, to call Amphimachus the grandson of Neptune, although, in another passage, he had given him a mortal progenitor.

333—394.] See imitation of these passages, *Par. Lost*, l. 126, and *Æn.* xii. 499.

391.] **PHLEGYANS.** A people of Thessaly, who received their name from Phlegyas, the son of Mars, with whom they plundered and burnt the temple of Apollo at Delphi.

391.—*Ephyrian arms.*] The Ephyri, a people in that part of Thessaly where Cranon was afterwards built.

430.] See imitation of this passage, *Paradise Regained*, h. iii. 326, &c.

436.—*Saturn's great sons.*] Jupiter and Neptune.

453.—*Fatal tie.*] Neptune and Jupiter are here represented as alternately relaxing and tightening (as it were) the conflict, so that the Greeks and Trojans were, by turns, superior. Homer illustrates this image by referring to a popular game, in which two men, in trial of each other's strength, hold a rope by the extreme ends, and endeavour to pull it from the grasp of the rival.

457.] **OTHRYONEUS.** A Thracian prince, to whom Priam had promised his daughter Cassandra. He is here killed by Idomeneus.

460.] **CABESUS.** A city of Thrace, of uncertain situation.

461.] **CASSANDRA.** Daughter of Priam and Hecuba. She was beloved by Apollo, and promised to listen to his addresses, provided he would grant her the knowledge of futurity. This knowledge she obtained: but she was regardless of her promise; and Apollo, in revenge, determined that no credit should ever be attached to her predictions (*Virg.* ii. 324.) When Troy was taken, she fled for shelter to the temple of Minerva

(see Ajax the Less), and in the division of the spoils, she fell to the share of Agamemnon, and was assassinated with him on his return to Argos. (See Agamemnon.)

Cassandra was called PRIAMIS, from her father, and ALEXANDRA, as the sister of Alexander (Paris).

Lord Bacon considers this fable as having been invented to express the inefficacy of unsensible advice. "For they," affirms that great philosopher, "who are conceited, stubborn, or intractable, and listen not to the instructions of Apollo, the god of harmony, so as to learn and observe the modulations and measures of affairs, the sharps and flats of discourse, the difference between judicious and vulgar ears, and the proper times of speech and silence, let them be ever so intelligent, and ever so frank of their advice, or their counsels ever so good and just, yet all their endeavours, either of persuasion or force, are of little significance, and rather hasten the ruin of those they advise. But at last, when the calamitous event has made the sufferers feel the effect of their neglect, they too late reverence their advisers, as deep, foreseeing, and faithful prophets."

462.—*Promised conquest.*] i. e. he offered no dowry besides his valour and military services.

485.—*His squire.*] The squire of Asius, killed by Antilochus (Il. xiii. 505.)

497.] ASIUS. (See Asius, Il. ii. 1015.)

508.—*Nestor's youthful son.*] Antilochus.

520.] HYPSENOR. A Grecian prince, son of Hippseus, here killed by Deiphobus.

538.] ÆSYETES. The same as Æsetes (Il. ii. 961.)

539.] HIPPODAME, or HIPPODAMIA. The daughter of Anchises, and wife of Alcahous. (See Alcahous, Il. xii. 106.)

563.—*The seed of Jove.*] Idomeneus.

564.—*A mortal dame.*] Europa.

565.] MINOS. It appears from the genealogy of Idomeneus, that Minos, in Homer's opinion, lived in the third generation before the Trojan war; a circumstance which, if all the particulars relative to Minos must be confined to one king of that name, would totally destroy the supposed antiquity of the Cretans. This difficulty has induced most writers to acknowledge a second Minos; the former of great antiquity; the second living in a much later age, though Jupiter is represented as the father of these two princes.

The general history of Minos may be found under the article Crete.

566.] DEUCALION. Son of Minos, king of Crete, and brother of Phædra. (See Phædra.)

567.—*I.*] Idomeneus.

572.—*The Trojan.*] Deiphobus.

578.—*Incens'd at partial Priam, &c.*] "Homer here gives the reason why Æneas did not fight in the foremost ranks. It was against his inclination that he served Priam, and he was rather engaged by honour and reputation to assist his country, than by any disposition to aid that prince. This passage is purely historical, and the ancients have preserved to us a tradition which serves to explain it. They say that Æneas became suspected by Priam, on account of an oracle which prophesied he should in process of time rule over the Trojans. The king therefore showed him no great degree of esteem or consideration, with design to discredit and render him despicable to the people. *Euseb. this.* This envy of Priam, and this report of the oracle, are mentioned by Achilles, and by Neptune, in the twentieth book." P.

584.—*Thy brother.*] Alcahous, the brother-in-law of Æneas, from his having married Hippodamia, the daughter of Anchises.

605.—*Youthful offspring of the god of war.*] Ascalaphus.

640.] GENOMAUS. (See Genomaus, Il. xii. 154.)

655.—*And fired with hate.*] "Homer does not tell us the occasion of this hatred;

but since his days, Simonides and Ibycus write, that Idomenus and Deiphobus were rivals, and both in love with Helen. This very well agrees with the ancient tradition, which Euripides and Virgil have followed; for after the death of Paris, they tell us she was espoused to Deiphobus. *Eustathius.*" P.

687.] ASCALAPHUS. (See Ascalaphus, Il. ii. 613.)

660.—*Furious father.*] Mars.

675.—*His wounded brother.*] Deiphobus. He was brother of Polites.

710.] ADAMAS. The son of Asius, killed by Merion (Il. xiii. 717.)

728.—*King Helenus.*] "The appellation of king was not anciently confined to those only who bore the sovereign dignity, but applied also to others. There was in the island of Cyprus a whole order of officers called kings, whose business it was to receive the relations of informers, concerning all that happened in the island, and to regulate affairs accordingly. *Eustathius.*" P.

753.] PISANDER. A Trojan chief, not mentioned elsewhere, killed by Menelaus (Il. xiii. 771.)

766.—*The cover'd pole-axe.*] "Homer never ascribes this weapon to any but the barbarians; for the battle-axe was not used in war by the politer nations. It was the favourite weapon of the Amazons. *Eustathius.*" P.

782.—*Princess.*] Helen.

797.—*Dance.*] Several kinds of dances prevailed among the ancients, which may be thus classed:—

*The astronomical;* invented by the Egyptians, in which were exhibited figures and steps designating the heavenly bodies.

*The Bacchanalian;* invented by Bacchus, and executed by Satyrs and Bacchantes; it was divided into the grave, the comic, and the mixed.

*The Curetian;* invented by the Curetes, which was executed to the sound of drums, fifes, flutes, and the tumultuous noise of bells, the clashing of lances, swords, and shields; and to which they constantly had recourse in order to drown the cries of Jupiter, during the time he was nursed by them in Crete. (See Jove.)

*The festive;* invented by Bacchus on his return to Egypt from India; and executed after the banquet.

*The funeral;* performed in solemn step to grave music by young persons preceding the bier, dressed in long white robes, and carrying crowns and branches of cypress.

*The Hymenean;* performed by young boys and girls, crowned with flowers.

*The juvenal;* performed at Sparta before the altar of Diana by very young girls, and which Helen was practising when Theseus first beheld her.

*The Lapithæan;* invented by Pirithous in memorial of the combat between the Lapithæ and the Centaurs; and performed to the sound of flutes at the termination of festivals which were commemorative of victory.

*The May dance;* on the first of the month, which originated at Rome, and consisted in the assembling of young people to the sound of music, without the gates of the city, for the purpose of gathering flowers, with which, on their return, to decorate the doors of their relations and friends; while the latter, during their absence, had prepared tables filled with delicacies for their entertainment in the streets of the city; every one being required, as a distinctive mark of the festival, to wear budding branches.

*The Pyrrhic;* invented by Minerva, or Castor and Pollux, which was performed at Sparta by persons in full armour.

*The rural;* invented by Pan, and performed in the midst of woods by young boys and girls, decorated with oaken crowns and garlands of flowers, which were suspended from the left shoulder, and fastened to the opposite side.

*The sacred* ; peculiar to all the nations of antiquity, and performed either in temples, during the time of sacrifice, in woods, or on mountains.

*The Salian* ; invented by Numa Pompilius, in honour of Mars, and performed by twelve of the most illustrious of the Salii, during the celebration of the sacrifice in the temple, and during the solemn processions which they subsequently made, singing hymns to their god, in the streets of Rome.

804.—*Son of Pylæmenes.*] } Harpalion was the son of Pylæmenes, the king of the  
805.] HARPALION. } Paphlagonians. He was killed by Merion (Il. xiii. 814.)

805.—*Far from Asia.*] i. e. from Paphlagonia, a province far from Troy. The word Asia does not occur in the original.

823.—*The pensive father.*] Pylæmenes. (See Pylæmenes, Il. ii. 1034.)

833.] EUCHENOR. A son of the Corinthian soothsayer Polydus. He was killed by Paris (Il. xiii. 841.)

836.] POLYDUS, or POLYIDUS. Son of Cernns, a physician and soothsayer, who brought back to life Glaucus, the son of Minos, king of Crete, according to some, but according to others, of Hippolytus.

*Glaucus.*] Polydus having informed Minos that his son Glaucus had drowned himself in a cask of honey, was enjoined by that king to exert his skill in reanimating the deceased prince. The soothsayer, reduced to despair by his conscious inability to comply with this unreasonable demand, endeavoured to terminate his existence by provoking a serpent to sting him ; in the attempt he accidentally killed the animal, when, to his surprise, he perceived another serpent advance, and apply a leaf, which instantly revived it, to its lifeless companion. Struck with this incident, Polydus immediately, with success, made the same experiment on the dead body of the prince. Glaucus thus restored to life, refused to allow Polydus to return to Argos (his native city) until he had taught him the art of magic. The soothsayer complied ; but did not suffer his pupil to derive any permanent advantage from his instructions, as, just before his departure, he compelled him to spit into his mouth ; an act by which all he had learned was obliterated from his memory.

Pindar relates, that Bellerophon had recourse to the skill of Polydus when he was anxious to procure an interpretation of his dream relative to the taming of Pegasus.

850.—*He that shakes the solid earth.*] Neptune.

860.] IONIANS. The Athenians. Attica was considered as the original settlement of the Ionians, the descendants of Ion (see Achæia and Hellenians, Il. ii. 834.), a grandson (according to some) of Hellen, one of the great progenitors of the Grecian people. Herodotus considers them to have been of Egyptian origin, and places their establishment in Greece at the period of the supposed arrival in that country of Perseus and Danaë. Thebes, according to the hieroglyphical system of the first ages, is considered to have been one of the emblems of the ark among the Ionians, and to have been the same as Dameter, or Ceres. (See Thebes, under her names.) The name of *Ionis*, for *Attica*, was not entirely out of use even in the reign of Theseus.

861.] PHTHIANS. The Phthians, here mentioned, were under the command of Protesilans. (See Phthia, Il. i. 201.)

861.—*Epean force.*] (See Meges, Il. ii. 761.)

863.] PHIDIAS, or PHIDAS. One of the Athenian chiefs.

866.] DRACIUS. One of the Æpeian chiefs.

866.] AMPHION. One of the Greek chiefs.

867.] PHTHIANS. (See Medon, Il. ii. 882.)

870.—*Iphiclus' son.*] Podarces.

870.] OILEUS. The father of Ajax the Less. (See Oileus, Il. ii. 631.)

871.—*Young Ajax' brother.*] Medon.

- 873.—*Stepdame.*] Eriope, the wife of Oileus.  
 874.—*Her brother.*] His name is not mentioned.  
 951.—*Panthus' son.*] Polydamas.  
 994.] PHALCES. A Trojan, killed by Antilochus (Il. xiv. 607.)  
 994.] ORTHÆUS. } Trojans, whose deaths are not mentioned.  
 995.] PALMUS, or PALONYS. }  
 996.—*Two bold brothers of Hippotion's line.*] Ascanius and Morys.  
 997.] ASCANIA. (See Ascania, Il. ii. 1051.)  
 1049.—*He that gilds the morn.*] Apollo.  
 1059.] See imitation of this passage, Par. Lost, b. i. 542.

# I L I A D.

## BOOK XIV.

39.—*Their ships at distance, &c.*] "Homer being always careful to distinguish each scene of action, gives a very particular description of the station of the ships, showing in what manner they lay drawn on the land. This he had only hinted at before; but here taking occasion on the wounded heroes coming from their ships, which were at a distance from the fight (while others were engaged in the defence of those ships where the wall was broke down), he tells us, that the shore of the bay (comprehended between the Rhætan and Sigæan promontories) was not sufficient to contain the ships in one line; which they were therefore obliged to draw up in ranks, ranged in parallel lines along the shore. How many of these lines there were, the poet does not determine. M. Dacier, without giving any reason for her opinion, says there were but two: one advanced near the wall, the other on the verge of the sea. But it is more than probable that there were several intermediate lines; since the order in which the vessels lay is here described by a metaphor taken from the steps of a *scaling-ladder*; which had been no way proper to give an image only of two ranks, but very fit to represent a greater, though undetermined number. That there were more than two lines, may likewise be inferred from what we find in the beginning of the eleventh book; where it is said, that the voice of *Discord*, standing on the ship of Ulysses, *in the middle of the fleet*, was heard as far as the stations of Achilles and Ajax, *whose ships were drawn up in the two extremities*: those of Ajax were nearest the wall (as is expressly said in the 855th verse of the thirteenth book), and those of Achilles nearest the sea, as appears from many passages scattered through the Iliad.

"It must be supposed that those ships were drawn highest upon land which first approached the shore: the first line therefore consisted of those who first disembarked, which were the ships of Ajax and Protesilaus; the latter of whom seems mentioned in the verse above cited of the thirteenth book, only to give occasion to observe this; for he was slain, as he landed first of the Greeks: and accordingly we shall see in the fifteenth book, it is his ship that is first attacked by the Trojans, as it lay the nearest to them." P.

118.—*Whoe'er, or young or old, &c.*] "This nearly resembles an ancient custom at Athens, where, in times of trouble and distress, every one, of what age or quality soever, was invited to give in his opinion with freedom, by the public crier. *Eustathius.*" P.

126.—*Ænides' son.*] Diomed. Tydeus was called Ænides, from his father (Æneus, the king of Calydon).

130.—*Three bold sons.*] Melas, Agrius, and Ceneus.

130.] PROTHOUS; also known by the names of PARTHAON, PORTHAON, and PORTHEUS. He was son of Agenor and Epicaste; husband of Euryte, the daughter of Hippodamas; father of Melas, Agrius, and Ceneus, king of Calydon, and of Sterope, the mother, according to some, of the Sirens.

132.] MELAS. } See above, line 130.

132.] AGRIUS. }

134.—*My sire.*] Tydeus.

136.—*Monarch's daughter.*] Deiphyle, or Deiphila.

182.—*Her great brother.*] Neptune.



218.—*Mother of the smiles and loves.*] } Venus.

223.—*Cytherca.*]

229.—*Remote abodes.*] It does not clearly appear in what precise spot this palace of Ocean is situated: the eastern and western extremities of the ocean are occupied by the respective palaces of Night and the Sun: the allusion may perhaps be the same as that in II. i. 555. It is to be inferred from this passage that, during the war between Jupiter and the Titans, Juno had been coassigned to the guardian care of Ocean and Tethys.

230.—*Great parents.*] Ocean and Tethys.

231.] TETHYS. Wife of Oceanus, daughter of Cælus and Terra, mother of the 3000 Oceanides, and of all rivers and fountains. It is usual among the ancient mythologists to ascribe to Tethys the birth of all the more eminent and illustrious personages who either reigned or lived on the shores of the ocean. She is the principal of the sea-deities; and though by some confounded with Thetis, is, by most mythologists, looked on as a separate divinity. The car of Tethys is formed of a coach of extraordinary whiteness, and is of so light a construction, as to appear to fly over the surface of the waters; it is drawn by sea-horses, white as the car itself, with flaming eyes and foaming mouths, marking their track with deep furrows, and having their golden reins held by Tritons; the dolphins, sporting on the waves, precede it; the train of the goddess is closed by the Oceanides, crowned with flowers, their hair floating loosely upon the winds. A large purple veil, agitated by the breath of innumerable zephyrs, is suspended in the air, above the car; while Æolus, hovering aloft, curbs the fury of the winds, and drives away tempestuous clouds—all the inhabitants of the deep issuing from their recesses to pay homage to their goddess. Tethys is represented with a serene and dignified aspect, holding in one hand a golden sceptre; and, with the other, supporting the little god Palæmon (her son) on her knees.

253.—*Cyprian goddess.*] Venus.

260.] EMATHIA: A term indiscriminately applied by the poets to Thessaly, and to the country which afterwards formed the kingdom of Macedon; Macedon being so called from a son of Osiris.

261.] HÆMUS, EMUS, or ENUS. A mountain of considerable height, which separates Thrace from Thessaly, sacred to Apollo. (See Horace, Ode 12. b. i.)

*Hæmus, king of Thrace, and Rhodope.*] It received its name from Hæmus, king of Thrace, the son of Boreas and Orithyia (see Orithyia), who married Rhodope, and was, with his wife, changed into this mountain, on account of their presumptuous wish to be worshipped under the names of Jupiter and Juno. On the summit of this mountain the poets place Mars, when he is supposed to be meditating as to the part of the earth on which he shall exercise his devastating power. (See Horace, Ode 25. b. iii.)

263.] ATHOS (now Mount Sauto). A mountain of Macedonia, projecting into the Ægean sea, and of such a prodigious height, as to overshadow the island of Lemnos. It was particularly sacred to Jupiter, thence called Athous.

"His stately head the mighty Athos shows,  
Soblimely towering o'er the Thracian snows.  
Such space, as vessels well equip'd may run  
'Twixt rising morn and the meridian sun,  
To Vulcan's isle from Athens lies outspread.  
Yet such the height of his majestic head,  
O'er Lemnos the gigantic shadow falls,  
And casts a gloom within Myrina's walls."

—*Apollonius Rhodius.*

265.] DEATH. *Mors.* The Greeks and Latins considered Death among their divinities. She is by some identified with Night, and, by others, said to be the daughter of that goddess. Nothing is known relative to the manner in which she was worshipped;

but she was held in particular veneration at Sparta, in Phœnicia, and in Spain. The Romans also erected altars to her honour. Hesiod and the Greek poets placed the abode of Death, who is described as having a heart of iron, and entrails of brass, in Tartarus; Virgil enumerates her among the forms at the entrance of the infernal regions.

Her most known representations are the following:—the Greeks depicted her either as a black infant with crooked or crossed feet, in the arms of her parent Night; or, as a female with an emaciated and pale visage, veiled, and holding a scythe. The Etruscans represented her either with a Gorgon's head, covered with serpents, or with that of a monster, described in fable as having the expression of an infuriated wolf. The more usual attributes and emblems of the goddess are wings, an inverted torch, an urn, a butterfly, and a faded rose; and the yew, the cypress, and the cock, were sacred to her. It is observable that Homer (*Il.* xvi. 831.) represents Death and Sleep as twin, and Virgil (*Æn.* vi. 388.) as half brothers. The Greeks designate this divinity, as a male, by the name of *THANATUS*, the Greek word for death; the Phœnicians by that of *MOUTH*, synonymous in the Syriac dialect with death; and the Scandinavians worshipped Death, as a female, under the appellation *HELA*.

**SOMNUS.** The god of sleep, son of Erebus and Nox, and father of Dreams (see *Dreams*). Homer places his cave in the island of Lemnos, and Ovid in the country of the Cimmerians; while Hesiod and Virgil represent the god as stationed in the gate of Orcus. The poets describe his cave or palace as being impervious to the rays of the sun. Cocks, dogs, geese, and all those animals whose noises disturb slumber, were forbidden to approach this region of silence and tranquillity. The river of forgetfulness flows in front of the palace, and nothing is to be heard but the soft murmur of waters. At its entrance grow poppies, and those soporific plants, the juices of which Night collects that she may afterwards diffuse them over the earth. The palace of Somnus has two gates, the one of born, the other of ivory; through the former of these the real shades of the deceased pass when permitted to visit the upper regions; while phantasms and spectrea are despatched through the gate of ivory. (See note to *Od.* xix. 656. *Æn.* vi. 1235—1238.) In the centre of the palace the tranquil god reposes on a bed of ebony, hung with black curtains. Around him sleep Dreams, extended in careless postures; while Morpheus, his principal minister, is on the watch to prevent noise.

Somnus is represented either lying in the arms of Morpheus, his under garment white, his upper black, thereby denoting day and night; as a young genius, leaning on an extinguished torch; or, as lulling a lion to sleep. Sleep is named *NOCTIVAGUS DUX*. (See *House of Sleep*, Ovid's *Met.* b. xi.)

**MOMUS.** The god of raillery, of pleasantry, and of ridicule, was the offspring of Sleep and Night. Nothing was perfect, or found favour in his sight; and the gods themselves were the objects of his perpetual and unlimited satire.

He was represented with a mask, in the act of raising it; and with a hobby-horse, the emblem of folly, in his hand.

**SILENCE.** This allegorical divinity, placed by Ariosto in the entrance of the grotto of Sleep, is represented clad in black, and in shoes of felt, under the form of a young man, with the finger of his right hand upon his mouth (which is sometimes bound up with a fillet), and with his other hand enjoining silence; his attribute being a branch of the peach-tree, which was sacred to Harpocrates.

**HARPOCRATES.** This, the son of Osiris and Isis, was the Egyptian god of silence, and was sometimes confounded with Horus. His statue was generally placed at the entrance of temples; and he was represented under the form of a young man, either naked, or with a training robe, crowned with an Egyptian mitre, his head sometimes surrounded with rays, and sometimes surmounted with a basket, holding in one hand a cornucopia, and in the other a lotos-flower, or quiver, the three last being symbolical of

Harpocrates as Horus (the Sun). As the god of silence he is pointing to his mouth with one of the fingers of his right hand, having a lotos-flower on his head, and a dove at the end of a sceptre on the same shoulder.

Lentils, and all first-fruits of vegetables, with the lotos-flower and the peach-tree, were sacred to this god.

MUTA. } Muta is the goddess of silence, the same as the *Tacita* of Numa Pompilius,  
LARA. } and the Naiad *Lara*, the daughter of the river Almon, whose tongue Ju-  
TACITA. } piter cut out because, at the time he enjoined the Naiads in the neigh-  
bourhood of the Tiber not to secrete Juturna, who had precipitated herself into its waters  
to avoid his pursuit, she betrayed the injunction to the nymph and to Juno. Lara, how-  
ever, became the wife of Mercury, whom she captivated as he was conducting her to the  
infernal regions by the direction of Jove.

279.] See imitation of this passage, *Æn.* x. 157.

282—296.] This passage alludes to the following history. Juno, ever the enemy of Hercules, had, on his successful return from the first siege of Troy, under the reign of Laomedon, lulled Jupiter asleep by the ministry of Somnus, in order that, during the slumbers of the god, she might, without interruption, send a storm upon the fleet of the hero. By this tempest Hercules was driven from his intended course, and carried to the island of Cos. Jupiter, on discovering the stratagem which had been thus practised on him, suspended Juno (*Il.* xv. 23—34.) from Olympus, and precipitated into Lemnos (according to some accounts) her son Vulcan, who came to her assistance.

293.] NIGHT. Night, or Nox, the daughter of Chaos, was one of the most ancient of the deities, and hence has been considered by the poets to be the parent of all things. She married Erebus, and became, according to some accounts, the mother of Day and Light, Fear, Grief, Labour, Old Age, Love, Discord, Destiny, Sleep, Death, Darkness, Dreams, the Hesperides, the Fates, the Furies, &c. A black sheep, and a cock, the latter announcing the approach of day, were the victims chiefly sacrificed to her.

Night is represented under various forms: as riding in a chariot, preceded by the constellations; with wings, to denote the rapidity of her course; as traversing the firmament seated in her car, and covered with a black veil studded with stars; and sometimes her veil seems to be floating in the wind, while she approaches the earth to extinguish a flaming torch which she carries in her hand. She has often been confounded with Diana, or the moon; and her statue was placed in the celebrated temple of that goddess at Ephesus.

The god LUXUS, worshipped in Syria, and NOCTULUS, whose statue was discovered at Brescia, were nocturnal divinities, and are probably, from their being represented with nearly similar attributes, the same as Nox. BAABU was the goddess of night among the Phœnicians; the EUPHRONIA or EUBULIA of the Romans (the goddess of good counsel) was supposed to be by them identified with Night; and the Egyptians worshipped darkness, or Night, under the term ATHYR.

304.] PASITHAË. Aglaia. (See *Graces*.)

305.] (See fable of the gods swearing by the Styx, in Lord Bacon's *Fables of the Ancients*.)

309.] CHRONOS. Saturn.

320.] LECTOS, or LECTUM (now Cape Baba). A promontory separating Troas from Æolia. It was celebrated for a temple dedicated to the twelve gods.

328.—*Bird of night.*] “A bird about the size of a hawk, entirely black; and that is the reason why Homer describes sleep under its form.” P.

329.] Chalcia. The name of the owl among the gods.

330.] CYMINDIS. The name of the owl among men.

361.] IXION. Ixion was the son of Leonteus, according to Hyginus; of Phlegyas,

according to Euripides ; and, according to others, of Mars and Pisidice. He was king of the Lapithæ, and husband of Dia, the daughter of Deioneus, king of Phocis. The latter was so indignant at the refusal of Ixion to make the stipulated presents upon receiving the hand of the princess, that he seized on his horses. Ixion, in apparent disregard of this act, invited Deioneus to a feast at Larissa, and, on his arrival, treacherously murdered him, by throwing him into a pit filled with wood and burning coals. Ixion having become, from this instance of perfidy, an object of general odium and abhorrence, made an appeal to the mercy of Jupiter. The god was moved with compassion, and admitted him to the court of Olympus ; Ixion, however, in consequence of his having presumed to avow a passion for the queen of heaven, ultimately paid the price of his crimes. Jupiter, aware of his having concerted a meeting with Juno, deluded him by the substitution of a cloud for the goddess, merely intending to punish his temerity by banishment from heaven ; but finding that Ixion, instead of acknowledging the deception, boasted of having been in the company of Juno, he struck him with his thunder, and ordered Mercury to bind him in the infernal regions to a wheel intertwined with serpents, of which the motion was to be perpetual. (See *Georgic* iv. 686—695.) According to a tradition of the ancients, none who had once partaken of the nectar of the gods could die but by the thunder of Jupiter. The Centaurs are described as the offspring of Ixion and the Cloud, which fable is thus explained : the men on horseback, who, at the command of Ixion (see Centaurs), destroyed the wild bulls which infested Thessaly, came from a town at the foot of Mount Pelion, called Nephele ; a word in Greek signifying *cloud*.

361.—*Matchless dame*.] DIA, daughter of Deioneus, king of Phocis ; wife of Ixion ; one of the mistresses of Jupiter ; and mother of Pirithous, the friend of Theseus.

363.] DANAË. Daughter of Acrisius, king of Argos, and Eurydice, daughter of Lacedæmon, and mother of Perseus, under whose history the principal part of her own is contained. She was, according to some accounts (see Ovid's *Met.* b. iv., and Horace, b. iii. Ode 16.), courted by Jupiter under the semblance of a shower of gold : others pretend that it was Proetus, the uncle of Danaë, who found means, by bribing her keepers, to introduce himself to her during her imprisonment in the brazen tower ; but the fiction relative to Jupiter is the more received. Virgil mentions (*Æn.* vii. 572.) that Danaë, accompanied by some Argives, fled from her father's wrath to Italy, and there founded the city Ardea. She was called ANANTIAN, from her grandfather *Abas* ; and ACRISIONEIS, from her father *Acrisius*.

364.] PERSEUS. The son of Jupiter and Danaë, the daughter of Acrisius, king of Argos. Acrisius had been informed by an oracle that his daughter's son would put him to death. He accordingly secluded Danaë in a brazen tower ; but Jupiter, being enamoured of her, introduced himself into her prison under the form of a shower of gold. The birth of her son Persens adding new force to the apprehensions of Acrisius, he adopted the inhuman measure of consigning Danaë, and her infant son, in a slender bark, to the mercy of the waves.

*Polydectes*.] The intention of Acrisius to destroy the child was frustrated ; the winds drove the little vessel on the shores of the island of Seriphus (one vast rock, abounding with serpents), in the Ægean sea, where Polydectes, the king of the island, hospitably received the princess, and committed the education of her son to his brother Dictys. But it was destined that Perseus should be exposed to never-ceasing hardships and dangers. Polydectes became enamoured of Danaë, and expelled from his court the youthful prince, with an express command not to return unless he could bring with him the head of the Gorgon Medusa. (See Gorgons.) Persens, being favoured by the gods, was equipped for this expedition by Pluto, with a helmet ; by Mercury, with wings and a short dagger ; and, by Minerva, with a shield and the horse Pegasus. By aid of this animal he effected his passage through the air into the country of the Gorgons (see

Gorgon); he there succeeded in killing Medusa (see story of Medusa's head, Ovid's *Met.* b. iv.); and, after the exploit, presented himself at the court of Atlas, the sovereign of Mauritania.

*Atlas.*] This prince having been warned by an oracle to be upon his guard against a son of Jupiter, denied him the rights of hospitality; but was punished for his inhumanity by the sight of the head of Medusa, a spectacle so appalling that, upon beholding it, he was transformed into the mountain of Africa which bears his name. (See *Hercules*.) On leaving Africa, Perseus carried away the golden apples from the garden of the Hesperides. (See *Hesperides*.)

*Andromeda.*] From Mauritania he passed into Ethiopia, where he rescued Andromeda (the daughter of Cepheus, the king of the country) from the jaws of a sea-monster. (See *Hesione*, under *Laomedon*.) Such was the punishment to which she had been exposed by Neptune, in consequence of the arrogance and vanity of her mother, Cassiope, in boasting that she surpassed Juno and the Nereids in beauty. His intrepidity was rewarded by the hand of the princess; but not before he had been compelled to sustain another conflict with her uncle Phineus, to whom she had been promised in marriage. Perseus then returned to Argos, where, unmindful of the inhuman conduct formerly exercised towards him by Acrisius, he restored him to the throne, from which Prætor (see *Prætor*) had banished his grandfather, and put the usurper to death. He had, however, the misfortune subsequently, in the funeral games which were celebrated in honour of Polydectes, to realise the denunciation of the oracle against Acrisius, by killing him accidentally with a quail. This catastrophe so affected Perseus, that he transferred the seat of his kingdom from Argos to Mycenæ. It is affirmed by some, that he also, though unwillingly, caused the death of his benefactor, Polydectes, by the sudden exhibition of the terrific Gorgon's head. Perseus fell a victim to the revenge of Megapenthes, the son of the murdered Prætor; and, after death, he was, with his queen Andromeda, and her parents, Cepheus and Cassiope, placed among the constellations.

The origin of Perseus, one of the most ancient heroes in the mythology of Greece, is variously ascribed to Egypt, to Persia, to Assyria, and to Greece. He was worshipped as the sun (Perseus being a title of that luminary) at Memphis; was the same as the Mithras (see *Mithras*, under the names of Apollo) of the Persians; married Ashtaroth, or Asteria, the daughter of the Assyrian Belus; and was considered in Greece to be the ancestor of the Dorians and Heraclidæ. He built Mycenæ and Tiryns in Greece, and Tarsus, in Cilicia; planted the peach-tree at Memphis; and, from having been thrown in his childhood, as some affirm, on the coast of Daunia, may be said to have been the great progenitor of the people inhabiting Græcia Magna.

[See story of Perseus and two following, Ovid's *Met.* b. iv., and first story of book v., and the fable also of Perseus, explained by Lord Bacon in his *Fables of the Ancients*.]

Perseus was called ARANTIADÆS, from his ancestor *Abas*, king of Argos; ACARIONIADES, from his grandfather *Acrisius*; AURIGENA, from the shower of gold under which semblance Jupiter visited his mother Danaë; and DANÆIUS HERO, from his mother.

365.—*Either Theban dame.*] Semele and Alcmena.

*Semele.*] She was the daughter of Cadmus and Hermione. Juno being jealous of the affection which Jupiter entertained for her, assumed the form of an old attendant, named Beroë; and, in her likeness, repaired to her rival, whom she persuaded to extort from Jupiter a solemn oath that he would appear to her in all his celestial glory. The god, though he foresaw the consequences of her rash demand, was nevertheless obliged to comply with it: his splendour was too great for a mortal to endure; and Semele perished in the flames which his lightnings had kindled. Her son Bacchus was, however, preserved, and remained for two months concealed in the thigh of Jupiter. (See *Bacchus*.) After

her death, Semele was received into heaven under the name of *THYONÆ*; though, according to other writers, not until she had been rescued by her son from the infernal regions; a spot near Lerna, in Argolis, being pointed out as the aperture through which Bacchus and his mother ascended from the realms of Pluto. Semele received divine honours; but no temple was erected to her; and her statue at Thebes was placed in the fane of Ceres. (See *Isis*, under the names of Ceres.) She was particularly worshipped at Brasie, in Laconia, owing to a tradition preserved there, that she and her child being inclosed by Cadmus in a coffin, and committed to the mercy of the waves, were thrown on the Spartan coast; and that Semele had been interred with great magnificence at this place. (See birth of Bacchus, Ovid's *Met.* b. iii.)

**BEROË, BERITH, or BERYTUS.]** The nurse of Semele is described as a nymph of the Ocean; the source of justice, whence all laws were derived; as coeval with the world; and as having been, under the character of Paphia, Rhea, and Cybele, the symbol called *Orcus Typhonis* (the mundane egg), under which the ancient mythologists particularly represented the ark; her names as the genius of the ark, which presided over the birth of mankind, being Lucina, Disna, Juno, and Ilithyia.

**367.—Phœnix' daughter.] EUROPA.** Homer describes her as the daughter of Phœnix; whereas, according to others, she was the sister of that prince, and daughter of Agenor, king of Phœnicia. She is described as having been so remarkable for her beauty, that Jupiter became enamoured of her while she was amusing herself with her female companions on the sea-shore; that he carried her off under the assumed form of a bull (see Ovid's *Met.* b. ii., and Horace, b. iii. Ode 27.); and that he bore her over the sea on his back to the island of Crete. This fable is thus explained: some Cretan merchants, who had an opportunity of observing the beauty of Europa, in the course of their commercial transactions on the coast of Phœnicia, conveyed her away to the court of their king Asterius; and, as the figure on the prow of their vessel was that of a bull, it was reported that Jupiter (by some confounded with Asterius) had transformed himself into that animal to seduce the princess from her home.

Mythologists again assert that, as in early times colonies assumed the name of the deity whom they worshipped, or that of the insignia or hieroglyphic under which their country was symbolised, so every depredation made by such people was placed to the account of the deity under the same device; and hence it was said that when the Egyptians, Canaanites, Tyrians, &c. landed, and carried off such and such persons, the act was perpetrated by Jupiter, in the shape of an eagle, a swan, or a bull; the eagle, for instance, standing for Egypt, the swan for Canaan, the bull for the city of Tyre, &c.

Diodorus affirms that it was a Cretan captain of the name of Taurus by whom she was carried off; that he was the father of her three sons, Minos, Sarpedon, and Rhadamanthus; and that Asterius, having subsequently married her, and being childless, adopted the sons of Taurus. (For the discrepancies respecting the identity of Asterius and Jupiter, see Crete.) Agenor, on hearing of her departure from Phœnicia, despatched his sons in search of her, with injunctions not to return till she was found. (See story of Cadmus, Ovid's *Met.* b. iii.) It is supposed that her name, which signifies *whiteness*, was assigned to the quarter of the globe so called in consequence of the *fairness* of its inhabitants.

The moderns represent the country Europe as a female magnificently attired; her variegated gown designates the diversity of her riches; her splendid crown is emblematical of the distinction which the Romans conferred on that part of the globe; the two *cornucopie* on which she sits denote her great fertility; a temple and a sceptre, the one a symbol of religion, and the other of government, are in her hands, while she is surrounded by a horse, arms, trophies, diadems, books, globes, compasses, instruments of music, &c. &c. She is also represented as a Pallas with a helmet, holding in one hand

a sceptre, and in the other a *coranopia*. By the Cretans she was called *ELLOTTIS*, and worshipped as a divinity after death.

*Phœnix, son of Agenor.*] This prince, when unsuccessful in his pursuit of Europa, established himself in the country watered by the eastern shores of the Mediterranean, which from him derived the name of Phœnicia; and also colonised Bithynia.

368.] RHADAMANTHUS. (See the preceding line for the discrepancies respecting his birth.) He reigned over the Cyclades and the Greek cities of Asia; and, in consequence of the justice and wisdom with which he governed on earth, he was appointed one of the judges of hell. (See Tartarean gods.) He had such a reputation for equity among the ancients, that it became proverbial with them to term an equitable sentence "a judgment of Rhadamanthos." This prince married Alcmena, the mother of Hercules, after the death of her husband Amphitryon. He is generally represented holding a sceptre, and sitting on a throne at the entrance of the Elysian fields. (See Od. iv. 766., Æn. vi. 764.)

373.—*Goddess with the charming eyes.*] Juno.

394.] See imitation of this passage, *Paradise Lost*, b. iv. 697.

397.—*Violet.*] This flower was sacred to Vesta.

398.—*Lotos.*] This flower is sacred to Venus, Apollo, Mercury, and Harpocrates. (See *Lotos*, Od. ix. 106.)

399.—*Hyacinth.*] This flower is sacred to Apollo, and was so called after *Hyacinthus*, the son of Amyclas and Diomedé; of Pierus and Clio; or of Cebalus. He was the favourite companion of Apollo, who, having undertaken the care of his education, so excited the jealousy of Zephyr and Boreas, by whom he was also much beloved, that, to avenge the preference manifested by Hyacinthus towards his preceptor, they wafted a quoit, which Apollo had thrown while playing with his pupil, on the head of the unfortunate youth, and thus instantly occasioned his death. Apollo endeavoured to restore him to life; but, finding all his efforts ineffectual, he changed him into the flower which was thence called *hyacinth*, and gave him a place among the constellations of heaven.

*Hyacinthus* was called *CEBALIDSÆ*, from *Cebalus*.

[See Ovid's *Met.* b. x.]

400.—*Crocus.*] This flower is emblematical of tenderness and innocence. *Crocus*, in fable, was the husband of the nymph *Smilax*: they were, according to some accounts, remarkable for their fondness, and were metamorphosed by the gods ("Crocus and Smilax turn'd to flowers," Ovid's *Met.* b. iv.) into flowers. According to another fable, the affection of Smilax was rejected by Crocus; and they were metamorphosed, the latter into the saffron plant, and the former into the yew tree.

404.—*Ambrosia.*] Divine fragrance. (See *Ambrosia*, Il. i. 773.)

447.—*Earth-shaking power.*] Neptune.

449.—*Troy's great defender.*] Hector.

459.] WINDS. These poetical deities were the sons of Cœlus and Terra; of Astræus and Heribœa; or, according to Hesiod, of the giants Typhæus, Astræus, and Perseus; the winds Notus, Boreas, and Zephyrus (whom he terms the children of the gods), excepted. Homer and Virgil concur in placing the abode of the Winds in the Æolian isles, under the authority of king Æolus (see *Æolus*, Od. x. 40.), who keeps them bound within his caverns. The destructive power of the winds naturally occasioned them to be deified in the dark ages of superstition. Their worship, which originated in Egypt and Persia (birds, as for instance, the hawk, of the Etesian winds, being their symbol in the former country), soon passed over into Greece. The instances in which they are invoked, are numerous among poets. Achilles (Il. xxiii. 239.) supplicates the Winds to fan the flame of Patroclus' funeral pyre; and Anchises (Æn. iii. 601.)

addresses himself to the gods presiding over winds. When the formidable Persian fleet was approaching the Grecian shores, under Xerxes, the Greeks, by the express command of the Delphic oracle, put up their prayers to these deities, beseeching them to disperse and wreck the vessels of the invaders. Xenophon, in his account of Cyrus' expedition, represents that prince as prevailing on the North Wind to remit its violence by the solemnity of a sacrifice.

The Lacedæmonians immolated a horse (an emblem of fleetness) to the Winds, on Mount Taygetus. Pausanias informs us, that the inhabitants of Megalopolis adored the North Wind with peculiar solemnity; and that, on an altar consecrated to the Winds, at the foot of a mountain near Asopos, a priest, on a particular night of the year, offered sacrifice; and, after marking out four trenches, performed some mysterious ceremonies, chanting magic verses, of which Medea was supposed to have been the source. At Athens, an octagon tower (on every side of which were carved the figure and name of a wind, according to the quarter from which it blew) was erected by Andronicus Cyrrhestes; viz.

BOREAS (the Aquilo, or Septentrio of the Latins), the North Wind. (See Boreas.)

NOTUS (the Auster of the Latins), the South. (See Auster.)

APHELIOTIS (the Subsolanus of the Latins), the East.

ZEPHYRUS (the Favonius of the Latins), the West. (See Zephyrus.)

CACIAS (also so called by the Latins), the North-East.

SKIRON, or CAURUS (the Corus of the Latins), the North-West.

EURUS (the Vulturinus of the Latins), the South-East.

LIUS (the Africus of the Latins), the South-West.

The worship of the Winds seems to have been very general also throughout Italy, as we may infer from the numerous altars there erected to their honour. Ovid speaks of the temple which Scipio built in honour of the Tempests; Seneca, of one raised by Augustus among the Ganls to the wind *Cyrcus*.

The Winds are generally depicted by the poets as turbulent and restless deities, and are represented as youths, winged; sometimes holding an inverted urn, from which water is flowing. Of the Winds not referred to under this article, Lihs, or Africus, is depicted with black wings, and a melancholy countenance; Skiron, or Caurus, is driving clouds of snow before him; and Aphelotes, or Subsolanus, is carrying fruit.

[See beautiful description of the Winds, *Georgic* i. 489, &c.]

459.—*Æolian hall.*] The cave of *Æolus*. (See *Æolia*.)

482.—*Plant of Jove.*] The oak. This tree has long been known by the title of *monarch of the woods*, and was held in such profound veneration by the ancients, but more especially by the Ganls, that they worshipped Jupiter under the figure of a lofty oak. (See *Europe*, and *Mistletoe*.)

504.—*Groaning hero.*] Hector.

508.] XANTHUS. A river of *Troas*, the same as the *Scamander*. (See *Scamander*.)

518.] ÆNOPS.

519.] SATNIUS. } Ænops, the father of *Satnius*, was a shepherd beloved by the  
519.] NEIS. } nymph *Neis*. *Satnius* is here killed by *Oilcan Ajax*.

530.—*Race of Panthus.*] *Polydamas*.

560.] PROMACHUS. A *Bæotian*, killed by *Acamas*, the son of *Antenor* (*Il.* xiv. 561.)

567.—*Brother.*] *Archilochus*, the brother of *Acamas*.

573.] ILIONEUS. } A brave *Trojan*, the son of *Phorbas*; is here killed by *Penelias*.

576.] PHORBAS. } *Phorbas* is represented as always fighting under the protection of *Mercury*, by whose counsels he had amassed great riches.

606.] HYRTIUS. The leader of the *Mysian* train; here killed by *Ajax the Great*.



- 607.] **MERMER**, or **MERMERUS**. A Trojan, here killed by Antilochus.  
 608.] **MORYS**. Son of Hippotion, here killed by Merion.  
 608.] **HIPPOTION**. One of the allies of Priam, here also killed by Merion.  
 609.] **PERIPHÆTES**. } Trojans, here killed by Teucer.  
 609.] **PROTHOÏN**. }  
 612.] **HYPERENOR**. A Trojan priest, the son of Panthus (see Panthus, ll. iii.  
 195.), and brother of Polydamas and Euphorbus. He is here killed by Menelaus.

# I L I A D.

## BOOK XV.

60.—*God that bears the silver bow.*] Apollo.

96.] THEMIS, or FAS. The most ancient of the divinities of paganism; daughter of Cælus and Terra; wife of Jupiter; and mother of Justice, Law, and Peace; of the Hours, Seasons, and Fates. She was remarkable for her prudence and justice; and, in homage to her invariable exercise of the latter, the name and attributes of Astræa (the goddess of justice) were applied to her. According to Diodorus, she was the institutor of religious rites and sacrifices, and of whatever contributed to the order and welfare of mankind. Themis reigned in Thessaly, and had a temple and oracle on Mount Parnassus (see prophecy of Themis and debate of the gods, Ovid's *Met.* b. ix.), and a temple in the citadel of Athens. She is sometimes called ICHNEA, from a word signifying *track*, as illustrative of justice invariably pursuing the *track* of the guilty. The number *six* was sacred to Themis.

JUSTICE.] An allegorical divinity, daughter of Jupiter (to whose councils she was admitted), and of Themis. She was anciently represented by a headless statue: her usual attributes were a sword and scales, or an axe surrounded with rods, the emblem of magisterial authority among the Romans. Euripides describes her holding a club, and some other writers, an eye in her hand. Sometimes she bears a sceptre terminating in a hand; and sometimes her eyes are covered with a bandage, signifying that strict impartiality should characterise a judge. On the medals of Adrian and Antoninus she is seated, with different weights beside her, and holding a sceptre and a patera, to indicate her divine origin. For the same reason Lebrun has represented her with a star on her head. In a painting of Raphael's, in the Vatican, Justice is depicted as a venerable old woman, seated among the clouds (her head adorned with a diadem of pearls), and looking towards the earth, as if inculcating to mortals obedience to the laws; her mantle is green, and her robe of a violet colour; four little children stand near her, two of whom bear a scroll with this inscription, *Jus suum cuique tribuens* (rendering to all their due). To these attributes Gravelot has added a sun on her breast (signifying purity of conscience); books of legal institutes, showing what a magistrate ought to study; and a throne and regal crown, expressive of the share she claims in the sovereign power. The ancients sometimes represented Justice triumphing over oppression, under the figure of a hippopotamus vanquished by a stork; the hippopotamus being among the Egyptians the symbol of violence.

LAW.] An allegorical divinity, said to be the daughter of Jupiter and Themis. She appears as a majestic female with a diadem on her head, and a sceptre in her hand, denoting her empire over society; at her feet lies a book, in which this sentence is written, *In legibus salus* (safety in the laws). Gravelot represents her holding a yoke entwined with flowers, and a cornucopia; while a child sleeps tranquilly beside her; emblematical of the plenty and security which flow from the administration of just laws.

PEACE, or PAX.] Was an allegorical divinity, daughter of Jupiter and Themis. The Athenians raised statues and altars in her honour; but she was still more revered at Rome, the largest and most splendid temple of that city being dedicated to this god.

deas in the *Via Sacra*. In this edifice, which was begun by Agrippina, and completed by Vespasian, were deposited the spoils brought by Titus from Jerusalem: here also assembled those who held disputations on the fine arts; hither the sick likewise repaired, accompanied by their friends, to offer up vows for their recovery. The temple of Peace was therefore not unfrequently a scene of confusion, from the disturbances occasioned by the crowds that resorted thither.

This divinity is represented with a mild aspect, holding in one hand a cornucopia, and in the other an olive branch; sometimes with a caduceus, a reversed torch, or ears of corn, and an infant Plutus in her lap. On a medal of Augustus she bears in one hand an olive branch, and in the other a lighted torch, with which she is setting fire to a trophy of arms: on another of Galba she appears seated on a throne, holding an olive branch in her right hand, and resting her left on a club, which (like Hercules) she has been using to chastise the violent: on a coin of Vespasian she is surrounded by olive trees; and her attributes are a caduceus, a cornucopia, and a bunch of corn: on one of Titus she appears as Pallas, having in one hand a palm branch, with which she rewards the virtuous, and in the other an axe, to terrify the guilty: on a medal of Claudius she is leaning on a caduceus, encompassed with a formidable serpent, and covering her eyes with her hand, as if to avoid the sight of the animal: and on a bass-relief in the town of Albano she is represented as a woman holding a caduceus. Sometimes she was depicted with large wings like those of Victory; when designating a peace obtained by valour, with a lance or a club in her hand. No bloody sacrifices were offered on the altars of this divinity.

The number *ten* was sacred to Peace.

177.—*Queen of air.*] Juno.

210.—*Three brother deities.*] Jupiter, Neptune, and Pluto.

211.] RHEA. (See Earth, Jove, Saturn.)

215.—*Æthereal Jove.*] Jupiter, in opposition to Pluto.

218.] OLYMPUS. In this line a distinction is made between Olympus and Heaven.

221.—*Younger brothers of the pole.*] Gods of inferior rank.

247.—*Source of light.*] Apollo.

252.] See imitation of this passage, *Paradise Lost*, b. iv. 902.

254.] SATURN, or CHRONOS, who, with the rebel Titans, was placed, according to some mythologists, in Tartarus.

258.—*My son.*] Apollo.

264.—*The godhead.*] Jupiter.

325.—*Stygian shades.*] As if from the dead; in allusion to the apparently mortal wound which he had received from Ajax.

349.] Apollo is here *veild in clouds*, not for the purpose of concealing himself, but to excite greater horror among the Greeks.

350.—*Shield.*] This *enormous shield* is not the regis covered with the skin of the goat Amalthæa, but one formed by Vulcan (see this passage, and *Æn.* viii. 575.); a distinction the more necessary to be observed, as Jupiter is sometimes represented (see *Æn.* viii. 465.) using the shield which he had transferred to the peculiar service of Minerva (*Il.* v. 909.)

376.] IASUS. } A leader of the Athenians; son of Phelus or Sphelus, son of Bu.

377.] PHELUS. } colus. He is here killed by Æneas.

378.] OILEUS. Father of Ajax the Less.

381.] PHYLACE. There are three towns of this name, one in Thessaly, one in Epirus, and one in Arcadia. It does not appear to which Homer here refers.

382.—*Angry wife.*] Eriopæ, the wife of Oileus.

384.] MECYSTES, MECISTEUS, or MECISTHEUS. (See Mecistheus, II. iii. 399.)

386.] DEIOCHUS. A Greek (mentioned in this line only), here killed by Paris.

388.] ECHIUS. A Greek, here killed by Polites; not Echius the father of Mecistheus.

488.—*Son of Clytius.*] Caletor; a Trojan prince, the grandson of Laomedon, killed by Ajax Telamon (line 490.)

490.] TELAMON. Ajax Telamon.

501.] LYCOPHRON. A native of Cythera, son of Mastor. A faithful friend of Ajax Telamon, and here killed by Hector.

511.—*Our friend.*] Lycophron.

522.] CLYTUS. } A son of Pisenor, killed by Tencer (II. xv. 527.) He was the

522.] PISENOR. } charioteer of Polydamas, and is not mentioned in any other passage.

533.] ASTYNOUS. The charioteer of Polydamas after the death of Clytus.

569.—*His great brother.*] } Ajax Telamon.

608.—*Their leader.*] }

611.] SCHEDIUS. A Greek, son of Perimedes; one of the Phocian generals, here killed by Hector. The other Phocian leader of this name was the son of Iphitus. (See Schedius, II. ii. 621.)

612.] LAODAMAS. One of the sons of Antenor, here killed by Ajax.

614.] OTUS. An Æpeian leader, a native of Cyllene, a sea-port of Elis, here killed by Polydamas.

618.] PANTHUS. The priest of Apollo (mentioned II. iii. 196.); and hence, the god is interested in preserving the son (Polydamas) of his minister.

619.] CRÆSMUS. An obscure Trojan, here killed by Meges.

622.] DOLOPS. A Trojan, son of Lampus, and grandson of king Laomedon, killed by Menelaus (II. xv. 638.)

627.] SELLE. (See Selle, II. ii. 798.)

628.] EUPHETES. A king of Ephyra, on the banks of the Selleis, in Thesprotia. Phyleus, when banished by his father Augeas (see Phyleus, II. ii. 762.), having taken refuge in Dulichium, might easily have passed over into Thesprotia.

645.] MELANIPPUS. A son of Hicetaon (see Hicetaon, II. iii. 196.), nephew of Priam, who (according to the custom of those times) superintended his herds at Percote on the Hellespont. He was killed by Antilochus (line 692.)

748.] See imitation of this passage, Æn. vii. 809.

770.—*Mycenian Periphetes, or Periphates.*] Here denominated *Mycenian*, in consequence of his father Copreus having been the herald of Enriatheus, the king of *Mycenæ*. He was killed by Hector (II. xv. 781.)

773.] COPREUS. Father of Periphates. He was a native of Elis, and originally the herald of Pelops, but was compelled to leave the court of that prince in consequence of a murder which he committed. He took refuge in Mycenæ, where he was purified from his guilt by Euristheus, and appointed the herald of that monarch. According to Homer, he seems to have disgraced himself by the manner in which he conveyed to Hercules the orders of his tyrannical sovereign.

The office of expiation, of which the rites depended on the nature of the crime to be expiated, was a part of the religious worship of the ancients, and was generally performed by the king or the person of highest rank in the country.

# ILLIAD.

## BOOK XVI.

20.] MENÆTIUS. King of Opus, in Locris; son of Iapetus and Clymene (see Iapetus, II. viii. 599.), or of Actor and Ægina; father of Patroclus; and husband, according to some, of Sthenelo, daughter of Acastus, or according to others, of Polymela, daughter of Phylas, one of the mistresses of Mercury. Menætius was one of the Argonauts.

Actor.] The birth of this prince is, by some, placed in Locris; by others, in Thessaly. As a Thessalian, he is said to be son of Myrmidoo and Pisidia, daughter of Æolus, and husband of Ægion, daughter of the Asopus; and to have ceded his kingdom (on account of the rebellion of his sons) to Pelus (see Peleus), with his daughter Polymela, more commonly known under the name of Thetis.

76.—*Black-eyed maid.*] Briseis.

87.] See imitation of this passage, *Par. Lost*, h. vi. 710.

130.] See imitation of this passage, *Æn.* ix. 1088.

182.] XANTHUS. } Horses of Achilles, which his father Peleus had received from

182.] BALIUS. } Neptune.

183.—*Wind.*] Zephyr.

184.] PODARGE. One of the Harpies, mother of Xanthus and Balius. The fable relative to the Harpies is of great antiquity, and consequently much confused. The Harpies seem originally to have been a sort of meteor, or stormy wind, assuming the form of goddesses; and hence, together with Iris, they are said by Hesiod to have been the children of Thaumus and Electra, the daughter of Oceanus and Tethys. With the same allusion to wind, Homer marries the Harpy Podarge to Zephyrus, and makes her the mother of Xanthus and Balius, the horses of Achilles; and persons, whose sudden disappearance could not be accounted for, were said indiscriminately, to have been carried off by the Harpies or Winds. In later poets the Harpies are variously represented; by some, as by Virgil (*Æn.* iil. 279, &c.), they are introduced as the avengers of unjust and impious deeds; and hence they are frequently confounded with the Furies, although Homer (*Od.* xx. 92.) makes a clear distinction between them. Sometimes the Harpies are described as the *Parcæ* (Fates). The form of the Harpies is variously described. Homer is not express on this point; but, in designating Podarge as the mother of the horses of Achilles, he seems to give to her the shape of a horse; while the poets in general represent them as winged monsters, with the face of a woman, the body of a vulture, and feet and fingers armed with sharp claws. They are described as “unclean” and disgusting, and polluting whatever they touch. As to their number, Hesiod mentions three, Ocypete, Aello, and Iris. Virgil speaks of them as numerous (Alope is a name mentioned), under the guidance of Calano, the daughter of Neptune and Terra, to whom he ascribes also a prophetic power, in predicting to Æneas his subsequent adventures. Jupiter availed himself of the Harpies to punish Phineus (son of Agenor), a king of Salmydessus, in Thrace, for his cruelty in having, at the instigation of Idea, the daughter of Dardanus, king of Scythia, deprived of sight Plexippus and Paodion, the two sons of his wife Cleopatra, the daughter of Boreas. He sent them to this prince, who had been

struck with blindness by the gods, for the purpose of keeping him in a state of perpetual apprehension, and of corrupting the food which was placed before him. From this continual persecution it is said (*Æn.* iii. 274—279.) the princes Zethes and Calais, sons of Boreas, delivered Phineus, by driving away the Harpies, and confining them in the islands called Strophades.

186.] PEDASUS. One of the horses of Achilles, which had fallen to his share after the capture of Thebe. He was killed by the Lycian Sarpedon (*Il.* xvi. 572.) "The chariots in Homer are drawn, for the most part, by two horses coupled together; that of Achilles had no more, the names of his horses being only Xanthus and Balius. To these two they sometimes added a third, which was not coupled with the other two, but governed with reins." *Potter.*

These observations explain the phrase *added to their side.*

194.] See imitation of this passage, *Par. Lost*, b. x. 275.

208.—*Fire chosen leaders.*] Menestheus, Eudorus, Pisander, Phoenix, and Alcimedon.

210.] MENESTHEUS. Son of the Sperchius (a river of Thessaly) and Polydora, daughter of Pelcus and Antigono, and wife of Borus.

212.] SPERCHIUS. A river of Thessaly, rising in Mount Oeta, and falling into the Ægean sea, in the bay of Malia. It was sacred to Jupiter. (See *Floods.*)

213.—*Mortal mother.*] Polydora.

215.] BORUS. Son of Pcrieres, and husband of Polydora.

216.] EUDORUS. } A son of Mercury and Polymela, the daughter of Phylas, king

216.] POLYMELA. } of the Thesprotian Ephyra. Polymela subsequently married Echeclus, the son of Actor. Some make her the wife of his brother Menæstus.

218.] CYLLENIUS. Mercury.

220.—*High chamber.*] It was the custom of those days to assign the uppermost rooms to the women. (See also *Od.* xxii. 466.)

224.] ECHECLEUS. (See 216, above.)

230.] PISANDER. A son of Mæmalus, and one of the most celebrated of the Thesalian chiefs.

232.—*Emathian line.*] i. e. "of all the soldiers of Achilles," Emathian being here used for Thessalian.

235.—*Laerce's offspring.*] Alcimedon. (See Alcimedon, *Il.* xvii. 534.)

283.—*And thus the god implored.*] "Though the character of Achilles everywhere shows a mind swayed with unbounded passions, and entirely regardless of all human authority and law; yet he preserves a constant respect to the gods, and appears as zealous in the sentiments and actions of piety as any hero of the *Iliad*, who indeed are all remarkable this way. The present passage is an exact description and perfect ritual of the ceremonies on these occasions. Achilles, though an urgent affair called for his friend's assistance, yet would not suffer him to enter the fight till, in a most solemn manner, he had recommended him to the protection of Jupiter; and this I think a stronger proof of his tenderness and affection for Patroclus, than either the grief he expressed at his death, or the fury he showed to revenge it." *P.*

285.—*Pelasgic Dodonaean Jore.*] The propriety of these appellations in reference to the speaker Achilles, will appear, by considering, that the Myrmidons were a branch of the Pelasgi, and that Dodona is said to have been built by a Pelasgic tribe out of Thessaly. Achilles thus invokes Jupiter as a domestic divinity.

288.] SELLI. The Selli, or Helli, were a people or tribe of Pelasgic race, inhabiting Epirus, in that district in which were also the Graeci. They officiated as priests of Jore, in the temple of Dodona, and delivered his oracles to such as consulted that god. In their sacerdotal character they appear, from this passage in Homer, to have affected great sanctity, by uncouth garb, by sleeping on the ground, by bare and "unwashed feet," and

by other austerities. Some writers affirm that, before the time of the Selii, the temple of Dodona was consigned to the care of the seven daughters of Atlas. (See Dodona.) The denominations of Helli and Selli are variously derived: the term Helli or Elli is supposed to arise from Ellos the Thessalian, from whom Ellopia, a country in the vicinity of Dodona, received its name; from a Greek word expressive of the *fens* and *murahes* near the temple of Dodona; or from a person of the name of *Hellus*, who first discovered the oracle. The Selli are considered to have been so called from the town Sella in Epirus; or from the river termed by Homer Selleis. These etymologies are adduced by those who consider the Helli and Selli to be distinct people; but whether they were distinct, or called indiscriminately by either name, is a question undecided.

306.] See imitation of this passage, *Æn.* xi. 1165.

354.] See imitation of this passage, *Par. Lost*, b. ii. 488.

366.] AREILYCUS. A Trojan, killed by Patroclus (*Il.* xvi. 370.)

370.] THOAS. A Trojan, killed by Menelaus (*Il.* xvi. 371.)

372.] PHYLIDES. A patronymic of Meges.

372.] AMPHICLUS. A Trojan, killed by Meges (*Il.* xvi. 373.)

376.—*Two sons of Nestor.*] Antilochus and Thrasymed.

377.—*Brothers of the Lycian band.*] Atymnius and Maria.

378.] ATYMNIOUS. } Sons of Amsodarus; they were friends of Sarpedon; the

380.] MARIS. } former was here killed by Antilochus, the latter by Thrasymed (line 384.)

389.] AMISODARUS. A king of Caria, who nourished the monster Chimæra as the guardian and protector of his territory. "Bellerophon married his daughter. The ancients guessed from this passage that the Chimæra was not a fiction, since Homer marks the time wherein she lived, and the prince with whom she lived; they thought it was some beast of that prince's herds, who, being grown furious and mad, had done a great deal of mischief, like the Calydonian boar. *Eustathius.*" P.

394.] CLEOBULUS. A Trojan, here killed by Oileus.

396.] OILEUS. Ajax the Less.

401.] LYCON. A Trojan, killed by Peolius the Boeotian (*Il.* xvi. 406.)

410.] NEAMAS. } Trojans, killed by Merioo. Neamas, in the original, is termed

414.] ERYMAS. } Acamas; but it is doubtful whether he be the son of Asius, or of Antenor; perhaps this Acamas (whom Pope terms Neamas) may be a third of the same name.

484.] PRONOUS.

486.] THESTOR.

500.] ERYALUS.

506.] EPALTES.

506.] ECHIUS.

507.] IPHEAS.

507.] EVIPPUS.

507.] POLYMELUS.

508.] AMPHOTERUS.

508.] ERYMAS.

509.] TLEPOLEMUS.

509.] PYRES.

Trojans, here killed by Patroclus.

531.—*My godlike son.*] Sarpedon.

540.—*Goddess with the radiant eyes.*] Juno.

552.—*Native land.*] Lycia. There seems to have been a tradition that Sarpedon's body was rescued from the Greeks, and honourably buried in Lycia. This tradition

Homer has adorned by the pleasing and poetic fiction, that Sleep and Death were enjoined by Jopiter to transfer the body of the hero to his native Lycia.

556. See this line imitated, *Æn.* vii. 6.

560.—*Shower of blood.*] “As to showers of a bloody colour, many, both ancient and modern naturalists, agree in asserting the reality of such appearances, though they account for them differently. What seems the most probable, is that of Fromondus, in his *Meteorology*, who observed, that a shower of this kind, which gave great cause of wonder, was nothing but a quantity of very small red insects beat down to the earth by a heavy shower, whereby the ground was spotted in several places, as with drops of blood.” P.

567.] THRASYMED. A Lycian chief, here killed by Patroclus.

570.—*The Lycian leader.*] Sarpedon.

573.] PEDASUS. (See *Il.* xvi. 186.) It seems that Patroclus had, at this moment, descended from his chariot, and was standing by the side of this horse, when the saint received the mortal wound from the dart of Sarpedon.

595.—*King.*] Sarpedon. He was king of Lycia.

603.—*Leader of the Lycian band.*] Glaucus.

636.—*God of ev'ry healing art.*] Apollo.

695.—*Pernicious night.*] “Homer calls here by the name of night, the whirlwinds of thick dust which rise from beneath the feet of the combatants, and which hinder them from knowing one another.” P.

699.] EPIGEUS.

700.—*Agacles' son.*]

700.] BUDIUM.

Epigeus, a Thessalian captain, was the son of Agacles. Having slain “a kinsman,” whose name is not mentioned, he was compelled to fly from his native city Budium, and took refuge in the court of Pelcus. He attended Achilles to the Trojan war, and is here killed by Hector. Budium or Budeum, was a town of Phthiotis, so called from Budus, son of Argus, a prince of Argolis.

714.] STENELAUS. A Trojan, here killed by Patroclus.

721.] BATHYCLÆUS. A Greek, son of Chalcon, here killed by the Lycian Glaucus.

722.] CHALCON. A native of Hellas, a town or village of Thessaly. Homer represents him as surpassing all the Myrmidons in opulence.

733.] LAOGONUS. A priest of Jupiter, here killed by Merion.

746.—*Skilled in dancing.*] “This stroke of railery upon Meriones is founded on the custom of his country.” (See *Il.* xiii. 797.)

831.—*Sleep and Death.*] “It is the notion of Eustathius, that by this interment of Sarpedon, where Sleep and Death are concerned, Homer seems to intimate that there was nothing else but an empty monument of that hero in Lycia: for he delivers him not to any real or solid persons, but to certain unsubstantial phantoms to conduct his body thither. It is probable also, that the poet intended only to represent the death of this favourite son of Jupiter, and one of his amiable characters, in a gentle and agreeable view, without any circumstances of dread or horror: intimating by this fiction, that he was delivered out of all the tumults and miseries of life by two imaginary deities, Sleep and Death, who alone can give mankind ease and exemption from their misfortunes.” P.

861.] ADRESTUS.

861.] AUTONOUS.

862.] ECHECLUS.

862.] MEGAS.

863.] EPISTOR.

863.] MELANIPPUS.

864.] ELASUS.

864.] MULIUS.

865.] PYLARTES.

Trojans, here killed by Patroclus.



874.] ASIUS. The son of Dymas, and brother of Hecuba, whose form Apollo assumed when urging Hector to attack Patroclus. Asius was a Phrygian prince who reigned over the district watered by the river Sangar. (See Sangar.)

875.] DYMAS. A Phrygian prince, originally of Thrace, father of Asius, Hecuba, &c. (See Phrygia, Atreus, Mygdon, II. iii. 215, 246, 247.)

938.—Sol.] The sun.

973.] EUPHORBUS. A Trojan, son of Panthus, renowned for his valour; he wounded Patroclus, and was killed by Menelaus (II. xvii. 50.) Menelaus was prevented by Apollo from stripping the dead body of its arms. Pausanias nevertheless relates, that in the temple of Juno, at Mycenæ, a votive shield was shown, said to be that of Euphorbus, suspended by Menelaus. Pythagoras, who maintained the transmigration of souls, affirmed, that in the time of the Trojan war his soul had animated the body of Euphorbus; and adduced, in proof of his assertion, his ready recognizance of the above-mentioned shield.

1026.—*Hear my latest breath, the gods inspire it.*] "It is an opinion of great antiquity, that when the soul is on the point of being delivered from the body, and makes a nearer approach to the divine nature; at such a time its views are stronger and clearer, and the mind endowed with a spirit of true prediction. So Artemon of Miletum says in his book of dreams, that when the soul hath collected all its powers from every limb and part of the body, and is just ready to be severed from it, at that time it becomes prophetic. Socrates also in his defence to the Athenians, 'I am now arrived at the verge of life, wherein it is familiar with people to foretel what will come to pass.'" *Eustathius.*

This opinion seems alluded to in those admirable lines of Waller:

"Leaving the old, both worlds at once they view,

Who stand upon the threshold of the new." P.

1034.—Coast.] Stygian.

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## BOOK XVII.

26.—*Sons of Panthus.*] Euphorbus and Hyperenor.

57.—*Olive.*] This tree was sacred to Jupiter and to Minerva, and is the most usual emblem of peace. (See Numa Pompilius, and Crowna.) The wild olive was sacred to Apollo.

77.] MENTES. A king of the Ciconians, whose form Apollo assumed when he incited Hector "to dispute the prize" (the arms of slain Euphorbus) with Menelaus.

85.] SPARTA. Menelaus.

92.—*Breathless hero.*] Euphorbus.

94.—*Victor.*] Menelaus.

135.—*Raging pair.*] Menelaus and Ajax.

255.] GLAUCUS. } Sons of Antenor. (See *Æn.* vi. 651.)

256.] MEDON. }

256.] PHORCYS. A Trojan, killed by Ajax Telamoo (line 303.)

257.] THERSILOCHUS. A Pæonian chief, killed by Achilles (*Il.* xxi. 227.)

281.—*His brother of the war.*] Menelaus.

334.—*Son of Lethus.*] Hippothous.

334.] LETHUS. A king of Larissa, a city of *Æolia*. (See Larissa.)

334.—*Pelasgus' heir.*] Pelasgus; not an individual of that name, but, according to the Greek, a Pelasgian in origin.

353.—*Iphitus' son.*] Schedius. (See Schedius, and Epistrophus, *Il.* ii. 621.)

356.—*Panope for strength renown'd.*] "Panope was a small town twenty stadia from Cbæronæ, on the side of Mount Parnassus; and it is hard to know why Homer gives it the epithet of *renowned*, and makes it the residence of Schedius, king of the Phocians, when it was but 900 paces in circuit, and had no palace, nor gymnasium, nor theatre, nor market, nor fountaio; nothing, in short, that ought to have been in a town which is the residence of a king. Pausanias (in Phocic.) gives the reason of it: he says, that as Phocis was exposed on that side to the inroads of the Bæotians, Schedius made use of Panope as a sort of citadel, or place of arms. *Dacier.*" P.

375.] PERIPHAS. Son of Epytus, and a herald of Anchises; not the *Ætolian* Periphas (*Il.* v. 1038.) Apollo here assumes his form to urge *Æneas* to the fight.

396.] LEOCRITUS. A Grecian, the son of Arisba, or Arisbas, not mentioned elsewhere: he is here killed by *Æoens*.

401.] APISAON. A Pæonian captain, next in bravery to Asteropæus; he was son of Hippasus, and is here killed by Lycomedes.

436.—*Sons of Nestor.*] Antilochus and Thrasymed.

470.] (See the paragraph preceding the names of Achilles.)

486.—*Their godlike master.*] Patroclus.

495.—*A marble courser, &c.*] "Homer alludes to the custom of placing columns on tombs, on which columns there were frequently chariots with two or four horses." P. (See Funeral Rites.)

- 534.] ALCIMEDON. Son of Laertes, and grandson of Hæmon. One of the Thes-  
salian chiefs. There was a famous carver of this name mentioned in Virgil's *Past.* iii. 55.
- 562.] ARETUS. A Trojan chief, killed by Automedon (Il. xvii. 592.)
- 630.—*Atræus' son.*] Menelaus.
- 642.—*Hornet.*] "Bold son of air and heat;" in the original simply *gnat*.
- 649.] PODES. A son of Eetion, not mentioned elsewhere. He was the friend and  
favoured guest of Hector, and was killed by Menelaus (line 652.)
- 655.] PHENOPS. A son of Asius; probably of Asius, the son of Dymas.
- 691.] CÆRANUS. A native of Lycus, in Crete, and the charioteer of Merion. He  
was killed by Hector (in the preceding line).
- 785.] LAODOCUS. Not elsewhere mentioned; probably the charioteer of Anti-  
lochus.

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## BOOK XVIII.

4.—*Nestor's son.*] Antilochus.

14.—*Bravest of the Myrmidonian band.*] Patroclus. This prince, though an Opuntian, and thereby a Locrian, may be termed a Myrmidon, either because his father Menætiüs was a descendant of Æacus, who was a Myrmidon; or, because Patroclus was the leader of the Myrmidons.

16.] (See the paragraph preceding the names of Achilles.)

42.] NEREUS. A sea deity, said to be of greater antiquity than Neptune. He was, according to Hesiod, son of Oceanus and Tethys, husband of Doris, and father of the Nereids. Apollodorus, who ascribes the birth of Nereus to Neptune and Canace, the daughter of Æolus, places his abode in the Ægean sea, where he was surrounded by his daughters, who entertained him with songs and dances. He is represented as a dignified and placid old man, with a countenance expressive of justice and moderation. This deity is by some confounded with Ocean, Neptune, and Proteus.

43.—*Mother-goddess.*] Thetis.

45.] NEREIDS. Nymphs of the sea, daughters of Nereus and Doris, whose duty it was to attend on the more powerful sea deities. According to most mythologists, they were fifty in number; but Homer mentions thirty-three only. They were particularly worshipped in Greece; and their altars, on which were offered milk, oil, honey, and goats, were most generally in woods and on the sea-shore.

They are represented as young, with pearls intermixed in their hair, borne on dolphins or sea-horses, holding in one hand a trident, and in the other a dolphin, a Victory, a crown, or branches of coral; sometimes they are represented as half woman and half fish.

46.—*Sea-green sisters of the deep.*] The Nereids.

47—64.] The thirty-three Nereids enumerated by Homer:

Αἰτνα.

ΑΓΑΥΕ.

ΑΛΙΑ.

ΑΜΑΘΕΙΑ.

ΑΜΦΙΝΟΜΕ.

ΑΜΦΙΘΟΕ.

ΑΨΕΥΔΕΣ.

ΚΑΛΛΙΑΝΑΣΣΑ.

ΚΑΛΛΙΑΝΙΡΑ.

ΚΛΥΜΕΝΕ. The mother of Mnemosyne.

ΚΥΜΟΒΟΕ. (See *Æn.* x. 318.)

ΚΥΜΟΘΟΕ. (See *Æn.* i. 205.)

ΔΕΞΑΜΕΝΕ.

ΔΟΡΙΣ.

ΔΟΤΟ. (See *Æn.* ix. 119.)

ΔΥΝΑΜΕΝΕ.

ΓΑΛΑΤΕΑ. (See Polyphemus, *Od.* i. 91.)

GLAUCE.

IÆRA.

JANASSA.

JANIRA.

LIMNORIA.

MÆRA.

MELITA.

NEMERTES.

NESEA.

ORITHYIA.

PANOPE. This Nereid was especially invoked by sailors. (See *Æn.* v. 313.)

PHERUSA.

PROTO.

SPIO.

THALIA.

THOA.

There were also two Nereids of the name of AMPHITRITE.

76.] (See the paragraph preceding the names of Achilleus.)

108.—*Mortal love.*] Peleus. (See Thetis.)163.—*Carulea Thetis.*] *Azure, or sea-green.* The epithet usually designating the colour of the sea, is here given to Thetis as a deity of the sea.179.—*Architect divine.*] Vulcan.

382.] OPUNTIA. Opus, a city of Locris; the seat of the kingdom of Menæcius.

404.—*Cleanse the corpse, &c.*] "This custom of washing and of anointing the dead with perfumes, &c. is continued among the Greeks to this day." P.440.—*Full twenty tripods.*] "Tripods were vessels supported on three feet, with handles on the sides; they were of several kinds and for several uses; some were consecrated to sacrifices, some used as tables, some as seats, others hung up as ornaments on walls of houses or temples; these of Vulcan have an addition of wheels, which was not usual, which intimates them to be made with clock-work." P.

449.] CHARIS. The wife of Vulcan. (See Vulcan.) Charis (or Grace), is, by an ignominious fable, represented as the wife of Vulcan; implying the grace and beauty which characterise the workmanship of that god.

459.—*A footstool at her feet.*] "It is at this day the usual honour paid among the Greeks, to visitors of superior quality, to set them higher than the rest of the company, and put a footstool under their feet. This, with innumerable other customs, are still preserved in the eastern nations." P.

465.] EURYNOME; also called EUNOMIA, EVANTHE, EURYMEDUSA, and EURYTOME. One of the Oceanides; was mother of the Graces; and is represented as half woman and half fish. She was worshipped with particular solemnity by the Phigalei, in Arcadia. Phigalia, or Phislia (so called from Phigaleus, the son of Lycæon), was on the Neda, a river to which the children of that town consecrated their hair.

488.—*Two female forms That moved and breathed in animated gold.*] "It is very probable that Homer took the idea of these from the statues of Dædalus, which might be extant in his time." P. (See Dædalus.)497.] See imitation of this passage, *Æn.* i. 112.518.—*King of nations.*] Agamemnon.518.—*Royal slave.*] Briseis.525.—*Then slain by Phœbus (Hector had the name).*] "It is a passage worth taking notice of, that Brutus is said to have consulted the *sortes Homericæ*, and to have drawn

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## BOOK XIX.

15.] See imitation of this passage, *Æn.* viii. 315.

52.] Diomed had been wounded by Paris, and Ulysses by Socus.

55.—*Agenor's son.*] According to the original, Antenor's son; i. e. Coon. (See *Il.* ii. 321.)

89.] ERINNYS. The ancient poets very often introduce their heroes as ascribing their own actions, even of the most savage and violent nature, to some irresistible fatality. Thus Agamemnon imputes his unbridled wrath, first, to Jupiter, as the author and disposer of all occurrences whatever; secondly, to Fate, who arranges events, some with the consent, some without the consent of Jove; and lastly, to Erinnys, who, from her malignant nature as a Fury, may well be supposed to delight in prompting outrageous and violent deeds. The term *Erinnys*, like that of *Ilithyia*, seems used by Homer in the singular or plural number indiscriminately.

92.] ATE. (See *Prayers*, *Il.* ix. 624.)

93.—*She, Jove's dread daughter, fated to infect.*] "It appears from hence, that the ancients owned a demon, created by God himself, and totally taken up in doing mischief. This fiction is very remarkable, inasmuch as it proves that the Pagans knew that a demon of discord and malediction was in heaven, and afterwards precipitated to earth, which perfectly agrees with holy history. St. Justin will have it, that Homer attained to the knowledge thereof in Egypt, and that he had even read what Isaiah writes, chap. xiv. 'How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!' But our poet could not have seen the prophecy of Isaiah, because he lived 100, or 150 years before that prophet; and this anteriority of time makes this passage the more observable. Homer therein bears authentic witness to the truth of the story of an angel thrown from heaven, and gives this testimony above 100 years before one of the greatest prophets spoke of it," *Dacier*.

103.] ALCMENA. Daughter of Electryon, king of Mycenæ, and Anaxo (called by Plutarch *Lyidice*, and by Diodorus, *Eurymede*), daughter of Pelops; wife of Amphitryon, king of Thebes, and mother of Hercules (see *Hercules*). The injurious treatment which she experienced from Eurystheus and Juno (see transformation of *Galanthis*, *Ovid's Met.* b. ix.) was, according to Apollodorus, revenged by her son Hercules, who cut off the head of the tyrant, and presented it to Alcmena. Various accounts are given of her death. Pausanias states, that during her obsequies her body disappeared, and that nothing was found but a stone, into which she had been transformed. Antonius Liberalis relates, that while the Heraclidæ were occupied in solemnising her funeral rites, Jupiter ordered Mercury to transport her body into the Elysian fields, where she was destined to marry Rhadamanthus. This stone was deposited in a sacred wood, which was afterwards called the Chapel of Alcmena. Diodorus Siculus mentions her disappearance, without any allusion to her transformation. She was associated in the glory of her son; was ranked in the number of heroines; and had an altar in the temple of Hercules at Thebes, in which city, Pausanias adds, her habitation was pointed out in his time. She was called *TIRYNTHIA*, from her being mother of the *Tirynthian* hero.

114.—*Achaian Argos.*] (See Achaians, II. ii. 834.)

115.—*Sthenelus' wife.*] Nicippe, a daughter of Pelops, and mother of Eurystheus, (See Hercules.)

116.—*Her lingering infant.*] Eurystheus.

121.] STHENELUS. King of Mycenæ, son of Perseus and Andromeda; the husband of Nicippe, the daughter of Pelops, and father of Eurystheus, the persecutor of Hercules. (See Hercules.)

126.—*The fury, goddess of debate.*] Ate. This passage, when divested of its allegory, implies that Jupiter repented of his hasty and injurious oath. (See Prayers, II. ix. 624—635.)

245.—*Phyleus' valiant heir.*] Meges.

246.] THOAS. The Ætolian chief.

248.] MELANIPPUS. A Greek, not elsewhere mentioned.

279.—*Rolls the victim into the main.*] "For it was not lawful to eat the flesh of the victims that were sacrificed in confirmation of oaths; such were victims of malediction. Eustathius." P.

309.—*First lov'd consort.*] Mynes. (See Briseis.)

345.] NEOPTOLEMUS, or PYRRHUS. King of Epirus, the son of Achilles and Deidamia. He was brought up, and remained, at the court of his maternal grandfather Lycomedes, until after the death of his father. The Greeks then, according to an oracle which had declared that Troy could not be taken unless one of the descendants of Æacus were among the besiegers, despatched Ulysses and Phoenix to Scyros for the young prince. He had no sooner arrived before Troy than, having paid a visit to the tomb of Achilles, he was appointed to accompany Ulysses in his expedition to Lemnos, for the purpose of prevailing on Philoctetes (see Philoctetes) to repair with the arrows of Hercules to the scene of action. Pyrrhus greatly signalised himself during the siege, and was the first that, according to some accounts, entered the wooden horse. He was not inferior to his father in cruelty: after breaking down the gates of Priam's palace, and exercising the most extreme barbarities upon his family, he pursued the unhappy monarch to the altar of Jupiter Hercules (whither he had fled for refuge), and there, according to some accounts, slaughtered him; according to others, he dragged him by the hair to the tomb of Achilles, where he sacrificed him, and then carried his head exultingly through the streets of Troy on the point of a spear. Pyrrhus is also among those to whom the precipitation of the young Astyanax from the summit of a tower, and the immolation of Polyxena to the manes of his father, are attributed.

This prince was called PYRRHUS, from the yellow colour of his hair; and NEOPTOLEMUS (*new soldier*), from his having come late to the field.

In the division of the captives after the termination of the war, Andromache (see Andromache and Helenus, II. vi. 91.), the widow of Hector, and Helenus his brother, were assigned to Pyrrhus, who, according to some accounts, was then husband of Hermione, the daughter of Menelaus and Helen (see Hermione, Od. iv. 8.); and, according to others, only married this princess when, after having lived sometime with Andromache, he conceded the latter to Helenus. Pyrrhus was also husband of Lianassa, daughter of Cleodæus, one of the descendants of Hercules. His death, like that of Achilles, is variously related. According to some, he visited Delphi, with a view either to appease the resentment of Apollo, to whose intervention he ascribed the death of his father, or to the plunder of the temple, before the altar of which he was murdered by Machareus the priest; by Orestes (see Æn. iii. 430); or, by the Delphians, who were bribed by the latter to commit the act. Pyrrhus was succeeded on the throne of Epirus by Heleus.

372.] HARPY. Minerva, from the swiftness of her descent, is compared in this line to an eagle, the word in the original implying that bird.

426.] ALCIMUS. The same with Alcimedon. (See Alcimedon.)

Cl. Man.

# I L I A D.

## BOOK XX.

8.] It is peculiar to this council that the subordinate deities, viz. river-gods and nymphs, were summoned to it, and that Ocean alone was absent.

13.] DRYADS. Nymphs of the woods and forests (over which the god NEMESTRINUS also presided), of whom PHIGALIA was the most celebrated. They presided over trees generally. Their fate was happier than that of the Hamadryads, as they were not only permitted to wander about in perfect freedom, and to dance round the oaks which were consecrated to them, but the duration of their existence was not determined by that of the trees over which they presided. Milk, honey, and oil, and sometimes goats, were offered on their altars.

Of trees, the oak and beech were sacred to Jupiter; the wild olive, the laurel, and the palm, to Apollo; the olive to Minerva; the cypress to Pluto and Proserpine; the myrtle to Venus; the ash to Mars; the vine and the ivy to Bacchus; the poplar to Hercules; the pomegranate to Ceres; the oak to Cybele; the alder, the cedar, and the juniper to the Furies; the palm and laurel to the Muses, &c. &c.

14.—*Sisters of the silver flood.*] Naiads. The Naiads were nymphs who presided over rivers, fountains, &c. They were held by the ancients in particular veneration, and on their altars were offered goats and lambs, milk, fruits, honey, and flowers, with libations of wine. They were generally represented young and beautiful, leaning against an urn, from which water flows, or holding shells and pearls, their heads crowned with reeds, and their locks floating loosely upon their shoulders. The Naiads were called CAENIDES and PEON, from two Greek words signifying fountain.

Fountain worship is supposed to have emanated from the adoration originally paid to the sun, the "great fountain of light," and the term *nymphs*, which will always be found to have a reference to water, to have been derived by the Greeks from the words *ain omphē* (or *fontes oraculi*), by which the Amonians denoted the fountain of the oracular deity; Ampelus (originally the same as Omphalus) being confessedly so denominated at Mycale, in Ionia, from its being a sacred place, and abounding with waters, by which people who drank them were supposed to be inspired.

45.—*He whose azure round girds the vast globe.*] Neptune.

48.] VULCAN. This seems to be the only occasion in which Vulcan is represented as espousing the cause of the Greeks.

52.—*Laughter-loving dame.*] Venus.

53.] XANTHUS. The Scamander.

54.—*Chaste huntress of the silver bow.*] Diana.

73.—*Beauteous hill.*] Callicolone, a hill of Troas.

82.] NAVIES. The ships were affected by the earthquake, from their having been hauled up on the shore.

95.—*The son of May.*] Of Maia—Mercury.

138.—*An aged sea-god.*] Nereus.

166.—*Th' armipotent.*] Mars.

166.—*God of light.*] Apollo.



168.—*The gods of Troy.*] Those who espoused the cause of Troy; Mars, Apollo, Diana, Latona, Xanthus, and Venus. (See lines 44—102.)

174—179.—*A mound.*] This had been raised by the Trojans to defend Hercules from the pursuit of the monster, whom he had undertaken to destroy in the cause of Hesione. (See Laomedon.)

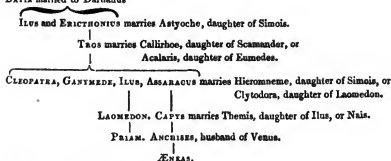
180.—*The gods of Greece.*] Those who, in this battle, espoused the cause of the Greeks; Juno, Minerva, Neptune, Mercury, and Vulcan.

199.] See imitation of this passage, *Æn.* xii. 9.

255—289.] **DARDANUS.** The accounts relative to Dardanus are various. Homer, in this passage, simply says, that Dardanus, son of Jove, built Dardania before Ilium was founded. Lycophron and Apollodorus mention Electra, the daughter of Atlas, as the mother, Ovid and Hyginus as the wife, of this prince. While he resided in Samothrace he is said to have passed over to the Troas; to have been hospitably received by Teucer, whose daughter Batia, called also Arisbe, Myrinne, and Teucris, he married; and to have subsequently founded Dardania, or Dardanus.

Dardanus being the grandson of Atlas (who, by some, is thought to have been an Arcadian, not an African prince, a supposition which is strengthened by the circumstance of his daughter Maia's having given birth to Mercury on Mount Cyllene), his origin is referred, by some mythologists, to Arcadia, where he was born, at Pheneum. Strabo also states, that traditions respecting Dardanus existed in Elis and Triphylia. The Arcadian Pelasgi, passing over into Italy, carried with them their mythology and fables; and thus the origin of this prince became transferred to the latter country. Virgil (*Æn.* vii. 283.) adopts this latter account, and mentions Corythus, a city of Etruria, as being the place of his birth. Virgil also states (*Æn.* iii. 148, &c.) that the seat of Tencer's empire was in Italy. As Homer here alludes to the descendants of Dardanus, it may be useful to subjoin the following genealogical view:—

BATIA married to Dardanus



256.] **DARDANIA.** (See Troy.)

260.] **ERICTHONIUS.** The son of Dardanus and Batia. He succeeded his father on the throne of Troy, and is described by Homer as being eminent for his riches, and for the number and swiftness of his horses. (See Boreas.)

270.] See imitation of this passage, *Æn.* vii. 1100.

277.] **ASSARACUS.** One of the three sons of Tros.

288.] **CAPYS.** Son of Assaracus, and a daughter of the Simois, husband of Themis, daughter of Ilus, and father of Anchises.

350.—*Future father.*] *Æneas.* (See line 355, below.)

351.—*First great ancestor.*] Dardanus.

355.—*On great Æneas, &c.*] It appears from this passage that, in Homer's time, a general opinion prevailed that *Æneas*, subsequently to the destruction of Troy, esta-

blished a kingdom in that very part of the Troas which had been the seat of Priam's sway; an opinion sanctioned by Strabo. Some mythologists state, that Venus, foreseeing the destined grandeur of her son, incited Helen to follow Paris to the Asiatic coast, that the family of Priam might the sooner be involved in destruction. The right of Æneas to the throne of Troy, on the extinction of the Priamids, may be traced in the genealogical table, II. xx. 255.

The accounts relative to the settlements of Æneas are many and contradictory; some writers even affirming that Æneas, after having founded a kingdom in Italy, returned to the Troas, and having there established his sway, bequeathed his crown to his descendants. Virgil, when contradicting the statement of Homer, is to be considered more as a poet than an historian; and, as the Romans were fond of ascribing their origin to Trojan ancestors, he was at liberty to select from a mass of conflicting accounts, such traditions as would most flatter the prejudices of his countrymen, and, at the same time, afford the greatest scope to his poetic fancy.

355.] See imitation of this passage, *Æn.* iii. 181.

357.—*Great earth-shaker.*] Jupiter.

370.—*Thick darkness.*] (See *Æn.* v. 1060.)

439.] IPHYTION. An ally of the Trojans, son of Otrynteus and the nymph Nais, called from his father (line 449.) OTRYNTIDES. He is here killed by Achilles.

441.] OTRYNTEUS. A king of Hyde, a town at the foot of Mount Tmolus, near the Gyrgan lake, situated between the rivers Hermus and Pactolus.

442.] NAIS. The mother of Iphytion.

444.] HYDE. (See line 441, above.)

450.] GYGÆ. (See Gyges.)

451.] HYLLUS. A river of Lydia, flowing into the Hermus. The district between Hyllus and Hermus was celebrated for its fertility. This river derived its name from Hyllus, the son of Terra.

452.] HERMUS. A river of Asia Minor (now Kedons or Sarabat), into which flow the waters of the Pactolus and Hyllus: according to the poets, its sands were covered with gold.

“ ———Hermus rolling golden sand.”—*Geor.* ii. 188.

457.] DEMOLEON. A son of Antenor, here killed by Achilles.

463.] HIPPODAMAS. A son of Priam, killed by Achilles (line 465.)

468.] “ In Helice (see Helice) Neptune had a magnificent temple, where the Ionians offered every year to him a sacrifice of a bull; and it was with these people an auspicious sign, and a certain mark that the sacrifice would be accepted, if the bull bellowed as he was led to the altar. After the Ionic migration, which happened about 140 years after the taking of Troy, the Ionians of Asia assembled in the fields of Priene to celebrate the same festival in honour of Heliconian Neptune; and as those of Priene valued themselves on being originally of Helice, they chose for the king of the sacrifice a young Prienian. It is needless to dispute from whence the poet has taken his comparison; for as he lived 100 or 121 years after the Ionic migration, it cannot be doubted but he took it in the Asian Ionia, and at Priene itself; where he had probably often assisted at that sacrifice, and been witness of the ceremonies therein observed. This poet always appears strongly addicted to the customs of the Ionians, which makes some conjecture that he was an Ionian himself. *Eustathius. Dacier.*” P.

471.] POLYDORE. The youngest son of Priam, here killed by Achilles. Euripides makes Polydore the son of Priam and Hecuba; Homer, of Priam and Laothœ; but the widely different accounts relative to a prince of this name, render it probable that there were two distinct Polydores, sons of Priam. (See Hecuba, and *Æn.* iii. 76, &c.)

526.] DRYOPS. A son of Priam, here killed by Achilles.

526.] DEMUCHUS. A son of Philetor, here killed by Achilles.

531.] LAOGONUS. } Sons of Bias, here killed by Achilles.

531.] DARDANUS. }

537.] ALASTOR. According to the original, it is *Tros*, the son of Alastor, that is killed by Achilles.

547.] MULIUS. A Trojan,

549.] ECHECLUS. A son of Agenor,

553.] DEUCALION. A Trojan,

561.] RHIGMUS. Son of Pireus, the Thracian,

562.] PIREUS. A Thracian, father of Rhigmus.

580.—*The trampling steers, &c.*] In Greece (a practice still prevailing) instead of threshing the corn, they caused it to be trodden out by oxen.

} here killed by Achilles.

# I L I A D.

## BOOK XXI.

1.] XANTHUS. Scamander.

14.—*As the scorch'd locusts, &c.*] “Eustathius observes that several countries have been much infested with armies of locusts; and that, to prevent their destroying the fruits of the earth, the countrymen, by kindling large fires, drove them from their fields: the locusts to avoid the intense heat were forced to cast themselves into the water. From this observation the poet draws his allusion, which is very much to the honour of Achilles, since it represents the Trojans with respect to him as no more than so many insects.” P.

34.] See imitation of this passage, *Æn.* x. 721.

35.—*Twelve chosen youths.*] “This piece of cruelty in Achilles has appeared shocking to many, and indeed is what I think can only be excused by considering the ferocious and vindictive spirit of this hero. It is, however, certain, that the cruelties exercised on enemies in war were authorised by the military laws of those times; nay, religion itself became a sanction to them. It is not only the fierce Achilles, but the pious and religious *Æneas*, whose very character is virtue and compassion, that reserves several young unfortunate captives taken in battle, to sacrifice them to the manes of his favourite hero. (*Æn.* x. 722.)

“And (what is very particular) the Latin poet expresses no disapprobation of this action, which the Grecian does in plain terms, speaking of this in *Il.* xxiii. 216. of the translation.” P.

47.—*Jason's son.*] *Euneus*.

48.] EETION. King of Imbrus. (See *Lycaon*, *Il.* iii. 413.)

52.—*That god.*] Fate or Jupiter.

74.—*The Trojan.*] *Lycaon*.

96.] LAOTHOE. } *Laothœ* was a daughter of *Altes*, a king of the *Leleges*, who mar-

97.] ALTE. } ried *Priam*, and was mother, according to some, of two sons, *Lycaon* (see *Lycaon*, *Il.* iii. 413.) and *Polydore*. (See *Polydore*, *Il.* xx. 471.)

97.] LELEGIA. (See *Leleges*.)

98.] PEDASUS. (See *Pedasmus*, *Il.* vi. 41.)

146.—*Living coursers.*] It was an ancient custom to cast living horses into the sea, and into rivers, to honour, as it were, by those victims, the rapidity of their streams.

151.—*The raging god.*] *Scamander*.

157.] PELAGON. } *Pelagon* was son of the river *Axius* and *Peribœa* (see *Astero-*

159.] PERIBœA. } pœus the daughter of *Accessamenes*.

203.—*A river.*] *Axius*.

206.] ÆACUS. A son of Jupiter and *Ægina*, husband of the nymph *Endeis*, daughter of *Chiron*, whose children were *Telamon* and *Peleus* (see *Telamon*), and of the Nereid *Pseusthe*; grandfather of *Achilles*, and king of the island of *Cenopia*, which he called after his mother, *Ægina*. He was so eminent for integrity, that the ancients constituted him one of the judges of hell. His kingdom having been depopulated by pestilence, Jupiter repaired the ravages by transforming the ants into men. (See story of ants changed into men, *Ovid's Met.* b. viii.) To these new subjects he gave the name of *Myrmidons*,

from a Greek word signifying *ant*. His reputation was further increased by his being instrumental in liberating Attica from a drought which had been inflicted on that country, in expiation of the murder of Androgeos. An oracle had declared that, if Æacus became intercessor, the sufferings of the Athenians would terminate. Æacus hastened to offer sacrifices to Parhellenian Jove, which were crowned by immediate and most abundant rain. In commemoration of this event the Æginetans erected a monument called the 'Æacian,' round which were placed the statues of all the Grecian deputies who had come to implore the intercession of Æacus.

Æacus was called *ASOPIADES*, owing to his descent from the *Asopus*.

211.] *ACHELOUS*. A river of Epirus (now *Aspro Potamo*), which rises in Mount Pindus, and, after dividing Acarnania from Ætolia, falls into the Ionian sea. The god of this river was the son of Oceanus and Terra. The Achelous must have been considered a river of great antiquity and celebrity, since it is thus introduced as a general representation of rivers, as the ocean is often used for the general element of water. Being the greatest river of Epirus and Ætolia, the mention of it often occurs in the oracles of Dodonæan Jove, which order their suppliants to sacrifice to Achelous; and hence it is less surprising that Pausanias should so often make mention of altars erected to Achelous. As the name of the Achelous was thus celebrated, the more marked mention of it in Homer may, in some degree, be accounted for; more especially since Achilles (who alludes to the stream) might, as a Thessalian, be no stranger to the neighbouring rivers. The Achelous is the subject of many fables. Sophocles speaks of the Achelous being united with the waters of the Inachus. The Achelous is said to have had some controversies with Jove himself, and to have married Melpomene, who became the mother of the Sirens. He is principally celebrated for his unsuccessful conflict with Hercules, in order to recover Dejanira, to whom he had been promised in marriage. After having in vain exerted his prowess in his own person, he successively assumed the forms of a serpent and a bull; when, under this last transformation, Hercules plucked off one of his horns, and compelled him to seek refuge in the river Thoas, since called from him Achelooa. The vanquished god prevailed on Hercules to restore to him his horn in exchange for that of Amalthea. According to other traditions, it was the very horn of Achelous that the Naiads found, and converted into the cornucopia. (See story of Achelous, Ovid's *Met.* b. ix., and in Lord Bacon's *Fables of the Ancients*.)

226.] *THRASIUS*.

226.] *ASTYPYLUS*.

226.] *MNESUS*.

227.] *MYDON*.

227.] *ÆNIUS*.

240.—*River.*] *Scamander*.

253.] *HYPERION*. The sun. (See *Apollo*.)

321.] See imitation of this passage, *Æn.* i. 137.

443.—*Th' ignipotent.*] *Vulcan*.

471.—*Heav'nly homicide.*] *Mars*.

486.—*Jove's Cyprian daughter.*] *Venus*.

607.—*The god of ocean dares the god of light.*] (See *Apollo* and *Laomedon*.)

534.] "Eustathius gives the reason why Apollo assists the Trojans, though he had been equally with Neptune affronted by Laomedon: this proceeded from the honours which Apollo received from the posterity of Laomedon. Troy paid him no less worship than Cilla, or Tenedos; and by these means won him over to a forgiveness: but Neptune still was slighted, and consequently continued an enemy to the whole race.

"The reason why Apollo is said to have kept the herds of Laomedon is not so clear. Eustathius observes that all plagues first seize upon the four-footed creation, and are sup-

posed to arise from this deity : thus Apollo in the first book sends the plague into the Grecian army : the ancients therefore made him to preside over cattle, that by preserving them from the plague, mankind might be safe from infectious diseases. Others tell us, that this employment is ascribed to Apollo, because he signifies the sun : now the sun clothes the pastures with grass and herbs ; so that Apollo may be said himself to feed the cattle, by supplying them with food. Upon either of these accounts Laomedon may be said to be ungrateful to that deity, for raising no temple to his honour.

"It is observable that Homer, in this story, ascribes the building of the wall to Neptune only : I should conjecture the reason might be, that Troy being a sea-port town, the chief strength depended upon its situation, so that the sea was in a manner a wall to it : upon this account Neptune may not improbably be said to have built the wall." P.

523.] SEASONS. According to the original, the *Hours*. (See *Hours*.)

The seasons were personified by the ancients : the Greeks represented them generally as women ; but on some antique monuments they are depicted as winged children with attributes peculiar to each season.

*SPRING* is crowned with flowers, holding either a kid or a sheep, and having near to her a budding shrub : she is also characterised by Mercury, and by a ram.

*SUMMER* is crowned with ears of corn, holding a bundle of them in one hand and a sickle in the other : she is also characterised by Apollo, and by a serpent.

*AUTUMN* either holds bunches of grapes, or has a basket of fruits upon her head : she is also characterised by Bacchus, and by a lizard or hare.

*WINTER*, well clothed, and the head covered, stands near a tree deprived of foliage, with dried and withered fruits in one hand and water-fowls in the other : she is also characterised by Hercules, and by a salamander.

"Here Spring appears with flowery chaplets bound,  
Here Summer in her wheaten garland crown'd ;  
Here Autumn the rich trodden grapes besmear,  
And hoary Winter shivers in the rear."—Ovid's *Met.* b. ii. 34.

Poussin has represented the four seasons by subjects drawn from Scripture : *Spring* is portrayed by Adam and Eve in paradise : *Summer*, by Ruth gleaning : *Autumn*, by Joshua and Caleb bearing grapes from the promised land ; and *Winter*, by the deluge.

In more modern representations the seasons are often surrounding Apollo : *Spring*, as Flora, crowned with flowers, and in a shaded green drapery over a white robe : *Summer*, standing under the lion in the zodiac, with a gold-coloured drapery over a white gauze vestment, the edges of which are tinged by the yellow rays of the sun, holding a sickle, having near her a wheat-sheaf : *Autumn*, as a Bacchante, in a violet-coloured garment, pressing grapes with one hand into a golden cup, which she holds in the other ; and *Winter* as an aged person, placed in the shade at a great distance from the god. (See *Georgic* i. 145, &c. ; and *Horace*, *Ode* 7. b. iv.)

544.—*Senior power.*] Neptune.

545.] ARTEMIS. Diana. (See Artemis among her names.)

552.—*Earth-shaking power.*] Neptune.

553.—*Queen of woods.*] Diana.

"Hence had the huntress Dian her dread bow,  
Fair silver-shafted queen, for ever chaste,  
Wherewith she tam'd the brindled lioness  
And spotted mountain pard, but set at nought  
The frivolous bolt of Cupid : gods and men  
Fear'd her stern frown, and she was queen o' th' " woods."

*Milton's Comus*, line 441, &c. (See also *Hor.* *Ode* 22. 33.)

557.—*Female plague, &c.*] “The words in the original are, *though Jupiter has made you a lion to women*. The meaning of this is, that Diana was terrible to women, as Apollo was to men, all sudden deaths of women being attributed by the ancients to the darts of Diana, as those of men were ascribed to Apollo. This opinion is frequently alluded to in Homer. *Eustathius*.” P.

599.—*Guardian god.*] Apollo.

627.—*Reverend monarch.*] Priam.

641.—*God who darts ætherial flame.*] Apollo.

646.—*Fate.*] The god; Death.

683.—*Antenor's valiant heir.*] Aeneas.

# I L I A D.

## BOOK XXII.

39.—*Orion's dog.*] The Dog-star. Canis Major and Canis Minor are said to have been Orion's hounds.

43.—*The sage.*] Priam.

68.—*Their grandsire.*] Altes.

110.—*Mournful mother.*] Hecuba.

140.—*Shall proud Polydamas, &c.*] Hector alludes to the advice given him by Polydamas in the 18th Book, which he then neglected to follow.

158.—*The wife.*] Helen.

196.—*Where two famed fountains.*] "Strabo blames Homer for saying that one of the sources of Scamander was a warm fountain; whereas (says he) there is but one spring, and that cold; neither is this in the place where Homer fixes it, but in the mountain. It is observed by Eustathius, that though this was not true in Strabo's time, yet it might in Homer's, greater changes having happened in less time than that which passed between those two authors. Sandys, who was both a geographer and critic of great accuracy, as well as a traveller of great veracity, affirms, as an eye-witness, that there are yet some hot-water springs in that part of the country, opposite to Tenedos." P.

226.—*From Ida's summits.*] "It was the custom of the Pagans to sacrifice to the gods upon the hills and mountains, in Scripture language upon the *high places*; for they were persuaded that the gods in a particular manner inhabited such eminences: wherefore God ordered his people to destroy all those high places, which the nations had profaned by their idolatry." P.

241.] TRITONIA. Minerva. (See Tritonis, under her names.)

243.] See imitation of this passage, *Æn.* xii. 1083.

257.] See imitation of this passage, *Æn.* xii. 1312.

384.—*Son of Jove.*] Apollo.

399.] HESPER. Hesperus. The planet Venus is called Hesperus or Vesper when it appears after, and Lucifer or Phosphorus when it appears before, sun-set.

"Hesperus, whose office is to bring

Twilight upon the earth, short arbiter

Twixt day and night."—*Par. Lost*, b. ix. line 48.

449.—*A day will come.*] "Hector prophesies at his death that Achilles shall fall by the hand of Paris; this confirms the opinions of the ancients, that the words of dying men were looked upon as prophetic." P.

451.] See paragraph preceding the names of Achilles.

498.—*Thonga.*] Some poets state that these thongs were the belt which Ajax gave to Hector in exchange for his sword. (See Ajax the Great.)

500.—*The plain.*] Achilles here drags the body of Hector into the Grecian camp; whence it appears that Homer was ignorant of the tradition adopted by Virgil (*Æn.* i. 676.) relative to its having been thrice dragged round the walls of Troy, which probably arose from Achilles' having three times dragged the corpse round the monument of Patroclus (*Il.* xxiv. 25.)

611.] HIPPOPLACIA. (See Hippoplacus.) Andromache makes this observation in allusion to her father's loss of his kingdom.

620.—*An only child.*] Astyanax.



# I L I A D.

## BOOK XXIII.

In this book is contained an account of the funeral rites of Patroclus.

87.] See imitation of this passage, *Æn.* vi. 445.

92.—*Th' irremeable flood.*] The Styx. Some interpret this the ocean (represented by the ancient poets as encircling the earth), and as being in this passage mentioned by Homer as a boundary over which the souls of the deceased must pass into the other world.

92.—*Forbid to cross, &c.*]

100.] (See *Il.* xviii. 14.)

166.—*O'er all the corse, &c.*]

} (See Funeral Rites.)

233.—*Sirian fire.*] This expression is used by Pope as synonymous with "solar beam."

239.—*Gods whose spirit moves the air.*] The Winds.

255.—*World's green end.*] (See Ocean and *Æthiopia.*)

281.—*Morning planet.*] Lucifer. (See *Hesper*, *Il.* xxiii. 399.)

286.—*Thracian seas.*] The northern part of the *Ægean* sea. Although Homer (*Od.* x. 1.) describes the seat of the Winds as being in the *Æolian* Islands, under the dominion of *Æolus*, he here describes them as having their abode in Thrace.

317.—*Sepulchre.*] That the account here given may be reconciled with that contained (*Od.* xxiv. 93, &c.) we must suppose that this sepulchre was of a temporary nature, and that a second tomb was subsequently erected, in which were placed the ashes of Achilles and of Patroclus, united in the same urn. (See line 108.)

344.—*Immortal couriers.*] Xanthus and Balius.

361.—*Dardan chief.*] (*Il.* v. 326—337.)

362.—*A god.*] Apollo. (*Il.* v. 541.)

363.] PODARGUS. A horse of Menelaus.

364.—*Fam'd courser.*] *Æthe.*

365.] ECHEPOLUS. } Echepolus was a prince of Sicyon, who presented Menelamus

367.] *ÆTHE.* } with the mare *Æthe*, as the price of his exemption from following that prince to the war. Sicyon was at that time under the dominion of Agamemnon.

419.] STEED. Arion. This was a celebrated horse, produced, according to some, from the ground, by a blow of Neptune's trident. According to others, he was the offspring of Neptune and Erinnys, or Ceres, who had transformed herself into a mare in order to avoid the addresses of that god. Others ascribe the birth of Arion to Zephyrus and one of the Harpies. He was nursed by the Nereids, and was often employed in drawing the car of Neptune. From the service of Neptune, Arion passed into that of Copreus, king of Aliartus, and was by him presented to Hercules, who employed him in his contest with Cycnus, son of Mars. From Hercules he passed to Adrastus, king of Argos: in the service of this new master Arion signalled himself by bearing away the prize in the Nemean games, and by preserving the life of Adrastus, who alone survived of all the Theban chieftains. (See Theban war.) Arion is said to have possessed the power of speech, and to have had his feet on the right side resembling human hands.

He was called METHYMNÆUS VATES, from his birth-place *Methymna*, in the isle of *Lesbos*.

420.] ADRASTUS. The king of Argos. (See Theban war, and Sicyon.)

421.—*Fam'd race.*] The horses of Laomedon. (Il. v. 326—337.)

427.—*The lots their place dispose.*] "Sopbocles observes the same method with Homer in relation to the lots and inspectors, in his *Electra* :

'The constituted judges assigned the places according to the lots.'

The ancients say that the charioteers started at the *Sigæum*, where the ships of Achilles lay, and ran towards the *Rhuteum*, from the ships towards the shores. But *Aristarchus* affirmed that they run in the compass of ground, those five stadia, which lay between the wall and the tents toward the shore. *Eustathius*." P. (See *Georgic* iii. 116, &c.)

429.—*Young Nestor.*] Antilochus.

468.—*Her knight.*] Diomed; always protected by Minerva.

470.—*His rival's chariot.*] The chariot of Eumelus.

522.—*Perjury.*] Fraud, by driving purposely against Menelaus; and *perjury*, by affirming upon oath that the violent driving was not intentional.

535.—*The chief.*] Antilochus.

555.—*Ætolian chief.*] Thoas.

556.] OILEUS. Ajax the Less.

604.—*The rivals.*] Menelaus and Antilochus.

609.] ADMETUS. } Eumelus. (See Eumelus, Il. ii. 869.) Admetus was the king

609.—*Unhappy son.*] } of Phææ, in Thessaly, whose flocks Apollo (see Apollo) tended for nine years. He was son of Phœre and Clymene; husband of Theone (daughter of Thestor) and of Alcestis (see Alcestis); was of the number of the Argonauts, and of the hunters of the Calydonian boar.

665.—*The god whose liquid arms surround, &c.*] Neptune.

700.] NOEMON. A companion of Antilochus.

723.] See imitation of this passage, *Æn.* viii. 742.

729.] ÆTOLIANS. There was an ancient affinity between the Ætoliæ and *Æolis* (see *Ætolia*); and thence the presence of Ætoliæ at these funeral games is to be accounted for.

729.] CLYTOMEDES. A son of Ænops, killed by Nestor at the funeral games alluded to in the preceding line.

730.] ANCÆUS. An Ætolian, killed by Nestor in the same games.

732.] POLYDORUS. Son of Hippomedon, one of the Epigoni: he assisted at the capture of Thebes in the second Theban war. (See Theban war.)

733.—*Sons of Actor.*] Eurytus and Teatus. (See Eurytus, Il. ii. 736.)

751.—*The full of days.*] Nestor.

763.] Apollo is sometimes represented as a god presiding over boxers, from his having destroyed Phorbas, king of the Phlegyæ, who obstructed the road to the oracle at Delphi, by challenging all passengers to combat with the cæstus.

767.] EPEUS. Son of Panopeus. He was a celebrated athlete and artificer, to whom the invention of the battering ram and the construction of the Trojan horse are ascribed. (See Trojan horse, *Æn.* ii. 19.) His father Panopeus, the son of Phocus and Asterodæ, accompanied Amphitryon in his expedition against the Teleboæ.

783.] MECISTHEUS. Son of Talaus. He was father of the Greek chief Euryalus, and is placed by some among the Argive generals. He distinguished himself at the games in honour of Œdipus, as a boxer.

787.] ŒDIPUS. Œdipus was son of Laius, king of Thebes, and Jocasta, daughter of Creon, king of Thebes. Laius, being informed by the oracle that he was destined to fall by the hand of his son, ordered his new-born child Œdipus to be exposed on Mount Ci-

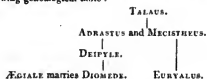
thæron. The servant who was charged with this commission perforated the feet of the child, and having inserted a thong, suspended him thereby from a tree; hence arose the name *Œdipus*, or *swollen in his feet*. Phorbas, shepherd to Polybus, king of Corinth, son of Mercury and Chthonophyle, daughter of Sicyon, was by chance guiding his flocks to the very spot where Œdipus had been abandoned: he released the child, who was afterwards adopted by Peribœa (called also Merope), the queen of Corinth, she having no children of her own. Œdipus grew up at Corinth, and imagined himself to be the son of Polybus; but being taunted with the doubtful circumstances of his parentage by some of his young companions, who were envious of his superior acquirements, he hastened to consult the oracle of Delphi, in reference to his fortunes. He was there informed that he was destined to be a parricide, and to become the husband of his own mother. The horror of realising these predictions deterred him from returning to Corinth, and he bent his steps towards Phocis. In a narrow road he was met by Laius, to whose person he was a stranger. A servant of the Theban king commanded Œdipus, with some circumstances of violence, to make way: a contest ensued, in which Laius fell by the hand of his unsuspecting son. At the time of Œdipus' arrival at Thebes the country was infested by the monster Sphinx, whose ravages were not to cease until a solution could be given of her mysterious enigmas. The discernment of Œdipus, who unravelled the riddles of the Sphinx, was rewarded by the Theban throne, and by the hand of Jocasta. (See fable of Sphinx, in Lord Bacon's *Fables of the Ancients*.) He became the father of two sons, Eteocles and Polynices; and of two daughters, Antigone and Ismene. This fatal union was followed by a plague, which (as the oracle declared) was a punishment inflicted on Thebes for the murder of Laius. The efforts of Œdipus to trace the unknown murderer terminated in the discovery of his own birth; upon which Jocasta hanged herself in despair, while the unhappy Œdipus tore out his eyes, as if his guilt had rendered him unworthy to behold the light. Expelled from Thebes, as a pollution of the city, he was conducted by his daughter Antigone towards Attica, in order to obtain the protection of Theseus. While he was casually stopping at Colonus, an Athenian borough, he recollected an oracle, which had predicted that Colonus was to be the scene of his death, and that his tomb would be a pledge of prosperity to the country which afforded shelter to his bones. In the mean time Creon, to whom the Theban sceptre devolved, had pursued the course of Œdipus, with the intention of inflicting upon him some new suffering; but his plans were frustrated by the fortunate intervention of Theseus. Scarcely had Œdipus been saved from this intended violence, when the air resounded with a sudden clap of thunder: this Œdipus regarded as an intimation of his approaching fate; and having performed some funeral rites, and recommended his daughters to the guardian care of Theseus, he proceeded, without the aid of a guide, to the spot destined for his death: the earth suddenly disparted, and Œdipus was seen no more. Such was the end of a prince, whom the poets, both of ancient and modern times, have selected as a mournful theme for the tragic muse; and whom, though guilty of no wilful and deliberate impiety, they have overwhelmed with an accumulation of the greatest horrors. According to Pausanias and Homer, Œdipus, after Jocasta had fallen by her own hand, married Euryganea, and ended his days in undisturbed possession of the Theban crown.

Œdipus was called by Sophocles COLONEUS, from the Athenian mountain *Colonus* (whither he retired during his banishment), and LAIABES, from his father *Laius*. Laius had the appellation LABDACUS, from his father *Labdacus*.

Antigone.] After the death of Œdipus, and his sons Eteocles and Polynices, Antigone repaired to Thebes in order to procure the sepulture of her brother Polynices, which Creon had prohibited on account of the war he had waged against that kingdom. She was discovered, by persons appointed to watch near the body, weeping over it; Creon, accordingly, as some state, ordered her to be buried alive, a sentence which she escaped by

strangling herself ; while others affirm, that the monarch directed his son Hemon, who was enamoured of the princess, to put her to death. The latter endeavoured to elude the mandate by concealing Antigone ; but Creon having discovered her retreat, compelled his son to slay her in his presence. Hemon performed the task ; but immediately pierced his own breast.

790.—*His friend.*] Why Diomed interests himself in the cause of Euryalus may be seen in the following genealogical table :



870.] THOAS. King of Lemnos. (See Hypsipyle, Jason, Vulcan, and Euneus, Il. vii. 562.)

979.—*Giant by Achilles slain.*] (See Ætion, Il. i. 479.)

# I L I A D.

## BOOK XXIV.

73.—*Patron of the bow.*] Apollo.

103.] SAMOS. Samothracia.

112.—*Blue-hair'd sisters.*] Nereids.

143.—*Godlike foe.*] Achilles.

312.] AGATHON.

313.] DIUS.

314.] HIPPOTHOUS.

314.] PAMMON.

315.] ANTIPHON.

321.] MESTOR.

322.] TROILUS.

} Sons of Priam.

The death of Troilus by Achilles is alluded to *Æn.* i. 663.

342.—*Groaning wain.*] “Two cars are here prepared; the one drawn by mules, to carry the presents, and to bring back the body of Hector; the other drawn by horses, in which the herald and Priam rode. *Eustathius.*” P.

344.] MYRIA. (See Mysians, II. ii. 1046.)

390.] PERCNOS. The name by which the gods designated the eagle.

417.] See imitation of this passage, *Æn.* iv. 350.

421.—*Wand.*] The wand of Mercury.

427.] See imitation of this passage, *Paradise Lost*, b. iv. 598.

430.—*Spring.*] Probably the Scamander.

487.] POLYCTOR. The person whose son Mercury pretended to be, when sent by Jupiter to comfort Priam after the death of Hector.

502.—*The power that mediates between god and men.*] Mercury.

553.—*On first the roof was raised.*] “The reader has here a full and exact description of the tent of Achilles: this royal pavilion was built with long palisades made of fir; the top of it covered with reeds, and the inside was divided into several apartments: thus Achilles had his large hall, and behind it were lodging rooms. So in the ninth book, Phoenix has a bed prepared for him in one apartment, Patroclus has another for himself and his captive Iphis, and Achilles has a third for himself and his mistress Diomeda.

“But we must not imagine that the other Myrmidons had tents of the like dimensions: they were, as Eustathius observes, inferior to this royal one of Achilles, which indeed is no better than a hovel, yet agrees very well with the duties of a soldier, and the simplicity of those early times.

“I am of opinion that such fixed tents were not used by the Grecians in their common marches, but only during the time of sieges, when their long stay in one place made it necessary to build such tents as are here described; at other times they lay, like Diomed, in the tenth book, in the open air, their spears standing upright, to be ready upon any alarm; and with the hides of beasts spread on the ground, instead of a bed.

"It is worthy observation, that Homer, even upon so trivial an occasion as the describing the tent of Achilles, takes an opportunity to show the superior strength of his hero; and tells us that three men could scarce open the door of his pavilion, but Achilles could open it alone." P.

577.—*Aged herald.*] Idæus.

685.] (See Priam.)

757.] NIOBE. A daughter of Tantalus, king of Lydia, and of Dione, daughter of Atlas. She was the wife of Amphion, king of Orchomenos. (See Amphion, Od. xi. 342.) Homer represents her as the mother of six sons and six daughters; Hesiod, of twenty children; and Apollodorus, of fourteen, whom he thus enumerates; Sipylus, Agenor, Phædimus, Ismenus, Mynitus, Tantalus, and Damascichthon, Ethoedæa or Thera, Cleodoxa, Astyoche, Phthia, Pelopia or Chloris, Asticraten, and Ogygia. The unfortunate Niobe, proud of her numerous offspring, despised Latona, because she was mother of two children only, Apollo and Diana; and even arrogantly interrupted the celebration of her religious rites, alleging that she had herself a superior title to the worship of mankind; this, at length provoked Latona to urge Apollo and Diana to revenge her wrongs. Apollo accordingly killed all the sons of Niobe with his arrows, while engaged in their exercises on the plains of Thebes; and the daughters, who, upon the news of this catastrophe, flew to the ramparts of the town, were all, with the exception of Chloris, the queen of Nelus, the king of Pylos, struck with instant death by the shafts of Diana. This sudden calamity so afflicted Niobe, that, stupified and motionless with grief, she was converted into a rock, and transported by a whirlwind to the summit of the Mount Sipylus, in Lydia, where, from the stone, the "tears for ever" flowed. Amphion is said to have killed himself in despair.

Those who endeavour to seek the origin of fables in points of history, suppose this to have been founded on the intense grief which Niobe, the queen of Amphion, experienced, at the death of all her children by a plague which ravaged Thebes; her subsequent antipathy to the city inducing her to leave it for her native country, Lydia, where, in a residence near the Mount Sipylus, she unceasingly bewailed her sorrows. Niobe was thence called SIPYLEIA. (See Ovid's Met. b. vi.)

770.—*Nation to stone.*] This metamorphosis was inflicted on the neighbouring people, for permitting the dead bodies of Niobe's children to remain unburied.

775.] ACHELOUS. A river of Phrygia.

776.—*Wat'ry fairies.*] Naiads.

777.] SIPYLUS. A mountain, with a town of the same name, in Lydia, near the river Achelous.

869.—*Sage.*] Herald.

900.—*A melancholy choir.*] (See Funeral Rites.)

964.—*Twice ten.*] This number is explained by supposing, that the Greeks had occupied ten years in preparing for the Trojan War.

# ODYSSEY OF HOMER.





# ODYSSEY.

## BOOK I.

1.—*The man.*] Ulysses. "Bossu's observations in relation to this epithet given to Ulysses, is worth transcribing. 'The fable of the Odyssey,' says he, 'is wholly for the conduct and policy of a state: therefore the quality it requires is *wisdom*; but this virtue is of too large an extent for the simplicity which a just and precise *character* requires; it is therefore requisite it should be limited. The great art of kings is the mystery of *dissimulation*. It is well known, that Lewis the Eleventh, for the instruction of his son, reduced all the Latin language to these words only; viz. *Qui nescit dissimulare nescit regnare.*'

"This, then, is the character which the Greek poet gives his Ulysses in the proposition of this poem; to denote the prudent dissimulation, which disguised him so many ways, and put him upon taking so many shapes. (See Horace Ode 6. b. i.)

"Without any thing having been mentioned of Circe, who detained him with her a whole year, and who was famous for the transformation she made of all sorts of persons, the reader finds him at first with Calypso, the daughter of wise Atlas, who bore up the vast pillars that reached from earth to heaven, and whose knowledge penetrated into the depths of the unfathomable ocean: that is to say, who was ignorant of nothing in heaven, earth, or sea. And as the first product, and principal part of so high, so solid, and so profound a knowledge, was to know how to conceal oneself; this wise man called his daughter by a name that signified a *secret*. The poet makes his hero, whom he designed for a politician, to stay seven whole years with this nymph. She taught him so well, that afterwards he lost no opportunity of putting her lessons in practice; for he does nothing without a disguise. At his parting from Ogygia he is cast upon the Isle of Phœacis: as kind as his reception was, yet he stays till the night before he went off, ere he would discover himself. From thence he goes to Ithaca: the first adventure that happened to him there was with Minerva, the most prudent among the deities, as Ulysses was the most prudent among men. She says so expressly in that very passage. Nor did they fail to disguise themselves. Minerva takes upon her the shape of a shepherd, and Ulysses tells her he was obliged to fly from Crete, because he had murdered the son of king Idomeneus. The goddess discovers herself first, and commends him particularly, because these artifices were so easy and natural to him, that they seemed to be born with him. Afterwards, the hero, under the form of a beggar, deceives, first of all Eumæus, then his son, and last of all his wife, and every body else, till he found an opportunity of punishing his enemies, to whom he discovered not himself till he killed them, namely, on the last night. After his discovering himself in the palace, he goes the next day to deceive his father, appearing at first under a borrowed name, before he would give him joy of his return. Thus he takes upon him all manner of shapes, and dissembles to the

very last. But the poet joins to this character a valour and a constancy, which render him invincible in the most daring and desperate adventures." P.

4.—*Heaven-built.*] (See Apollo, Laomedon.)

10.] (See Od. xii. 314—495.)

21.] CALYPSO. This goddess was, according to Homer, one of the Atlantides, and reigned over a beautiful island (to which he gives the name of Ogygia, see Ogygia) in the Ionian sea. Here she hospitably entertained Ulysses, when shipwrecked on her coasts, on his return from the Trojan war. He lingered seven years in her court; and she was so unwilling to suffer him to depart, that she proposed to confer upon him the gift of immortality, on condition of his becoming her husband. Ulysses, however, who still cherished the recollection of his native country, refused the offers of the goddess; and at length, warned by Jupiter, through Mercury, to resume his voyage, hastily quitted her island. Other writers suppose Calypso to have been the daughter of Oceanus and Tethys, and the goddess of silence; and this fable merely to have indicated (Calypso signifying to conceal) that Ulysses owed his wisdom and policy to long habits of dissimulation. Pliny, however, conjectures that Homer meant, by this goddess, to represent Nature; and that he gave her the name of Calypso, to denote the hidden phenomena of the natural world.

The situation of the island of Calypso has been much disputed: some writers, confounding this goddess with Circe, have supposed it to be the same as *Æa*. (See *Æa*, Od. x. 157.) During the residence of Ulysses in her kingdom she became the mother of two sons, Nausithous and Nausinous.

30.—*In Æthiopia, &c.*] "Strabo, in his first book, delivers his opinion, that the ancient Grecians included all those people who lived upon the southern ocean, from east to west, in the general name of Ethiopians, and that it was not confined to those only who lay south of Egypt. Ptolemy says, 'that under the zodiac, from east to west, inhabit the Ethiopians, black of colour.' And the same geographer divides Ethiopia into the eastern and western. These eastern and western Ethiopians were separated by the Arabian or Egyptian gulf; which, though never mentioned by Homer, as Aristarchus remarked, yet it is not probable (says Strabo) that he should be ignorant of it, it being but a thousand stadia distant from the Mediterranean, when he knew the Egyptian Thebes, which was four times as far off." *Strab. Plin. Spondan.* (See Ethiopia, Il. i. 557.)

38.] ÆGYSTHUS. Son of Thyestes (see Thyestes), king of Mycenæ, and Pelopea. An oracle had declared that Thyestes and Pelopea should be parents of a son, the destined avenger of the wrongs which Thyestes had sustained from his brother Atreus. (See Atreus.) When this prediction had been realised, the child Ægysthus was, immediately after his birth, exposed in a wood; but he was found by a shepherd, and there nourished by a goat, whence his name Ægysthus, from a Greek word signifying goat. His retreat was, in process of time, discovered by Pelopea, who delivered to him the sword of his father, and despatched him to the court of Atreus. This king immediately deputed Ægysthus to assassinate Thyestes, in the prison to which he had been committed for his love of Ærope, the queen of Atreus. Thyestes no sooner observed the sword, than in its possessor he recognised his son; and, instead of himself falling a victim to the rage of his brother, he imposed upon Ægysthus the task of murdering Atreus; thus, by his death, providing for his own succession to the throne of Mycenæ. Thyestes was, however, soon dispossessed of his usurped power by his nephew Agamemnon (see Agamemnon), who, on quitting Argos, to command the expedition against Troy, overlooked the crime of Ægysthus, and consigned to him the care of his queen and children, with the government of his kingdom. Ægysthus was unfaithful to his trust; he not only seduced the affections of Clytemnestra, but persecuted and banished the children of his benefactor. He murdered Agamemnon at his return from Troy, and took possession of the vacant throne, which he

occupied (a space of seven years) till he was put to death by Orcstes (see *Orestes*), the son of Agamemnon and Clytemnestra. Pelopea, in despair at her wretched condition, killed herself with the sword of Thyestes.

63.—*An isle.*] Ogygia. (See *Od.* vii. 328.) "There was, according to true history, such an island of Calypso, of which Strabo writes; that Solon gives an account of the island Atlantis bordering on Egypt; and that he went thither to make inquiry, and learned that an island was once there, but by time was vanished. *Eustathius.*" P.

Some geographers suppose it to have been in the Scylacean gulf, opposite the promontory of Lacinium, in Magna Græcia; and others, in the Fretum Siculam.

67.] *ATLAS.* A prince, supposed to have been a king in Arcadia, in Phrygia, or in Africa. It is the more common opinion that he reigned over that part of the last of these countries called Mauritania; that he was son of Jupiter and Clymene; or of Iapetus and Asia; husband of Pleione, one of the daughters of Ocean and Tethys; and father of seven daughters named, from him, the Atlantides (see *Pleides*), the same term being applied to all the inhabitants of the district forming his kingdom. Mythologists describe Atlas as an astronomer, and as the inventor of the sphere; and it is supposed to be on this account that some of the poets and sculptors have depicted him as bearing the heavens on his shoulders, while others again imagine that he was doomed to this calamity by Jupiter, in consequence of his having assisted the giants in their war against that deity. According to Ovid (see *Met.* h. iv.), he was, from his inhospitality to Perseus (see *Perseus*, ll. xiv. 364.), transformed into the mountain which runs east and west across the deserts of Africa; a fable which, however, bears another interpretation (see *Hercules*). The ancients are said to have entertained an idea that the heavens rested on the top of Atlas.

The Atlantides, whose theogony very much resembles that of the Greeks, has been preserved by Diodorus of Sicily, who asserts that "the Atlantides gave birth to a most noble race, some of whom were founders of nations, and others the builders of cities; inasmuch that most of the more ancient heroes, not only of those abroad, who were esteemed Barbari, but even the Helladians, and the heads of most families on earth, claimed their ancestry from them." (See ll. xiv. 229, &c.)

76.—*Dear isle.*] Ithaca.

91.] *POLYPHEMUS.* Polyphemus, the son of Neptune and Thoosa, or Thesee, and king of the Cyclops in Sicily. He was the most formidable of their number, and is represented as a monster of a preposterous size, with one eye in the centre of his forehead, and as living on human flesh. Ulysses was thrown, in his return from Troy, on that part of the coast of Sicily which was inhabited by the Cyclops (see *Od.* ix. 119—636, and Pope's notes on the passage), and immured with his companions and large flocks of sheep in the cave of Polyphemus, for the purpose of being devoured by him. Four of his crew fell a prey to the voracity of the giant; and Ulysses would probably have shared the same fate, had he not adopted the expedient of intoxicating the fiend (while directing his attention to the recital of the particulars of the Trojan war), and of availing himself of his state of insensibility to deprive him of sight, by means of the enormous club which had been discovered in the cave, and which, after having sharpened to a point and heated in the fire, he plunged into his eye. Polyphemus bellowed so furiously at the pain, that he roused the Cyclops; but they, on learning, in answer to their inquiries, that *Noman* (the name which Ulysses had applied to himself) had inflicted the calamity, returned to their den. The monster having removed the immense stone which blocked up the mouth of the cave, placed himself at its entrance to prevent the escape of his enemies. Ulysses eluded his vigilance by fastening the sheep together "three and three," with osier bands, and by tying one of his companions beneath the "midmost"

as the flocks passed by the monster. Virgil has embellished his poem (*Æn.* iii. 809, &c.) by interweaving the story of Ulysses and the Cyclops. He feigns that the prince of Ithaca, in the hurry of departure, had left behind him one of his followers (Achæmenes by name), who, after sustaining his life in the woods by the meagre fare of roots and berries, gladly threw himself into the hands of the Trojans when *Æneïs* was coasting the island of Sicily. Homer relates (see *Od.* xi. 130.) that it was the wrath of Neptune for the injury inflicted on his son by Ulysses, that induced the god to destroy his vessel on the Phæacian coast.

*Acis and Galatea.*] The fable relative to Polypheme's love for the Nereid Galatea, and his crushing her lover, the shepherd Acis (the son of Faunus and of the nymph Simethis), under a rock, from jealousy at her neglect of his addresses, is not given by Homer, but is a favourite subject with the poets. (See Fawkes' *Theocritus*, *Idyll.* xi., and story of Acis, &c. Ovid's *Met.* b. xiii.) Acis (called also ΣΙΜΕΤΝΙΟΣ ΗΡΝΟΣ) was changed into a river by Neptune; and Galatea returned to the deep.

It is said that the fable of Polypheme had its foundation in history; that Polypheme was a king of Sicily who lived at the time of Ulysses; that the latter landed on his coasts, and after having been hospitably received by him, left his island, carrying off with him his daughter Elpe, this princess being however immediately liberated and restored to her father by the inhabitants of the island.

92.] THOÏSSA, or THESEA. A sea-nymph, beloved by Neptune. She was daughter of the sea-deity Phorcys, and mother of the giant Polypheme.

93.] PHORCYS. A sea-deity; son of Pontus and Terra, or of Neptune and Thesea, or Thoïssa; husband of Ceto; and father of the Gorgons (see Gorgons); of the Graie (of whom three are enumerated, viz. Enyo, Phephredo, and Dino; see Cooke's *Hesiod's Theogony*, line 423.); and of the serpent that guarded the apples of the Hesperides. The description of the one eye and tooth of the Gorgons is sometimes referred to the Graie. (See story of Medusa's head, Ovid's *Met.* b. iv.)

105.—*Th' Atlantic isle.*] Ogygia.

110.] TELEMACHUS. The son of Ulysses and Penelope. He was quite young when his father left Ithaca to join common cause against Troy; but finding that Ulysses was not among the other Greek princes who returned from the siege, and being disgusted with the proceedings of the suitors of his mother, he determined, by the advice of Minerva (who had assumed the form of Mentor), to set out in search of his father, first visiting the court of Nestor at Pylos, and subsequently that of Menelaus at Sparta. During the absence of Telemachus the suitors entered into a conspiracy to put him to death at his return to Ithaca; but they were foiled in their murderous project. Telemachus, after many adventures, prosperously landed on the shores of his country, was restored to his home and to his father, and with him succeeded in exterminating the persecutors of Penelope. (See *Od.* xxii.)

Hyginus states that Telemachus, after the death of Ulysses, married Circe, and was father of a son named Latinus; and that his brother Telegonus, the son of Ulysses and Circe, became the husband of Penelope. (See Ulysses, and Penelope.) Homer does not enter into any detail of the proceedings of Telemachus from the period of his arrival at Sparta in the fourth, to his meeting with Ulysses in the sixteenth book. It is this interval which has been so happily filled up by the Archbishop of Cambray, in his interesting and well-known work of Telemachus.

135.] MENTES. A son of Anchialus, and king of the Taphians, whose form Minerva assumed when she descended on Ithaca for the purpose of advising Telemachus to undertake a voyage to Pylos and Sparta, to ascertain the fate of his father Ulysses. After the conference, she sensibly manifested her divinity and disappeared. It is affirmed that

Mentes was a merchant of the island of Leucadia, and that Homer immortalised his name in consequence of the poet's gratitude for having been made his companion in an expedition to Smyrna.

136.—*Taphian land.*] The TAPHIA, or TELEBOIDES (now Megalonisi), are islands in the Ionian sea, between Achaia and Leucadia, so deoominated from *Taphius* and *Telebous*, two sons of Neptune, who reigned there. The Taphians were skilful mariners, but infested the neighbouring coasts with their piratical excursions. (See note to line 504. Od. xiv.)

143.—*At chess they vie, to captivate the queen, &c.*] "There are great disputes what this game was at which the suitors played. Athenæus relates, from Apian the grammarian, who had it from Cteson, a native of Ithaca, that the sport was in this manner:—The number of suitors being 108, they equally divided their men or balls; that is to say, 54 on each side; these were placed on the board opposite to each other. Between the two sides was a vacant space, in the midst of which was the main mark, or *queen*, the point which all were to aim at. They took their turns by lot: he who took or displaced that mark, got his own in its place; and if by a second man he again took it, without touching any of the others, he won the game; and it passed as an omen of obtaining his mistress. This principal mark, or *queen*, was called by whatever name the gamesters pleased; and the suitors gave it the name of *Penelope*.

"It is said this game was invented by Palamedes during the siege of Troy. (*Sophocles in Palam.*) Eustathius. Spondanus. Dacier." P.

Some attribute the invention of the game of chess to the ancient Indi.

185.—*The feast described.*] "They wash before the feast, says Eustathius, because they always at the feast made oblations to the gods. The ewer was of gold, the vessels from whence the water was poured of silver, and the cups out of which they drank were of gold.

"A damsel attends Mentes, but heralds wait on the suitors. Eustathius observes a decency in this conduct: beautiful youths attended the company in quality of cup-bearers.

"A matron who has the charge of the household brings the bread and the cold meats; an officer whose employ it was to portion out the victuals, brings in the meats that furnished out the rest of the entertainment; and after the feast a bard diverts them with vocal and instrumental music." P.

197.] PHEMIUS. A musician in the court of Ithaca, to whose voice Homer applies the epithet "divine." He was spared with Medon, from the slaughter of the suitors.

"In ancient times, princes entertained in their families certain learned and wise men, who were both poets and philosophers, and not only made it their business to amuse and delight, but to promote wisdom and morality. Ulysses, at his departure for Troy, left one of these with Penelope; and it was usual to consign in this manner the care of their wives and families to the poets of those days, as appears from a signal passage in the third book, verse 335. To this man Homer gives the name of Phemius, to celebrate one of his friends, who was so called, and who had been his preceptor (says Eustathius)." P.

228.] ANCHIALUS. The father of Mentes.

231.—*Industrious isle.*] Taphius, or Tapbos.

237.—*Your capital.*] Ithaca, the capital city of the island of that name.

238.] REITHRUS. A port of Ithaca.

239.] NEION. A mountain of Ithaca.

243.] LAERTES. King of Ithaca, son of Arctesius and Chalconedusa, husband of Anticlea, and the reputed father of Ulysses. (See Autolycus, Od. xix. 466.) He was one of the Argonauts.

288.] PENELOPE. A princess of Greece, daughter of Icarius, brother of Tyndarus,

king of Sparta, and of Polycaste, or Peribœa. The renown of her beauty subjected her to the addresses of many of the princes of the country; while her father, to avert the disputes consequent on their rivalry, determined to bestow his daughter on that chief who should be victorious in certain games appointed as the test of address and courage. Ulysses was the successful competitor. The affection of Ulysses and Penelope was so great, that Ulysses (see Ulysses) tried every possible expedient to elude the necessity of joining the expedition against Troy. All his stratagems were unavailing, and he was compelled to leave Penelope. Ulysses stipulated at parting that, if he should not return from Troy by the time that their son Telemachus was capable of holding the reins of government, she should resign to him the throne and kingdom, and become the wife of another husband. Twenty years passed away without any tidings of Ulysses; but Penelope could not be prevailed on, at their expiration, to listen to the importunities of any of the numerous suitors (see line 315, &c.) who had infested her palace during his absence. Her relations urged her to abandon all thoughts of the probability of her husband's return to Ithaca, and not to disregard the solicitations of the rival aspirants to her favour. Penelope exerted every resource which her ingenuity could suggest, to protract the moment of her decision: among others, she declared she would make choice of one of them as soon as she should have completed a piece of tapestry (the winding-sheet of Laertes) on which she was employed; but she baffled their expectations by undoing at night what she had accomplished during the day. (Od. ii. 117.) This artifice has given rise to the proverb of "Penelope's web," which is applied to whatever labour appears to be endless. The faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at the instigation of Minerva, to bestow her hand on the person who should first shoot an arrow from the bow of Ulysses through a given number of rings placed in succession. An individual, disguised as a beggar, was the successful archer: this proved to be Ulysses (see Od. xxi. 427, &c.), who returned to Ithaca at the very moment this eventful contest was to be decided. It is said by some that Penelope (see Ulysses), after the death of her husband, accompanied by Telemachus, left Ithaca for Ægæa, where she married Telegonus.

The character of this queen has been variously represented; but it is the more popular opinion that she is to be considered as a model of conjugal and domestic virtue. She was called ICARIGOTIS, from her father.

309.—*Now snatch'd by harpies, &c.*] "The meaning of this expression is, that Ulysses had not had the rites of sepulture." P.

317.] SAMOS, or SAME, CEPHALLENIA, or CEPHALENA (now Cefalonis). An island in the Ionian sea.

317.—*Ionian main.*] *Ionium mare*; it is that part of the Mediterranean between the south of Italy and Greece, and is supposed to have derived its name either from *Ionis*, a country (according to Solinus) in the extremity of Calabria; from *Ionius*, son of Dyrrachius, the son of Neptune; or, from *Io*, the daughter of Inachus, who, in her flight from the Fury sent to persecute her by Juno, swam across the Ionian gulf.

337.] EPHYRE. A town of Thesprotia.

338.] ILUS. King of the Thesprotian Epirus, and son of Mermerus, the son of Jason and Medea.

361.] ICARIUS. Son of Cebalus and Gorgophone, brother of Tyndarus, king of Sparta, husband of Peribœa, or of Polycaste, one of the daughters of Nestor, and father of Penelope. When Ulysses (see Penelope) claimed his bride after the termination of the games at Sparta, Icarus, unwilling to part with his daughter, implored the triumphant Ulysses to fix his residence in that court. To this he could not assent; but offered Penelope the alternative of remaining with her father, or of accompanying him to Ithaca. The decision of Penelope was implied by her blushing, and covering her face with her veil;

the sorrowing father being said by mythologists to have erected at Sparta an altar to modesty, as a memorial of the event.

367.—*Omen'd voice of Jove.*] "There is a difficulty in this passage. In any case of inquiry, any words that were heard by accident were called by the Latins, *omens*; by Homer, the voice of Jupiter; and he styles them so, because it is through his providence that those words come to our knowledge: the Greek in this passage signifies *fame* or *rumour*; and the ancients referred all voices or sounds to *Jupiter*; so that the voice of Jove implies any words that we hear by chance, from whence we can draw any thing that gives light to our concerns or inquiries. *Dacier. Eustathius.*" P.

372.—*Young Atrides.*] Menelaus.

410.] TEMESE, TEMSA, or TEMPSA. A town of the Brutii, near the river Laus, celebrated, according to the received interpretation of the 236th line of this book, in the time of Homer, for its copper mines: they had failed in the time of Strabo.

421.—*The charming lyrist.*] Phemius.

489.] ANTINOUS. A native of Ithaca, son of Eupeithes, and one of the suitors of Penelope. He was the first of their number killed by Ulysses at his return to Ithaca. (Od. xii. 20.)

509.] EURYMACHUS. A son of Polybus, and a relation of Ulysses. He was one of the principal of the suitors of Penelope, and was killed by Ulysses. (Od. xxii. 104.)

521.] POLYBUS. Father of Eurymachus; killed by Eumæus. (Od. xxii. 315.)

540.] EURYCLEA. A daughter of Ops (the son of Pisenor), and one of the slaves of Laertes. She was the nurse of Ulysses, and was the first person who recognised her long-lost master (and communicated his return to Penelope), by a scar (see Od. xix. 461.), which was the consequence of a wound he had, in his youth, received in the leg, at the wild-boar hunt on Mount Parnassus.

541.] OPS. The son of Pisenor, and the father of Euryclea.

541.] PISENOR. A herald, father of Ops.

# ODYSSEY.

## BOOK II.

- 3.—*Youthful hero.*] Telemachus.
- 14.] See imitation of this passage, *Æn.* viii. 605.
- 19.] *ÆGYPTIUS.* A sage in the court of Ithaca. He was father of Eurynomus and Antiphus.
- 23.—*His eldest hope.*] Antiphus.
- 25.] *CYCLOPS.* Polyphemus.
- 28.] *EURYNOMUS.* } Sons of *Ægyptius*. Eurynomus was one of the suitors of
- 31.] *ANTIPHUS.* } Penelope, and Antiphus was among the companions of Ulysses who were devoured by Polyphemus. (See Polyphemus, *Od.* i. 91.) This is not the Antiphus of *Od.* xvii. 80.
- 58.—*Icarian dome.*] The palace of Icarus, the father of Penelope.
- 109.—*Cease, till to great Lærtius I bequeath, A task of grief, his ornaments of death*] “It was an ancient custom to dedicate the finest pieces of weaving and embroidery, to honour the funerals of the dead: and these were usually wrought by the nearest relations in their lifetime. Thus in the twenty-second *Iliad*, Andromache laments that the body of Hector must be exposed to the air without those ornaments.” P. (See *Funeral Rites*.)
- 137.] *TYRO.* A beautiful nymph. She was the daughter of Salmoneus, king of Elis, and of Alcidece; and was so ill treated by her mother-in-law Sidero, that her uncle Cretheus removed her from her father’s house to his own, and ultimately married her. In the mean time she became enamoured of the river Enipeus, and was courted by Neptune, under the form of that god. The children whom she bore to Neptune were Pelias and Neleus; and, to Cretheus, Amythaon, Pheres, and *Æson*. She was called *SALMONIS* from her father.
- 137.] *MYCENE.* The daughter of Inachus, and wife of Aristor. According to some, the town Mycenæ was called after her.
- 185.] *HALITHERSES, or HALITHERSUS.* A celebrated soothsayer, who foretold to the suitors of Penelope the return of Ulysses, and their subsequent extirpation. He was one of the counsellors of the court of Ithaca.
- 254.] *MENTOR.* One of the most faithful of the friends of Ulysses, and the person to whom, before his departure for Troy, he assigned the charge of his domestic affairs. Minerva assumed his form and voice (see *Od.* ii. 306.) in her exhortation to Telemachus, not to degenerate from the valour and wisdom of his father: the goddess, under the same disguise (see *Od.* iii.), accompanied him in his expedition to Pylos.
- 275.] *LEOCRITUS.* One of the suitors of Penelope. He was killed by Telemachus. (See *Od.* xxi. 326.)
- 296.—*Royal suppliant.*] Telemachus.
- 370.] *EPHYRE.* (See *Ephyre*, *Od.* i. 337.)
- 424.—*Matron.*] Euryclæa.
- 434.] *NOEMON.* A son of Phronima, a native of Ithaca, who supplied a vessel for the voyage which Telemachus undertook in search of his father.



470.—*And crown with wine, &c.*] “This custom of libations was frequent on all solemn occasions—before meat, before sleep, voyages, journeys, and in all religious rites, sacrifices, &c. They were always made with wine, pure and unmixed. Sometimes they used mixed wines in sacrifices; but Eustathius says that this mixture was of *woe* with wine, and not of wine with water; wine unmixed was lawful, and mixed unlawful. Homer in this place states that the *goblets were crowned with wine*; that is, filled till the wine stood above the brim of the goblet: they esteemed it an irreverence to the gods not to fill the cups full, for then only they esteemed the libation *whole and perfect*.” P.

# ODYSSEY.

## BOOK III.

2.—*Thro' heaven's eternal, brazen portals.*] "The original calls heaven brazen: the reason of it arises either from the palaces of the gods being built of brass by Vulcan; or rather the word implies no more than the stability of heaven, which in other places is called *framed of iron*. Eustathius." P.

8.—*At nine green theatres.*] "It may be asked why the poet is so very particular to mention that the Pylians were divided into nine assemblies; and may it not seem a circumstance of no importance? Eustathius answers from the ancients, that there were nine cities subject to the power of Nestor; five in Pylos, the rest in Bروتia: the post therefore allots one hank or theatre to every city which consisted of 500 men, the whole number amounting to 4500. These cities furnished the like compliment of men to Nestor for the war at Troy. He sailed in ninety vessels, and allowing fifty men to each vessel, they amount to that number. Hence it appears that this was a national sacrifice; every city furnished nine bulls, and by consequence the whole nation were partakers of it." P.

11.—*They taste the entrails.*] "That is, every person ate a small portion of the sacrifice, and by this method every person became partaker of it." P.

23.—*The senior.*] Nestor.

27.] MENTOR. Minerva under his form.

41—79.] Within these lines are contained the rites of a feast to Neptune.

47.] PISISTRATUS. One of the sons of Nestor.

65.] ATHENA. Minerva. (See Athena, among her names.)

169—245.] Nestor, in these lines, relates the dissensions (and their consequences) that prevailed among the Greeks when they left Troy for their native shores.

206.—*Pyrian isle.*] SCYROS (now Skyro). (See Scyros.)

207.] CHIOS (now Scio), an island in the Ægean sea, opposite Ionia, on the coast of Asia Minor, which derived its name from Chius, son of Apollo and Anaktippe. It was also known to the ancients by the name of *Ethalia*, *Macris*, *Pityusa*, &c. According to Herodotus, the island was peopled originally from Ionia. It was first governed by kings; but the government ultimately assumed a republican form, which was modelled after that of Athens. Chios was celebrated for its wines. (See Virgil's *Past.* v. 109.)

208.] MIMAS. A high mountain of Ionia, near Colophon, whence it is thought the Bacchæ, priestesses of Bacchus (see Bacchus), were called Mimaliones.

216.] GERESTUS. A port of Eubœa.

220.—*Wish'd for shore.*] Argos.

229.—*Achilles' warlike son.*] "When Pyrrhus had reached Thessaly with the Myrmidons of Achilles, by the advice of Thetis he set fire to his vessels; and being warned by Helenus, from the oracles, to fix his habitation where he found a house whose foundations were iron, whose walls were wood, and whose roof was wool, he took his journey on foot, and coming to a certain lake of Epirus, he found some persons fixing their spears with the point downwards into the earth, and covering the tops of them with their cloaks, and after this manner making their tents; he looked on the oracle as fulfilled, and dwelt there. Afterwards having a son by Andromache, the wife of Hector, he named him

Molossus, from whom the region took the name of Molossia. From this country are the *Molossi canes*, mentioned by Virgil. *Eustathius.*" P.

236.—*The murd'rer.*] *Ægisthus.*

239.—*The son.*] *Orestes.*

352.] *SUNIUM* (now Cabo Colonna). A promontory of Attica, with a small harbour, town, and temple of the same name, sacred to Minerva. In its neighbourhood, according to Herodotus and Thucydides, were silver mines; but they had failed in the time of Strabo.

353.—*Th' Athenian dame.*] *Minerva.*

354.] *PHRONTES.* Son of Onetor, pilot of the ship in which Menelaus sailed from Troy after the war. He died suddenly when the ship reached Sunium.

366.] *MALÆA* (now Cape Malio, or St. Angelo). A promontory of Peloponnesus, at the south of Laconia.

372.—*Cydonian plain.*] The plain of Cydonia (now Canea), a town of Crete, built by a colony from Samos, so called either from *Cydon*, the son of Mercury and Acacallis, the daughter of Minos, or from *Cydon*, the son of Tegyates.

379.—*Phæstian shores.*] The shores of Phæstum, a town of Crete.

383.—*On th' Ægyptian coast.*] "In the original it is, *The wind and water carried them to Ægyptus.* Homer by *Ægyptus* means the river Nile, and then it is always used in the masculine gender: the region about it took its name from the river *Ægyptus*; this is always used in the feminine gender; but the country had not received that name in the days of Homer. *Eustathius.*

"What Dacier adds to this observation, may assist in determining the dispute concerning the priority of Homer and Hesiod: Hesiod makes mention of the river Nilus: if therefore it be true that *Ægyptus* had not been called by the name of Nilus in the times of Homer, it is a demonstration that Hesiod was posterior to Homer; otherwise he could not have been acquainted with any other name but that of *Ægyptus.*" P.

425.—*Now immolate the tongues.*] "Various are the reasons which Eustathius reports concerning this oblation of the tongues at the conclusion of the sacrifice. It was to purge themselves from any evil words they might have uttered; or because the tongue was reckoned the best part of the sacrifice, and so reserved for the completion of it; or they offered the tongue to the gods, as witnesses to what they had spoken. I omit the rest as superfluous. They had a custom of offering the tongues to Mercury, because they believed him the giver of eloquence." P.

429.—*Nor fits it to prolong the heavenly feast, Timeless, indecent, &c.*] "Eustathius shows the difference between festivals and sacrifices: in the former it was customary to spend the whole night in wine and rejoicing: in the latter, this was reckoned an unlawful custom. He likewise tells us that it was the custom to offer sacrifices to the celestial powers in the day, and even to finish them about the setting of the sun; and that those who dwelt in incantations performed their sacrifices to the infernal powers by night, and finished them before sun-rising. Either of these reasons sufficiently explains the words of the goddess; and the former carries in it an excellent moral, that particular care should be taken in our acts of devotion, not to turn religion into impiety." P.

450.—*When beds of royal state invite your stay?*] "This passage gives us a full insight into the manners of these hospitable ages; they not only kept a treasury for bowls or vases of gold or silver, to give as gifts of hospitality, but also a wardrobe of various habits, and rich furniture, to lodge and bestow on strangers. Eustathius relates, that Tellias of Agrigentum was a person of so great hospitality, that 500 horsemen coming to his house in the winter season, he entertained them, and gave every man a cloak and a tunic. This laudable custom prevailed, and still prevails, in the eastern countries: it was the practice of Abraham of old, and is at this day of the Turks, as we may learn from their caravanseras, erected for the reception of travellers." P.

468.] CAUCONS. (See *Caucons*, II. x. 498.)

489.—*My consort.*] Eurydice.

518.—*And sat, &c.*] "We have here an ancient custom recorded by the poet; a king places himself before the gate of his palace on a seat of marble, worn smooth by long use, says Eastathius, or perhaps smoothed exquisitely by the hand of the workman. What I would chiefly observe is, that they placed themselves thus in public for the dispatch of justice. We read in the Scripture of judges *sitting in the gate*: and that this procedure of Nestor was for that purpose, is probable from the expression, *He sat in the seat where Nelus used to sit* (which seems to express his wisdom in the discharge of justice). Nestor is also described as bearing his sceptre in his hand, which was never used but on some act of regality, in the dispatch of justice, or other solemn occasions." P.

526.] ECHEPHRON.

526.] STRATIUS.

527.] PERSEUS.

527.] ARETUS.

} Sons of Nestor and Eurydice.

530—591.] These lines detail the circumstances of a feast celebrated in honour of Minerva.

599.] LAERCEUS. An artificer in gold. "The author of the parallel quotes this passage to prove that Homer was ignorant of the mechanic arts: we have here, says he, a gilder with his anvil and hammer; but what occasion has he for an anvil and hammer in the art of a gilder? Boileau has excellently vindicated Homer from this objection, in his reflections on Longinus: this gilder was a gold-beater. Nestor, we see, furnished the gold, and he beat it into leaves, so that he had occasion to make use of his anvil and hammer; the anvil was portable, because the work was not laborious. Our modern travellers assure us, that it is at this day the practice in the eastern regions, as in Persia, &c., for the artists in metals to carry about with them the whole implements of trade to the house of the persons where they find employment: it is therefore a full vindication of Homer to observe, that the gold this artist used in gilding was nothing but gold beat into fine leaves." P.

573.—*Maids, wives, and matrons, mix a shrilling sound.*] "I have kept the meaning of the word in the original, which signifies prayers made with loud cries. The scholiast on Æschylus remarks that this word is not used properly but when applied to the prayers offered to Minerva, for Minerva is the only goddess to whom prayers are made with loud cries, she being the goddess of war: to other deities they offer prayer with thanksgiving." P.

575.] CLYMENUS. A king of Elis.

577.] EURYDICE. Daughter of Clymenus, and wife of Nestor.

579.—*Nestor's youngest.*] Thrasydes.

594.] POLYCASTE. The youngest of the daughters of Nestor, by some supposed to have been the wife of Icarius. (See *Icarius*, Od. i. 361.)

595.—*The prince.*] Telemachus.

# ODYSSEY.

## BOOK IV.

1.] SPARTA. Lacedæmon. (See Lacedæmon, II. ii. 704.) The ancient Sparti were said to be of Titanian race, the same as the Heliadæ (children of the sun), and Ophitæ (serpent worshippers); the deity being adored by them under the figure of a serpent. There is a tradition that this worship was introduced into Enrope by Cadmus from Chaldaea. The shields of Agamemnon and Menelaus had for a device a serpent, (See II. xi. 50.)

2.—*Range of hills.*] Taygetus.

4.—*Atrides.*] Menelaus.

5.] HYMEN, or HYMENÆUS, was the deity who presided over marriage among the Greeks. According to some writers he was the son of Bacchus and Venus; and to others, of Apollo and one of the Muses; but it is a more generally received opinion that he was a beautiful Athenian youth, of humble birth, who had conceived an attachment for a noble lady of Athens, which his poverty and obscure condition did not allow him to avow. Disguised in female attire, he one day accompanied the object of his affection to the celebration of a festival in honour of Ceres, which the women were accustomed to observe by themselves on the sea-shore. While thus engaged, they were suddenly seized and carried away by a band of pirates, from whose violence they were preserved by Hymenæus, who excited his female companions by his example to massacre the robbers while they slept. After the catastrophe he repaired to Athens; and having related what had happened, he offered to restore the women to their country, on condition of being allowed to marry the lady of his choice. His request was granted; and the marriage of Hymenæus proved so felicitous, that it afterwards became the custom to invite him to bless with his presence all marriages, none of which were expected to be fortunate if this ceremony were omitted. Festivals were also instituted to his honour.

This deity is generally represented as a young man, dressed in a yellow robe, holding in his right hand a torch, and in his left a flame-coloured veil, and wearing on his head a chaplet of roses, or sweet marjoram; whence perhaps arose the practice of crowning people with flowers on their wedding day. Hymen appears to be the THALASSIUS of the Romans.

6.—*His son's and daughter's.*] Megapenthes and Hermione.

8.] HERMIONE. The daughter of Menelaus and Helen. She had been secretly promised in marriage to Orestes, the son of Agamemnon; but Menelaus, being ignorant of this engagement, obliged her, on his return from the war, to become the wife of Neoptolemus. After the murder of that prince (see Neoptolemus) she married Orestes, and received the kingdom of Sparta as a dowry.

13.] MEGAPENTHES. An illegitimate son of Menelaus and of his slave Teridæ, who, when his father returned from the Trojan war, married a daughter of Alector, a Spartan prince.

14.] ALECTOR. A Spartan prince.

16.—*Handmaid.*] Teridæ, a female slave of Menelaus, mother of Megapenthes.

24.] See imitation of this passage, *Paradise Lost*, b. vii. 597.

29.—*Young Nestor.*] Pisistratus.

31.] ETEONEUS. An officer at the court of Menelaus: he was the son of Boethus.

33.—Two youths.] Telemachus and Pisistratus.

82.—Young Ithacus.] Telemachus.

97—130.] In these lines Menelaus relates his own wanderings after the siege, and the calamitous end of his brother.

98.] CYPRUS. An island in the east end of the Mediterranean sea, sacred to Venus. It was anciently known by the names of *Ophiusa*, *Acemantis*, *Cerastis*, *Aspelia*, *Amathusia*, *Macaria*, *Cryptos*, *Colinia*, *Sphecia*, *Paphia*, *Salaminia*, and *Aerosa*, that of Cyprus being probably derived from *cypsus*, a shrub or tree (supposed to be the cypress) with which the island abounds. The name of *Ophiusa* was anciently assigned to it, from the serpents with which it originally abounded.

"Poetical tradition says, and the most judicious Grecian writers adopt the report, that, shortly after the Trojan war, Teucer, son of Telamnon, and brother of the celebrated Ajax, leading a colony from the little island of Salamis on the coast of Attica, founded the city of Salamis in Cyprus. Unquestionably Cyprus was, very early, settled by Greeks. It had, still earlier, been occupied by the Phœnicians; from whom it derived that worship of the goddess Venus, originally a Syrian goddess, for which it became early, and continued long, remarkable. Cyprus was then wooded like the uncleared parts of America. The Phœnicians therefore, who, through their superiority in arts and manufactures, found more immediate profit in trading to inhabited countries than in planting the uninhabited, seem not to have been averse to the establishment of Greek adventurers there. On the contrary, the over-abundance of wood and the consequent scarcity of people were esteemed such inconveniences, and the value of soil covered with wood was so trifling, that it was long customary to give lands to any who would clear them. Colony therefore followed colony, from Laconia, from Argos, from Athens, and some other parts. Thus, in time, Cyprus became completely a Grecian island; and, from being an object for nothing but its ship-timber and its copper mines, was made a rich and populous country, fruitful in corn, and famous for the excellence and abundance of its wines and oil. It was, however, in early times, divided into too many little states for any one to become considerable; and these fell mostly under that reprobated sort of monarchy which the Greeks denominated tyranny." Mitford's Hist. of Greece, vol. i. chap. v. sect. 11.

98.—Phœnician coast.] PHœNICIA was anciently bounded by Syria on the north and east; by Judæa on the south; and by the Mediterranean sea on the west. Its name is either derived from *Phœnix*, one of its kings; from the Greek word *phœnix*, which signifies a palm or date (a tree with which this country remarkably abounded); from *Phœnice*, a translation, as is supposed, of the Hebrew word Edom (the Edomites having fled thither after their conquest by king David); or from *Phœne Anak*, i. e. the descendants of Anak. It was also called *Chna*, from the contraction of the word Canaan (the term most commonly applied to it by the Jews); and more anciently *Rhabbothia* and *Colpitis*; Rabbotsen being in Hebrew a great gulf or bay, and Colpitis or Colpites a translation of that word. The country was however most generally known by the names, sometimes promiscuously used, of Phœnicia, Palestine, and Syria. Phœnicia, strictly speaking, was one of the five ancient divisions of Syria; it was comprehended between Tyre and the island Aradus to the north of the river Eleutheris, and contained the cities Byblus, Sarepta, Berytus, Arad, Tripoli, and Sidon; the other four divisions of Syria being Commagene, Seleucia, Colosyria, and Palestine.

Phœnicia is celebrated for its arts, sciences, and manufactures. The glass of Sidon, the purple of Tyre, and the linen of the Phœnicians, were the product of their own country. Their skill in working metals, in hewing timber and stone, and their knowledge of the ornamental as well as of the theoretical parts of architecture, are sufficiently confirmed by the powerful assistance which they afforded king Solomon in building the temple at Jeru-

alem, 1004 B. C. The Phœnicians were likewise celebrated merchants, navigators, and planters of colonies. Adventurous pirates of this nation occupied many of the Grecian isles; the three sons of Agenor (king of Phœnicia), Cadmus, Cilix, and Phoenix, wandering in search of their sister Europa, established themselves with their followers respectively in Bœotia, Cilicia, and Africa; and Carthage, the most celebrated of their colonies, at length exceeded in wealth and power the parent country. Nor were they wholly negligent of literature. History records the names of the two metaphysicians Moschus, the Sidonian, and Abomenus, the Tyrian, as having been anterior to the Trojan war. Commerce was, however, the principal object to which they directed their views; this they extended to the British isles (in those remote times called Cassiterides); to the Baltic coast; to Spain; to all the ports in the Mediterranean, the Black sea, and Lake Mæotis; establishing considerable settlements in all these places. It has even been inferred from the imperfect accounts which have reached us of their voyages, that the continent of America was not unknown to them; and it is probable, that at least the eastern shores and islands of that remote region were visited by this enterprising people. They affected no empire but that of the sea; but the inland trade which they carried on with Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even with India, was not inconsiderable. The Phœnicians derive their origin from Canaan, the son of Ham, whose descendants, during the period immediately succeeding the deluge, had spread themselves over the whole of Palestine to the confines of Arabia. About 1793 B. C. they were driven from their possessions south of the Dead sea by the race of shepherds who, three centuries before, had migrated from Arabia or Syria into Egypt, and had become so powerful, that a dynasty of their princes occupied the throne of that country. Salatis, the first of these monarchs, is supposed to have lived 2078 B. C. Their dominion was subverted in the reign of Typhon, one of his successors, by Osiris (see Egypt); who, having collected an army in Thebais, made war against the strangers, and eventually compelled them to leave the kingdom. They then sought refuge among the Canaanites; and their descendants are said to have been the gigantic children of Anak, who, in the time of Moses, dwelt at Hebron. The Philistines sprang from Mixraim; and the Caphtorim, who settled on the coast of Palestine about the same period as the shepherds, are also said to have been of Egyptian origin. These were the idolatrous nations, in their several ramifications, who, in process of time, were exterminated by the Israelites; the entire subjugation of Canaan or Palestine not having been effected till the reign of David.

Phœnicia appears, from a very early period, to have been divided into many petty independent states, each governed by its own king, whose authority seldom extended beyond the chief city of his dominions and its immediate environs. Of these the principal were Tyre (see Tyre), Sidon, and Arad. Sidon is said to have been founded by a son of Canaan, and in the time of Joshua to have been a rich and flourishing state. In the reign of Solomon, however, it appears to have been subject to the Tyrians, and probably remained so until the reduction of Palestine and the captivity of the Jews, by Salmeser, 726 B. C. Sidon next submitted to the arms of Apries, king of Egypt; and afterwards, at the conquest of that country by Cambyses, 525 B. C., became dependent on the Persian empire, though the inhabitants were suffered to retain their own kings and government. From the Sidonian fleet Xerxes received very important aid during his expedition into Greece. In the reign of Darius Ochus, the tyranny exercised by the Persian governors of Phœnicia induced the Sidonians to form an alliance with Nectanebus, king of Egypt, for the purpose of regaining their independence; but the treachery of their sovereign, Tennes, and of the Egyptian general, Mentor, betrayed them into the power of the enemy: Darius punished their rebellion by destroying their ships, and by treating the people with such cruelty that, in despair, they set fire to the city, and consumed themselves and their most valuable effects. Sidon was afterwards rebuilt by some of the citizens, who, being absent,

had escaped the conflagration, and appears again to have been governed by its own kings, Straton being upon the throne of Sidon when Alexander overran Phœnicia. But although this prince quietly submitted to the Macedonian arms, he was not suffered to retain the regal dignity, which was bestowed by Hephæstion (at whose disposal it was placed by Alexander), first, on the citizen at whose house he lodged; and, upon his refusing to accept it, on Ballonymus, or Abdalonimus, a descendant of the ancient kings of the country. At the division of the empire of Alexander, Sidon formed part of the Grecian kingdom of Syria, which fell under the dominion of the Romans, 65 B. C. Arad (now Ron Wasde), a town situated on the island Aradus, called by the Hebrews Arpad, was built by a colony of exiles from Sidon, and at an early period became dependent on Tyre. From the Tyrians it passed successively under the dominion of the Assyrians, Babylonians, Persians, and Grecians; Alexander the Great having again erected it into a kingdom, which he bestowed upon Strato, son of Gerostratus. For some time his successors were suffered to enjoy undisturbed possession of the throne: but Arad was at length incorporated by Antiochus Epiphanes with his dominions, and finally shared the fate of Syria, when it submitted to the Roman general Pompey. Arad appears, at one time, to have been a very flourishing commercial state; and the extensive ruins that still exist in its neighbourhood attest the ancient strength and magnificence of the city.

After its subjection by the Romans, Phœnicia, or Syria and Palestine, formed a province of their empire. It was one of the countries bestowed by Anthony on Cleopatra; and Augustus afterwards conferred many of its principal cities on his favourite Herod, who annexed them to his kingdom of Judæa. In the reign of the emperor Severus Phœnicia was separated from Syria, and became a distinct province, having Tyre for its metropolis; and under Arcadius, the son of Theodosius, it was divided into the districts of Maritime Phœnicia, and Phœnicia of Libanus; the principal towns of the former being Tyre (now Sur), Sidon (now Seyde), Ptolemais, Berytus (now Beirut or Beroos), Byblos, Tripolis, Ares, Arad, Sylaminum, &c.; of the latter, Damas, Laodicea, Abila, Heliopolis, Palmyra, Emesa, Sarracene, &c. Phœnicia continued to form part of the Eastern empire until the Arabs, after the death of Mahomet, 632 A. D., subdued the country, and compelled its inhabitants to receive the laws and faith of their country.

*Mythology of.*] The mythology of the ancient Phœnicians bears so striking a resemblance to that of the Egyptians, as sufficiently proves that both must have had a common origin; though whether this system of worship prevailed first in Egypt or Phœnicia, cannot now be ascertained. It is however certain, that the knowledge of the true religion was very early lost among the family of Ham; and that soon after the deluge, idolatry appears to have been generally practised in those countries in which the descendants of that patriarch had established themselves. The earliest history which has been transmitted to us of the origin and theogony of the Phœnicians, is that contained in the fragment preserved by Eusebius of the works of Sanchoniathon, a native of Phœnicia, who is said to have flourished anterior to the Trojan war. In this account, which he professes to have extracted from the writings of Thoth (the Hermes or Mercury of the Greeks), after giving a description of the creation of the world from the elements of Chaos, he proceeds to relate the formation of the first man and woman, PANTOGONUS and ÆON, whose children GENUS and GENEÆ settled in Phœnicia, introduced the worship of the sun, and were the parents of Light, Fire, and Flame (PHOS, PUR, and PHLUX). From them sprang the race of giants, who gave their names to the mountains of Phœnicia, Casius, Libanus, Brathys, &c. Their children MEMRUMUS and HYPURANIUS settled at Tyre: they taught men to construct huts, and derived the first idea of a vessel from observing the branch of a tree floating in the water; they likewise established a kind of worship paid to two stones, to which sacrifices were offered. After the death of Memrumus and Hypsuranius, pieces of wood were consecrated to them, and annual festivals instituted in their honour. Their son CHATROS



(the Phtha of the Egyptians, and Vulcan of the Greeks) was the inventor of the art of founding metals, and he applied it to the construction of many instruments of agriculture and fishing; he was the first that ventured in a vessel to navigate the sea, and that studied magic and divination; accordingly he received divine honours under the name of ZAVNICHIUS, or Jupiter the Machinist. From him sprang AORAI, AOROTES, and HALLIUS, who devoted themselves to agriculture and the chase; and were the parents of the ALATA or TITANS. AMYNIUS and MAGUS, the last of this race, taught men to assemble themselves in cities and villages, and to follow pastoral occupations. Contemporary with these were ELION or HYPSISTUS, and his wife BEROUTH, BEROE, BERITH, or BERYTUS (see Beroë, under Semel): the names of their son and daughter EPIORUS and GE, were applied by the Greeks to URANUS and TITIA, and by the Romans, to CÆLUS and TERRA. ELION, who lost his life while hunting, was afterwards worshipped as a god; and his son URANUS having married Ge, became the father of ILUS (who was also called CHRONOS or SATURN), BETYLUS, DAGON, and ATLAS. Such, according to Sauchoniaton, was the history of the first generations who peopled Phœnicia before the deluge. From Amynus and Magus sprang MISON (the THOTH of the Egyptians and Hermes of the Greeks) and SYDIE, the father of the Dioscuri or Cabiri (see Cabiri), also called Samothracæ and Corybantes, the inventors of medicine, of sorcery, and of improved navigation. The disputes that arose between Uranus and Ge excited great dissensions among their family; and Chronos espousing the side of his mother, at length rebelled against Uranus, dethroned him, and established himself at Byblos. By the advice of his counsellor HERMES TRISMEGISTUS, he murdered his brother Atlas, of whom he was jealous, and his son SANID. His two daughters, PERSEPHONE and ATHENE, were the Proserpine and Minerva of the Greeks. Uranus, in the mean time, anxious to regain his crown, despatched his daughters ASTARTE, DIONE, and RHEA, to destroy their brother Chronos: the latter, however, prevented the execution of their design; and his sisters having remained in his dominions, Astarte became the mother of the TITANIDES or ARTEMIDES, and of two sons, POTIUS and CUPINAS or EROS. Chronos was also the father of Zeus Belus, Chronos, and Apollo. Sydrie having married one of the Titanides, had a son named ASCLEPIUS. From PONTUS, who flourished at the same period, sprang SIDON, and the sea-deities NEREUS, TYPHON, and NEPTUNE; MELCHRAIUS, the Hercules of Phœnicia, being the offspring of DEMAROOON, the son of Dagon. Uranus being at length slain by Chronos, his kingdom of Phœnicia was divided between Astarte, Demaroon, and ADAD; Adad being considered by some as another epithet for the sun. Astarte, who was represented with the head of a cow, was the same as Venus Aphrodite, adored also under the name of ARCHITIS on Mount Libanus (where were many memorials of the deluge), and of RIMMON, RHOLA, or RHEA (all terms for the pomegranate, one of the Arkite symbols), at Damascus. It appears, however, that Rimmon more usually designated the sun. The city of Byblos was given by Chronos to the goddess Baaltia, or Dione, and that of Berith, Beroë, or Berytus (sacred to BAAL-BERITH, the Arkite god of the Canaanites), to Neptune and the Cabiri; his son MOUTH (called by the Greeks Pluto) was admitted among the gods, and he bestowed the kingdom of Egypt on Thoth.

From this account of Phœnician mythology it is evident that much of the religion that afterwards prevailed in Greece (see Fable under Ocean; Saturn; and Egypt) may be traced to the establishment of Phœnician colonies in that country; and the fictions thus introduced, being embellished by the poetic imagination of the Greeks, were by them transmitted to the Latins. (See Rome.) Many of the most extravagant of these fables, and the confusion between names and persons, appear to have originated in the imperfect knowledge which the ancient inhabitants of Greece possessed of the language of the new settlers. Thus the history of the transformation of Cadmus and Hermione into serpents (see Cadmus), arose probably from a name, i. e. Archivians (implying serpent), by which

the Phœnicians distinguished themselves. The worship of this animal among the Phœnicians also placed them among those nations of antiquity distinguished by the term *Ophite*. Hence too Europa was said to have been carried away by a bull, from an ambiguous expression signifying either that animal, a ship, or the hieroglyphic by which her country was distinguished (see Europa); the appellations of *Æolus*, *Sirens*, *Momus*, &c. being derived from terms which, among the Phœnicians, implied wind, song, vice, &c. From the same source may likewise be deduced the custom of using animals to represent the objects of their worship (see Egypt); thus Dagon, or Aratrius (confounded with Saturn, Jupiter, Neptune, the Oannes of the Chaldeans, and even Venus, this last being worshipped by the Egyptians under the form of a fish), was adored by the Phœnicians under the semblance of a monster, half fish and half man; Ashtaroth under that of a cow, &c. Besides the gods already mentioned, the Phœnicians paid divine honours, among others, to ANONIS (called also THAMMUZ and PRON), whose death and return to life were annually celebrated at Byblos (where the scene of his history was laid) with extravagant demonstrations of alternate grief and joy (see Adonis); to the DII PATAICI, a kind of tutelary deities who presided over mariners (of these Venus was one), and whose images they usually affixed to the prows of their vessels; to the goddess BABIA, the most ancient symbol of the ark (the arkite worship was particularly maintained in Syria), supposed to be the same with Ceres, Rhea, Beroë, &c. &c.; to the god ACHOA, or BELZEBUTH (the *Myiagrus*, or Apomyius, *fly-chaser*, of the Greeks), &c. &c. (See Egypt.) But the principal objects of their veneration were the sun and moon; the former being worshipped under the appellations of BEL, BAL, BAAL, BAALZEBEN, MOLOCH, or MILCOM, CHEMOSH, ABRAHMELECH, MONIMUS, and BAAL-SHAMAIN, the great lord of the heavens, &c.; and the latter under those of ASTARTE (the Isis of the Egyptians), MENI, URANIA, or COLESTIS, ANNAMLECH, or ASHTAROTH, who is also called ATANGATIS and DERCETO (Derceto being represented like, and therefore confounded with, Dagon).

100.] NILE. This river, so named from the Egyptian king Nilus, is invariably called by Homer the *Ægyptus*, a term by which, or "the river of Egypt," the earliest historians generally distinguished it. Plutarch considers that its first appellation was *Melos*, corresponding with the *Sihor* of the prophet Jeremiah; and it was also anciently denominated *Osiris*, *Kronides*, *Oceanus*, *Aetos* (eagle), *Triton*, *Siris*, and from the fertility produced by its periodic inundations, was also worshipped under the epithets of *God*, *Father*, *Sun*, and the *Egyptian Jupiter*, as supplying in Egypt the place of the *Jupiter Ombrios* of the Greeks, and *Pluvius* of the Latins; but although Hesiod mentions the *Nilus* in his Theogony, it does not appear that any other name than that of *Ægyptus* was current among nations before the time of Homer. The sources of this most celebrated river were unknown to the ancients; and the moderns, notwithstanding the indefatigable researches of many enterprising travellers, do not appear to have succeeded in determining this point. Payz, a Portuguese, whose account is confirmed by the more recent discoveries of Bruce, has indeed traced the smaller branch of the Nile, called the Blue river, which falls into the main stream before it enters Egypt, to a fountain in Abyssinia, near Gecch, where it takes its rise; but the source of the principal branch, or White river, has not yet been precisely ascertained. It is supposed to be situated in the Mountains of the Moon, and its waters to be supplied from the melting of the snow with which these high regions are overspread. The Nile enters Egypt almost under the tropic of Cancer, pouring itself down seven successive cataracts, or falls; it anciently passed through Upper and Middle Egypt, a little below Memphis, and then dividing into seven ebannels, discharged itself by as many mouths into the sea. These mouths were (to begin from the west), the Canopic, or Heracleotic, the Bolbitic, the Sebennytic, the Phatnic, or Pathmetic, the Mendesian, the Tanitic, or Saitic, and the Pelusian, which derived their names from cities standing on

their several shores. Besides these there were the two Psendostomata, or false mouths (as they were termed), of Pineptimi and Dioleas. The greater part however of these mouths has been since stopped up, and other channels, to a very increased number, formed; but as some of these generally become dry at the retreat of the waters after the overflowing of the Nile, the arms of the river may at present be said to be reduced to two, viz. those of Rosetta, or Rashid, to the west, and of Damietta, or Dimyat, to the east. The inundations of the Nile are supposed to be owing to the tropical rains which fall in Ethiopia in the months of April and May, and which rush down like torrents on the country; the river begins to swell in Egypt about the end of June, and continues to rise till the end of September; it decreases gradually during the months of October and November, and then, returning to its channel, resumes its wonted course. As the welfare and riches of Egypt depended on these inundations, all circumstances relative to their increase were matter of regular observation. Accordingly, a graduated column, or pole, terminated like a T, for measuring the rise of its waters, has been in use among the Egyptians from a very early period. Arabic writers ascribe the origin of this instrument to the patriarch Joseph; and Herodotus mentions one which, during his time, existed in the Delta. The principal Nilometer now employed, is that erected by the Calif Omar in the island of Raouda, or Rhode, near Memphis. It stands in a basin communicating with the Nile; and the indications it gives of the increase of the river being reported to the people, the year of abundance, or of dearth, which awaits them, is thence inferred; by this criterion the annual tribute which the Grand Signior levies on the country, and which is proportioned to its yearly produce, is regulated. As these Nilometers were invented for the purpose of shewing the *height* to which the waters rose, so were the sphinxes to denote the *time of the year* at which the waters began to rise. They were a symbolic representation or *figure*, with the head of a woman and the body of a lion, signifying that the Nile began to swell in the months of July and August, when the sun passes through the signs of Leo and Virgo. Several of these sphinxes are still to be seen; one of which in particular (supposed to have been originally a vast rock of different strata), near the pyramids, is described by Pliney as having been of a prodigious size, the head and neck 102 feet in circumference, and the body 143 in length, being the only parts of it not buried in the sand. This river was held in the greatest possible veneration by the Egyptians: they regarded its waters, which they used only in religious ceremonies, as inviolable and sacred, and carried them on all public processions and festivities in vases, which were afterwards placed upon their altars, and there adored as the sacred symbols of Osiris and Isis, the presiding geniuses of the river. The period of the greatest solemnities observed in its honour was that of the extreme height of its inundation, when (the monarch and all the nobles of the kingdom being assembled in prodigious magnificence and pomp, upon the banks of the river) the canals of the Nile were opened; the priests of Osiris and Isis (Osiris being identified with the Nile, and Isis with Egypt, see Egypt) bearing the images of these divinities, whose marriage was then celebrated, and whose sacrifices were terminated by the precipitation of a young girl into the river. The finest statue of the Nile is that in the Vatican, which was discovered under the pontificate of Leo X. The god appears in a reclining posture upon a socle, the surface of which represents waves; his head crowned with leaves and fruits of the trees which grow upon his banks; his left elbow leaning upon a sphinx; holding in his left hand a cornucopia (symbolic of the abundance produced by the Nile), in which are contained ears of corn, grapes, the Egyptian plant colocasia, and a plough-share; and in his right hand ears of corn. The statue is surmounted by the various emblems of the Nile; namely, the crocodile, the ichneumon, the hippopotamus, the ibis, the papyrus and lotus plants; and by sixteen children, who, by the manner in which they are grouped, ingeniously symbolise the height of the sixteen cubits to which the river at its most favourable crisis rises.

The Nile (as were other rivers) was also represented with a bull's head, a hieroglyphic under which Oceanus, as the great arkite divinity, was designated. River gods and great personages were also, with reference to this hieroglyphic, often represented by the ancients with horns, the horn being, among the Egyptians, and other nations of the greatest antiquity, a symbol of particular sanctity, and one by which any thing super-eminent and powerful was denoted.

102.—*Arabian shore.*] The country of the Erembi, a people of Arabia.

115.—*Traitress wife.*] Clytemnestra.

144.—*Good old sire.*] Laertes.

146.—*His heir.*] Telemachus.

153.—*Conscious monarch.*] Menelaus.

160.—*Silver-shafted goddess of the chase.*] Diana.

161.] ADBASTE.

164.] ALCIPPE. } Attendants in the court of Menelaus.

166.] PHYLO. }

168.] ALCANDRA. } The wife of Polybus, a king of Thebes, in Egypt, at the time

169.] POLYBUS. } of the Trojan war.

170.—*Pharian Thebes.*] The kingdom of Polybus. The word Pharius is often used by ancient authors for Egyptian. Thus Pharian Thebes, implies Thebes in Egypt. (See Thebes, II. ii. 500.)

183.—*Jove-born Helen.*] So called from her being the daughter of Jupiter.

199.] This passage is imitated, *Æn.* iii. 632.

235.—*Martial brother.*] Antilochus.

256.] MEMNON. King of Ethiopia, who had a magnificent palace at Abydos, the second city of the ancient Thebaid. He was son of Tithonus and Aurora, and, in the tenth year of the siege, arrived with a considerable body of troops to the assistance of his uncle king Priam. He killed Antilochus, and, after many signal acts of bravery, was slain in the single combat which ensued between him and Achilles upon the death of that hero. Aurora was so disconsolate at the loss of her son, that she implored Jupiter to effect some miracle, by which his fall should be distinguished from that of common mortals. Jupiter was not deaf to her supplications, and instantaneously caused a numerous flight of birds to issue from the burning pile upon which the body was laid. These birds, after flying thrice round the flames, separated themselves into two parties, and attacked one another with such fury, that the greater part of them fell down upon the pyre, and were consumed as victims to propitiate the manes of the deceased. From this circumstance they received the appellation of Memnonides. A magnificent statue was erected by the Ethiopians in honour of Memnon, which, according to tradition, supported by the testimony of Strabo, was remarkable for emitting a sound resembling the tone of a harp, when first gilded by the rays of the rising sun; and a more mournful sound at sunset and during the night. Strabo, however, acknowledges that he was unable to ascertain whether it was from the base of the statue, or from the persons surrounding it, that the noise proceeded. (See Funeral of Memnon, Ovid's *Met.* b. xiii., and fable of, in Lord Bacon's *Fables of the Ancients.*) Cambyses dismantled this celebrated statue when he conquered Egypt, 525 B. C.: its remains, now in the British Museum, have furnished a constant theme of wonder and curiosity to modern travellers. Virgil alludes to the bravery of Memnon, by singling him out as one of the chieftains, whose exploits were worthy of being represented in the door of the temple erected by Dido (*Æn.* i. 686.)

269.] This passage is imitated, *Æn.* xi. 33.

297.] ASPHALION. An attendant in the court of Menelaus.

302.—*Bright Helen mix'd a mirth-inspiring bowl, &c.*] "The conjectures about the cordial of Helen have been almost infinite. Some take nepenthes—" *Allegory*

history, music or philosophy. Plutarch in the first of the *Symposiaca* affirms it to be, discourse well suiting the present passions and conditions of the hearers. Macrobius is of the same opinion. What gave a foundation to this fiction of Homer, as Dacier observes, might be this : Diodorus writes that in Egypt, and chiefly at Heliopolis, the same with Thebes, where Menelaus sojourned, as has been already observed, there lived women who boasted of certain potions, which not only made the unfortunate forget all their calamities, but drove away the most violent sallies of grief or anger. Eusebius directly affirms, that even in his time the women of Diospolis were able to calm the rage of grief or anger by certain potions. Now whether this be truth or fiction, it fully vindicates Homer, since a poet may make use of a prevailing, though false opinion.

Milton mentions this nepenthes in his excellent *Mask of Comus*.

Behold this cordial julep here,  
That flames and dances in his crystal bounds !  
Not that nepenthes which the wife of Thone  
In Egypt gave to Jove-born Helena,  
Is of such power as this to stir up joy,  
To life so friendly, or so cool to thirst.

But that there may be something more than fiction in this is very probable, since the Egyptians were so notoriously skilled in physic ; and particularly since this very Thon, or Thonia, or Thoon, is reported by the ancients to have been the inventor of physic among the Egyptians. The description of this nepenthes agrees admirably with what we know of the qualities and effects of *opium*." P.

316.—*Thone's imperial wife.*] Polydamna.

316.] THONE. King of Egypt at the time Helen was resident in that country. (See note to line 302 of this book.)

362.—*Absent daughter.*] Hermione.

362.—*Dearer lord.*] Menelaus.

387.] ANTICLUS. A captain, constrained by Ulysses to be silent at the eventful moment when the horse was introduced into the city.

413.] See imitation of this passage, *Paradise Lost*, h. xi. 245.

447.] " This is the first simile that Homer has inserted in the *Odyssey* ; but I cannot think it proceeded from a barrenness of invention, or through phlegm in the declension of his years, as some have imagined. The nature of the poem requires a difference of style from the *Iliad* : the *Iliad* rushes along like a torrent ; the *Odyssey* flows gently on like a deep stream, with a smooth tranquillity ; Achilles is all fire, Ulysses all wisdom." P.

458.] THOU. Apollo.

463.] PHILOMELIDES. " The poet here gives an account of one of Ulysses' adventures. Philomelides was king of Lesbos, and Eustathius observes, that there was a tradition that Ulysses and Diomedes slew him, and turned a stately monument he had raised for himself into a public place for the reception of strangers." P. (See *Od.* xvii. 153.)

471.—*Sea-born seer.*] Proteus. (See line 495, below.)

479.—*The Pharian isle.*] " This description of Pharos has given great trouble to the critics and geographers ; it is generally concluded, that the distance of Pharos is about seven stadia from Alexandria ; Ammianus Marcellinus mentions this very passage thus ; l. xxi. ' Insula Pharos, ubi Protea cum Phocorum gregibus diversantem Homerus fabulatur iuliatum, à civitatis littore mille passibus disparata,' or, ' about a mile distant from the shores.' How then comes Homer to affirm it to be distant a full day's sail ? Bochart has fully proved that there is no accession to the continent from any substance that the Nile brings down with it : the violent agitation of the seas prohibit it from lodging and forming itself into solidity. Eratosthenes is of opinion, that Homer was ignorant of the mouths of

the Nile : but Strabo answers, that his silence about them is not an argument of his ignorance, for neither has he ever mentioned where he was born. But Strabo does not enter fully into the meaning of Eratosthenes : Eratosthenes does not mean that Homer was ignorant of the mouths of Nile from his silence, but because he places Pharos at the distance of a whole day's sail from the continent. The only way to unite this inconsistency is to suppose, that the poet intended to specify the Pelusiac mouth of Nile, from which Pharos stands about a day's sail ; but this is submitted to the critics.

" I cannot tell whether one should venture to make use of the word Nile in the translation ; it is doubtless an anachronism, that name being unknown in the times of Homer and Menelaus, when the Nile was called *Ægyptus*. Yet, on the other hand, this name of *Ægyptus* is so little known, that a common reader would scarce distinguish the river from the country ; and indeed universal custom has obtained for using the Latin name instead of the Grecian, in many other instances which are equally anachronisms : witness all the names of the gods and goddesses throughout Homer ; Jupiter for Zeus, Juno for Ere, Neptune for Poseidon, &c." P.

491.] EIDOTHEA. The daughter of Proteus.

495.] PROTEUS. A sea-deity, son of Neptune and Phœnice, according to some, and of Ocean and Tethys, according to others. He was so dismayed at the inhumanity of his sons Polygonus and Telegonus, in massacring whatever passengers fell into their hands, that he retired from his native country, Macedon, into Egypt, by a passage which Neptune dug for him under the sea. His daughter, the nymph Eidotha, instructed Menelaus, when he was driven by contrary winds, in his return from Troy, upon the coast of Egypt, how to obtain from her father the instructions necessary to effect his return to Greece. Proteus had been endued with his prophetic spirit by Neptune, as a reward for the care displayed by him in tendering the sea-calves, which formed the herds of that god and of Amphitrite. Proteus was so averse to the intrusion of strangers, that in order to obstruct their approach, he assumed every species of appalling form ; sometimes he appeared as a lion, a serpent, a leopard, or a boar ; at others, he metamorphosed himself into water, trees, or fire ; and the only expedient by which he could be prevented thus eluding the questions of those individuals who wished to profit by his oracular powers, was that of binding him in chains (see *Georgic* iv. 584, and *Ovid's Met.* b. viii.) while asleep, and thus so exhausting him by long continued struggles to extricate himself from his shackles, as to compel him to deliver the required answers. (For the part of his conduct connected with the fortunes of Helen and Paris, see Helen.) Proteus is supposed to have had an existence in history, and to have been remarkable for his wisdom and valour. He usually resided in the Carpathian sea, and hence he is termed " the Carpathian seer." Some make him king of the Island Carpathus. (See Carpathus.) According to Perizonius, Proteus was the Lethos or Cetes of Manetho, the Typhon of the poets ; he thinks that Homer's Proteus (identified also by Pindar with Triton) and this king are the same person ; and that he was styled a sea-god, because he had commanded on the coasts of Egypt. He gives no credit to Herodotus, it being inconsistent with his hypothesis, as to the arrival of Paris and Helen under this king.

Sir Isaac Newton, on the contrary, seems to give credit to Herodotus, as far as it relates to Paris and Helena ; but makes him contemporary with Amenophis, whom he supposes to be one and the same person with Menes. He thinks he might have been governor of some part of the Lower Egypt, under Amenophis ; and observes, that Homer places him on the sea-coast and calls him the servant of Neptune ; and that his Greek name signifies only a prince, or president. (See fable of Proteus, in Lord Bacon's *Fables of the Ancients*.)

" Enstathius enumerates various opinions concerning Proteus ; some understand Proteus allegorically to signify the first matter which undergoes all changes ; others make

him an emblem of true friendship, which ought not to be settled till it has been tried in all shapes : others make Proteus a picture of a flatterer, who takes up all shapes, and suits himself to all forms, in compliance to the temper of the persons whom he courts. The Greeks (observes Diodorus) imagined all these metamorphoses of Proteus to have been borrowed from the practices of the Egyptian kings, who were accustomed to wear the figures of lions, bulls or dragons, in their diadems, as emblems of royalty, and sometimes that of trees, &c. not so much for ornament as terror. Others took Proteus to be an enchanter ; and Eustathius recounts several that were eminent in this art, as Cratisthenes the Phliasian (which Dacier renders by mistake Calisthenes the Physician), who, when he pleased, could appear all on fire, and assume other appearances, to the astonishment of the spectators : such also was Xenophon, Scymnus of Tarentum, Philippides of Syracuse, Heraclitus of Mitylene, and Nymphodorus, all practisers of magical arts ; and Eustathius recites that the *phocæ* were made use of in their incantations. Some write that Proteus was an Egyptian tumbler, who could throw himself into a variety of figures and postures ; others, a stage-player ; others, that he was a great general, skilled in all the arts and stratagems of war : Dacier looks upon him to have been an enchanter. It is certain from Herodotus, that there was in the times of Menelaus a king named Proteus, who reigned in Memphis ; that Egypt was always remarkable for those who excelled in magical arts : thus Jannes and Jambres changed, at least in appearance, a rod into a serpent, and water into blood : it is not therefore improbable but that Menelaus, bearing of him while he was in Egypt, went to consult him as an enchanter, which kind of men always pretended to foreknow events : this perhaps was the real foundation of the whole story concerning Proteus ; the rest is the fiction and embellishment of the poet, who ascribes to his Proteus whatever the credulity of men usually ascribes to enchanters." P.

499.—*Bait the barb'd steel, and from the fishy flood.*] " Menelaus says, hunger was so violent among his companions, that they were compelled to eat fish. Plutarch in his *Symposiasts* observes, that among the Syrians and Greeks, to abstain from fish was esteemed a piece of sanctity ; that though the Greeks were encamped on the Hellespont, there is not the least intimation that they ate fish, or any sea provision ; and that the companions of Ulysses, in the twelfth book of the *Odyssey*, never sought for fish till all their other provisions were consumed ; and that the same necessity compelled them to eat the herds of the sun which induced them to taste fish. No fish is ever offered in sacrifice : the Pythagoreans in particular command fish not to be eaten, more strictly than any other animal : fish afford no excuse at all for their destruction ; they live as it were in another world, disturb not our air, consume not our fruits, nor injure the waters ; and therefore the Pythagoreans, who were unwilling to offer violence to any animals, fed very little, or not at all on fishes. I thought it necessary to insert this from Plutarch, because it is an observation that explains other passages in the sequel of the *Odyssey*." P.

519—778.] These lines contain the description of Proteus ; his interview with Menelaus ; and his relation of the fate of Oilean Ajax, of Agamemnon, and of Ulysses, after the siege.

544.—*Phocæ.*] Sea-calves.

546.—*Her.*] Amphitrite.

630.—*This desert isle.*] Pharos.

667.—*Two.*] Ajax and Agamemnon.

670.—*A third.*] Ulysses.

671.—*Rescu'd from Minerva's hate.*] (See Ajax the Less.)

See imitation of this passage, *Æn.* i. 60.

672.] GYRÆ, GYARA, GYARUS, or GYAROS (now Joura). One of the Cyclades, a small desert island near Myconus, to which the Roman emperors used to banish  
Cl. Man.

criminals. It was one of the islands to which Apollo is said to have bound Delos. (See *Æn.* iii. 102.)

689.—*Coast.*] The coast of Argolis.

765.—*Elysium shall be thine; the blissful plains Of utmost earth, &c.*] "This is the only place in which the Elysian field is mentioned in Homer. The conjectures of the ancients are very various about it: Plato in his *Phæd.* places it in *cele stellato*, or the region of the stars; but since Homer fixes it (as Milton expresses it) at the *earth's green end*, I will pass over the conjectures of others, especially since the term, by which others express Elysium, confines it to this world.

"Strabo, says Eustathius, places it not far from Maurusia, that lies near the Straits: it is supposed by Bochart, as Ducier observes, that the fable is of Phœnician extraction; that *elizuth* in Hebrew signifies *joy* or *exultation*, which word the Greeks, adapting to their way of pronunciation, called Elysium. If this be true, I should come into an opinion that has much prevailed, that the Greeks had heard of Paradise from the Hebrews; and that the Hebrews describing Paradise as a place of *elizuth*, or *joy*, gave occasion to all the fables of the Grecian Elysium." P.

794.—*Cenotaph.*] A monument for one buried elsewhere. It was the universal custom of the remotest antiquity to celebrate feasts over the tombs of such as had been dear to their country, and to observe their anniversary. The Egyptians, for want of a tomb containing the body of Osiris, were contented with a *cenotaph*; the great anniversary of Osiris being celebrated at the tomb of Jupiter Ammon (these two divinities being identified) at Thebes. (See Osiris.)

837.—*Sceptred power of Sidon.*] Phœdimus, king of Sidon at the time of the Trojan war.

902.] MEDON. A herald in the court of Ulysses. He was among the suitors of Penelope, and was the only one, except the bard Phœmius, who was not involved in the general massacre at the return of Ulysses to Ithaca.

904.—*Royal matron.*] Penelope.

972.] DOLIUS. A faithful servant whom Icarius gave over to Penelope when she left her father's court for Ithaca. He was father of Eurymachus.

997.] ARCESIUS. One of the ancestors of Ulysses; son, according to Ovid, of Jupiter; and according to Aristotle, of Cephalus.

1048.] IPHITHIMA. A sister of Penelope, married to Eumelus, son of Admetus, king of Thessaly. By the power of Minerva she appeared to her sister in a dream, with a view to suggest to her arguments of consolation during the absence of her son Telemachus.

1104.] ASTERIS. A small island not very far from Ithaca.



# ODYSSEY.

## BOOK V.

10.—*Pitying pow'r.*] Pallas.

11.—*Nymph.*] Calypso.

20.—*An isle.*] Ogygia.

44.] SCHERIA (now Corfu), and more anciently *Phaacia*, *Drepana*, and *Corcyra*; the last of which names it derived from the nymph Corcyra, daughter of Asopus, and mistress of Neptune.

46.] PHÆACIANS. "The Phæacians having a great share in the succeeding parts of the *Odyssey*, it may not be improper to enlarge upon their character. Homer has here described them very distinctly: he is to make use of the Phæacians to convey Ulysses to his country; he therefore, by this short character, gives the reader such an image of them, that he is not surprised at their credulity and simplicity, in believing all those fabulous recitals which Ulysses makes in the progress of the poem. The place likewise in which he describes them is well chosen: it is before they enter upon action, and by this method we know what to expect from them, and see how every action is naturally suited to their character.

"Bossu observes, that the poet has inserted this verse with great judgment: Ulysses, says he, knew that the Phæacians were simple and credulous; and that they had all the qualities of a lazy people, who admire nothing so much as romantic adventures: he therefore pleases them by recitals suited to their own humour; but even here the poet is not unmindful of his more understanding readers; and the truth intended to be taught by way of moral is, that a soft and effeminate life breaks the spirit, and renders it incapable of manly sentiments or actions.

"Plutarch seems to understand this verse in a different manner: he quotes it in his *Dissertation upon Banishment*, to show that Nausithous made his people happy though he left his own country, and settled them far from the commerce of mankind, without any particular view to the Phæacians; which was undoubtedly intended also by Homer.

"The inhabitants of Phæacia were a colony of the Hyperians. Eustathius remarks, that it has been a question whether Hyperia were a city or an island; he judges it to be a city: it was infested by the Cyclops; but they had no shipping, as appears from the ninth book of the *Odyssey*; and consequently, if it had been an island, they could not have molested the Phæacians; he therefore concludes it to be a city, afterwards called Camarina, in Sicily.

"Mr. Barnes has here added a verse that is not to be found in any other edition; and I have rendered it in the translation." P.

56.] See imitation of this passage, *Æn.* iv. 350.

69.—*Distant isle.*] Ogygia.

72.] See imitation of this passage, *Æn.* vii. 12.

72—342.] In these lines are contained a description of the cave of Calypso; of her conference with Mercury; and of the departure of Ulysses.

155.] ORION. Diana here exercises her power over Orion, in consequence of her

indignation towards him. (See Horace, Ode 4. b. iii.) Her power generally, is only extended to the lives of women.

157.] ORTYGIA. An ancient name of the island of Delos, in which, according to some, Diana destroyed Orion with her arrows, jealous of his love for Aurora. It was called Ortygia, either from a Greek word signifying *quail*, the island being a favourite resort of those birds, or from its having been the retreat of Asteria, the sister of Latona, who, after having given birth to the Tyrian Hercules, was transformed into a quail by Jupiter.

161.] IASION, or IASIUS. According to Homer, this prince was the husband of Ceres, and was killed by the thunderbolts of Jupiter. Some state (see *Æn.* iii. 225.) that he was the elder brother of Dardanus (see Dardanus, II. xx. 255.), who assassinated him under the influence of the jealousy excited by his prior right to the throne of Etruria after the death of their father Corytus; others again describe Iasion as the father of Dardanus; but he is more generally considered to have been the son of Jupiter and Electra; to have reigned over part of Arcadia; and to have been ranked among the gods after death.

Ceres, as the wife of Iasion, is understood allegorically to signify the earth; Iasion to be a husbandman; and the thunderbolt with which he is slain, to signify the excess of heat which frequently destroys the work of the labourer.

PLUTUS.] The God of Riches. He was, according to Hesiod, a native of Crete, and one of the three sons of Iasion and Ceres; the names of the other two being Philomelus and Corybas. Plutus was reckoned among the number of the infernal deities, because the precious metals are principally extracted from the bowels of the earth; and hence he has been often confounded with Pluto. (See Pluto.) He is said to have been entrusted after his birth to the care of Pax; and accordingly a statue at Athens represented him sitting in the lap of that goddess. Another statue of Plutus was placed by the Athenians in the temple of Minerva, in which the public money was deposited. Plutus is usually characterised as blind, because of the unequal distribution of his favours; lame, on account of the slowness of his approach; and with wings, to denote the transitory nature of riches.

250.] MERCURY. Of all the deities of paganism, there is none to whom so many functions have been ascribed as Mercury. He was the god of speech, of truth, of eloquence, of commerce, of night, of sleep, of dreams, of travellers, of shepherds, and of thieves. He was classed among the nuptial gods; and in Gaul was confounded with Plutus, the god of riches. He also presided over high and cross-ways; conducted the souls of the dead into the infernal regions (see *Od.* xxiv. 1—6.); and was the messenger of Jupiter and of the gods in general. From this variety of offices, it is conjectured that, in Mercury, the son of Jupiter and Maia (the god acknowledged by Homer), were centered those of several persons who, according to Cicero and others, bore the same name. It appears evident, from the theories of different mythologists, that the celebrated Mercury, or Thoth of the Egyptians, is to be distinguished from the Mercury of the Greeks; that the former was the contemporary and intimate counsellor of Osiris; that he was the inventor of arts and sciences in Egypt; and that from him the people of that country acquired the knowledge of their hieroglyphics, as well as of measuring land, an art by which they were enabled to re-establish its different boundaries after the discontinuance of the overflow of the Nile. The Greeks also ascribed to their Mercury the invention of the fine arts, of the lyre, of medicine, of letters, of commerce, of magic, and of wrestling; and placed his birth either on Mount Cerycius, in Boeotia, or on Mount Cyllene, in Arcadia, where his infancy was entrusted to the Seasons. It is said that, on the day of his birth, as a proof of his inherent propensity to theft, he stole the oxen of king Admetus, of which Apollo had the charge, and also the quiver and arrows of the shepherd.

He subsequently robbed Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. It was his dexterity that recommended him to the notice of the gods, and that procured for him the office of messenger, of interpreter, and of cup-bearer to Jupiter; in the last of these offices he was succeeded by Hebe. Jupiter presented him with a winged cap (*petasus*), winged sandals (*talaria*), and a short sword (*herpe*), bent like a scythe. He gave him lyre, or as some say, seven-stringed harp, to Apollo, and received from him in exchange the golden rod with which that god had tended the flocks of king Admetus. With this rod Mercury subsequently, as he was travelling through Arabia, separated two serpents which he observed fighting; whence a rod with two serpents twining about it, and two wings, called a *caduceus*, became an emblem of peace, prudence, and diligence (the two last being designated by the serpents and the wings), and was considered the characteristic symbol of this god.

Among his different representations are the following:—as the god of eloquence he is depicted with the symbols of Hercules; as the god of merchants and traders, beardless, with his winged cap and sandals, the caduceus, a purse in one hand, and a cornucopia in the other. In some of his statues in Gaul, where his worship was combined with that of the moon, he has a crescent over the wings of his cap. As one of the infernal deities, among whom some reckon Mars and Venus, he is represented with a beard, his winged cap (which rather exhibits the appearance of a disk), a sceptre in one hand instead of the caduceus, and a purse in the other, his body being surrounded with a *paludamentum*. He is sometimes sitting on a crawfish, holding the caduceus and the claws of the fish; at others he appears as a young man, having in one hand a purse, with a cock on his wrist as an emblem of vigilance, at his feet a goat, a scorpion, and a fly, and under one of his feet a tortoise. In Egypt he is represented with the head of a dog (hence he is confounded with Anubis), holding the caduceus with his left hand, and with his right supporting the *paludamentum*, with his left foot on a crocodile, and surrounded by a variety of emblems; viz. the head of an ox with a bushel between his horns, a head of Jupiter surmounted with the same, a globe, a bale of goods, a lotos leaf, a triangular stone, a patera, and a vase. The Greeks and Romans placed statues of him, termed *Hermæ* (which particularly abounded at Athens), in high-roads and cross-ways, and in the vestibules or porches of their doors and temples. The *Hermæ* were of marble or brass, and of a cubical form, thereby implying that speech and truth, over which Mercury presided, should always appear the same on whatever side they are viewed; they were devoid of arms and legs, in allusion to the story of Mercury having been thus mutilated by some shepherds while he was sleeping on Mount Cyllone. The veneration with which the Athenians regarded them may be inferred from the odium excited against Alcibiades, by his being suspected of having disfigured those images.

*Terminus.*] From the *Hermæ* of the Greeks was derived the word *Thermes*, a name given by architects to a sort of column surmounted by a male or female head, and the lower part resembling a scabbard or scabbard; but others, with more propriety, adopt the word *Termes*, deriving it from *TENNINUS*, the god of boundaries (also called *QUADRATUS DEUS*), whose statues (without hands or feet) were used by the Romans as landmarks. Among animals, calves, storks, and cocks, were sacrificed on his altars, and the tongues of the victims were always burnt. Milk and honey, as emblematical of his eloquence, and the plant purslain, were also among the offerings made to him. At Tanagra, in Bœotia, where he was held sacred, he was represented as carrying a ram on his shoulders, because he had delivered the inhabitants from a pestilence, by directing them to carry a ram in that manner round the walls of their city.

Among the wives and mistresses of Mercury are the following:—Venus (mother of Atlanticus, surnamed Hermaphroditus); Antianira (mother of the Argonauts Ecbion and

Eurytus); Alcidaia (mother of Bunas, see Bunes, under the names of Juno); Chione, daughter of Deocalioo (mother of Autolycus, see Autolycus); Daira, one of the Oceanides (mother of Eleusis, from whom the town Eleusis was named); Eupoleme (mother of Ethalides); Eubea (mother of Polybus); Myrto, the Amazoo (mother of Myrtilus, the charioteer of CEnomaus, king of Pisa); Erythra, daughter of Geryon (mother of Norax, who conducted a colony of Iberians to Scandinavia); Clithonophile (mother of Polybus, king of Sicyon); Pandrosia, daughter of Cecrops (mother of Eryx); and Rhena.

Mercury was also father of Caicus (who gave his name to the river Caicus, in Mysia); Dolops; Daphnis; Angellia; Palestra (by some said to be the inventor of the lute, and the daughter of Hercules), &c.

**Aglauros.]** The story of his unsuccessful pursuit of **Aglauros** is thus related. Aglauros was one of the daughters of Cecrops, king of Athens, sister of Herse and Pandrosia. Minerva, to punish her for having presumed to disobey her express commands, by opening the sacred van or basket (see Isis, under the names of Ceres), which she had confided to her care, and which contained the child Erichonius, inspired her with such jealousy of the preference shown by Mercury to Herse, that Auglauros resolutely persisted in refusing to obtain for the god an interview with her sister. Mercury, irritated by her pertinacity, struck her with his caduceus, and transformed her into a stone. (See Ovid's Met. b. ii.) Others relate that Minerva entrusted the mysterious van or basket to the three daughters of Cecrops, who (Pandrosia excepted) inspected its contents, contrary to her express injunction, and being terrified at the sight of Erichonius, precipitated themselves from the highest point of the citadel of Athens. After the death of Aglauros a temple was erected to her honour; and at Salamis a human victim was annually immolated on her altars. This barbarous custom was ultimately abolished by Demetrius, king of Cyprus, who substituted the sacrifice of an ox.

**Philemon and Baucis.]** The fable relative to Philemon and Baucis has some connexion with the adventures of this god. Jupiter under a human form, accompanied by Mercury, travelled through Phrygia; and having been kindly received by these two individuals, in a certain district of which the inhabitants generally denied him the rites of hospitality, he rewarded their benevolence in the following manner. He ordered them to repair with him to the top of a neighbouring mountain; and having thence exhibited to them the spectacle of the complete submersion of the place they had just quitted (their own dwelling being excepted, and converted into a temple), he assured them that he would grant whatever they should desire. Philemon and Baucis expressed a wish to become the ministers of this temple, and to be spared the pain of surviving each other. Their wishes were realised; and when arrived at an extreme old age, they were simultaneously transformed into an oak and a linden tree, as they took their last farewell. (See Ovid's Met. b. viii.)

Among the various appellations under which Mercury is known are the following:—

ACACESIUS, from *Acacesium*, a town of Arcadia.

ACACETOS, from *Acacos*, an Arcadian.

AGONIOS, Gr. *combatant*: his name when invoked as presiding over the *agonalia*, festivals celebrated three times a year at Rome.

AGOREUS, Gr. *presiding over markets*; one of his names at Athens.

AGRAULES; his name at *Agraulis*, one of the Athenian boroughs.

ALCHYMUS; his name at *Alchyme*.

ALEO-DEUS, Lat. *expressive of his presiding over games of chance*.

ALIS DEUS, Lat. *the winged god*.

ALIPER DEUS, Lat. *from his having wings at his feet*.

ANGELUS, Gr. *messenger*.

ARCAS, from his being worshipped in *Arcadia*.

ARGIPHONTE, Gr. as having murdered the Egyptian prince *Argus*.

ATHOTES; one of his Egyptian epithets.

ATLANTIADÉS, from his grandfather *Atlas*.

CADUCIFER, Lat. the bearer of the *caduceus*.

CADMILLUS,

CAMILLUS, } so called when employed in performing domestic offices towards the  
or } gods; his name among the Tuscans.

CASMILLUS,

CERDEMFORUS,

CERDOS,

CERDOUS,

} Gr. eager of gain.

CHARIDOTES, Gr. one who grants favours; his name as the tutelary god of thieves in the island of Samos.

CHRIOPHORUS, Gr. ram-bearer. (See the conclusion of the paragraph which precedes Mercury's appellations.)

CHTHONIUS, Gr. the infernal, as conveying departed spirits.

CISSONIUS; one of his names in Gaul.

CYLLENIUS, from *Cyllene*, a mountain of Arcadia, where he was born.

CYLLOS, Gr. maimed; one of his names at Athens.

CYNOSURIUS; his name in the citadel of *Cynosura*, in Arcadia.

DELIUS, from his being worshipped at *Delos*.

DIACTORUS, Gr. messenger of the gods.

EGEMONIUS, Gr. leading; guiding.

EMPOLLUS, Gr. presiding over traffic; as the tutelary deity of merchants and tax-gatherers.

ENAGONIUS; his name at Olympia in Elis, as god of the *athletæ*.

ENODIUS, Gr. worshipped in roads and streets.

EPIMELIUS, Gr. protector of flocks and herds.

EPITHALAMITES, Gr. the nuptial god; his name when invoked at weddings.

EPYTUS; his name at Tegea, in Arcadia.

ERIUNIUS, Gr. the lucrative.

FACIFER, Lat. torch-bearer.

GALEANEON, Gr. from one of his arms being shorter than the other.

HARFEDOPHORE, Gr. from the weapon (a *sickle*) which he used to murder *Argus*. (See *Argiphonte*, above.)

HERMANUBIS, or *Mercury Anubis*; an Egyptian deity, represented with the body of a man, and the head of a dog or hawk, holding in one hand a *caduceus*, and in the other an ancient musical instrument called *cithern*. (See *Anubis*.)

HERMATHENE, a statue which jointly represented *Mercury* and *Minerva*. The indications of the latter were the robe, the helmet, and the *ægis*; and those of *Mercury*, the cock under the tuft of feathers, the small wings upon the helmet, the shoulders of a man, and a purse.

HERMES, Gr. his general name among the Greeks, implying interpreter or messenger.

HERMHARPOCRATES, a statue which jointly represented *Mercury* and *Harpocrates*; the former is designated by the talaria and the *caduceus*, and the latter by the lotus-flower and the peach.

HERMITHEAS, a statue which jointly represented *Mercury* and *Mithras*. (See *Mithras*, under names of *Apollo*.)

HARMOSTRIS, a statue which jointly represented *Mercury* and *Osiris*; the *caduceus* designating the one, and the hawk the other.

HERMO-PAN, his name when represented jointly with *Pan*.

HODIOS, Gr. *protector of roads*; his name in the island of Paros. (See Enodios, above.)

LOGIOS, Gr. *presiding over eloquence*.

MEDICURIUS, Lat. as the god of *medicine*.

MERCURIUS, Lat. his name among the Romans, as the god of *merchandise*.

MINISTRATOR, Lat. *waiting on; serving*; Mercury having preceded Hebe in the office of cup-bearer to the gods.

MOMIMUS, one of the epithets of the sun at Edessa. It was confounded with Mercury and Mars.

NOMIOS, Gr. the name under which he was invoked as the commercial *legislator*, or as the guardian of the *flocks* of Jupiter.

ONIROCRITICON, Gr. *interpreter of dreams*.

PARAMMON, Gr. his name among the Elei, in Peloponnesus, from his temple being in a *sandy* part of their country.

PETASATUS, Gr. from the *petasus* (winged cap) with which he is usually represented.

POLYOTUS, his name at Træzene. It is pretended that at the foot of this statue Hercules consecrated his club.

PROMACUS, Gr. *defender; protector*; his name at Tanagra, in Bœotia, from his having defended that town against the Eretrians.

PRONAUS, Gr. because his statue was at the *entrance* of the temple of Apollo at Thebes in Bœotia.

PROFYLEUS, Gr. his statue at Athens being *before* the gate of the citadel.

QUADRATUS, Lat. from some of his statues being square (*quadra*, a square). Ptoarch moreover considered the number *four* as sacred to him, because he was born on the fourth day of the month. This was also an epithet of the god Terminus.

QUADRICEPS, Lat. having *four heads*; his name as the god of fraud and duplicity.

SEMO, Lat. same as *Sancus* (see *Sancus*, under the names of Jove). *Semones* was the title of the inferior or demigods.

SOCUS, Gr. *strong; powerful*.

SPELAITES, Gr. as worshipped in *caves* and *grottos*.

STILBO, Gr. *I shine*; the Greek name of the planet Mercury.

STROPHEUS, Gr. *artful; cunning*.

SUMES, his name among the Carthaginians; expressive, in the Punic language, of his being the *messenger* of the gods.

TEGEATICUS ALES, one of his names at Tegea, in Arcadia.

TEUTAS, his name among the Gauls.

THOTH.

THOUS.

THOYT.

TEUT.

TEUTATES.

TAAUTES.

THEUT.

THUTHUS.

TIS.

TUIS.

Thoth was the original name of Mercury in Egypt. His worship, under these varieties of the name, was thence transferred to the Teutoni and Celtæ, who understood by the word, the active principle; the soul of the world; the essence of all things.

TRICEPHALUS, Gr. } *three-headed*; from the offices he filled in heaven, earth, and

TRICEPS, Lat. } the infernal regions.

TRIPLEX, Lat. from his presiding chiefly over commerce, eloquence, and thieves.

TRISMEGISTUS, Gr. *thrice-greatest*; one of the names by which he was designated

by the Egyptians as a philosopher, and as the counsellor of Osiris and of Isis: under this appellation he was also worshipped as the inventor of their hieroglyphics, and of all arts and sciences.

**TURNUS**, an Etruscan name. It is supposed to designate the star which diffuses heat and light.

**VIALIS**, Lat. from his presiding over (*viæ*) roads: this epithet was also applied to Apollo, Bacchus, Hercules, and the Penates.

**VUONA**, his name among the Lombards.

**XUDAN**, another Etruscan name of the god, indicating his office of *opening* the roads to travellers, and of presiding over the *gates* of hell.

Among the epithets applied by Homer and Virgil to Mercury, are:—

*Son of May*, Il. xx. 95.

*The power that mediates between God and men*, xxiv. 502.

*King of arts*, ib. 566.

*Messenger of Jove*, ib. 566.

*The winged deity*, ib. 862.

*The god who mounts the winged winds*, Od. v. 56.

*God of the golden wand*, ib. 112.

*The power who bears the charming rod*, ib. 185.

*The god who bears the virtue of the sleepy rod*, vii. 185.

*Maid's offspring*, xi. 772.

*The herald of the gods*, Æn. iv. 510.

*Celestial messenger*, ib. 822.

*Driving god*, vi. 1015.

343.] See imitation of this passage, Æn. iii. 671.

357.] PHÆACIA. Scheria.

370.] (See Æthiopia.)

376.] See imitation of this passage, Æn. i. 120.

393.—*Happy! thrice happy! who, in battle slain, Prest, in Atrides' cause, the Trojan plain.*] "Plutarch in his Symposiaca relates a memorable story concerning Memmius, the Roman general: when he had sacked the city of Corinth, and made slaves of those who survived the ruin of it, he commanded one of the youths of a liberal education to write down some sentence in his presence, according to his own inclinations. The youth immediately wrote this passage from Homer. Memmius burst into tears, and gave the youth and all his relations their liberty." P.

397.—*Such as was that, when showers of javelins fled From conquering Troy around Achilles dead.*] "These words have relation to an action nowhere described in the Iliad or Odyssey. When Achilles was slain by the treachery of Paris, the Trojans made a sally to gain his body, but Ulysses carried it off upon his shoulders, while Ajax protected him with his shield. The war of Troy is not the subject of the Odyssey, and therefore relates not the death of Achilles; but, as Longinus remarks, he inserts many actions in the Odyssey which are the sequel of the story of the Iliad." P.

425.] LEUCOTHEA. One of the sea-deities, the same with Ino; one of the four daughters of Cadmus and Hermione, or Harmonia (the daughter of Venus), and wife of Athamas, king of Thebes: he divorced her to marry Nephele; but, in consequence of his unsuccessful pursuit of the latter, who had, in an excess of frenzy inspired by Bacchus, flown into the woods, he restored Ino to his confidence and throne. Ino was, according to some authors, so jealous of Phryxus and Helle, the children of her rival, on account of their priority of birth, that she devised the following stratagem for their destruction. Thebes was under the miseries of a famine, caused, as it is said, by her having poisoned the corn which had been sown the preceding year; and, as in all public calamities the

oracle was consulted, the officiating priest, who had been gained over by the queen, affirmed, that nothing could avert the wrath of the gods but the immolation of the children of Nephele. Phryxus was apprised of the machinations of his mother-in-law, and accordingly fled from Thebes, with his sister Helle, for the court of their relation Æetes, king of Colchis. Helle was so overcome with the length and difficulties of the voyage, that she fell from the ship and was drowned; the name Hellespont being assigned to that part of the sea (the straits between Asia and Europe) into which she was precipitated. Phryxus pursued his course, and arrived at Colchis, where he dedicated the prow of his vessel to Jupiter. The name of this vessel was, according to some, the Ram, or the Golden Fleece; and thence, as is supposed, has arisen the fable which states that, at the moment Phryxus and Helle were condemned to be sacrificed, they were encompassed by a cloud, out of which proceeded a ram which carried them off upon its back towards the Colchian shore; that Helle fell, from dizziness, in the passage; that, upon the arrival of Phryxus at Colchis, he sacrificed the ram to Jupiter, and suspended the fleece (which was of gold) upon a tree in a forest consecrated to Mars, and there appointed a serpent as a guard over it, against any who should attempt to violate or remove the sacred treasure; that the offering was so acceptable to Mars, that he appointed it to be an earnest of abundance and prosperity to those who should be the possessors of it; but that it should, nevertheless, be open as an object of conquest to the ambitious and enterprising. (See Jason.) Another interpretation of the fable of the golden fleece may be found in a custom which prevailed among the Colchians of collecting gold on Mount Caucasus, by extending fleeces across the beds of the torrents to detain the metallic particles as the water passed over them. The Greeks sometimes assign the name *Chrysomallon* to the golden fleece; and the poets also call it the *Nephelean* fleece.

Phryxus married Chalciopé, the daughter of Æetes, and for many years lived in uninterrupted happiness at Colchis; but, in the end, Æetes became envious of the treasure of which Phryxus was the guardian, and put him to death in order to obtain it. In the mean time Juno, ever anxious to disturb the peace of any of the descendants of Venus, despatched the Fury Tisiphone to the house of Athamas, whom she so infuriated, that the king, taking Ino to be a lioness, and her children whelps, pursued her, and dashed her son Learchus against a wall. Ino, terrified by his frenzy, threw herself from a high rock into the sea with her other son Melicerta; and the gods, compassionating their fate, transformed them into sea-deities, under the names of Leucothea and Palæmon (see transformation of Ino and Melicerta, Ovid's *Met.* b. iv.); and Athamas into the river which, from him, bore that name, in Bœotia. It is reported that there was a subterranean cavern sacred to Palæmon at Corinth, which no perjurer could enter without becoming the victim of divine justice.

The ram, according to the poets, became one of the signs of the zodiac—the *Aries* of the Latins.

Leucothea was called *ATHAMANTIS*, from her husband *Athamas*; and, by the Romans, *MATUTA*; the term *ATHAMANTIADÆ* being applied to all the children of *Athamas*, and that of *NEPHELEIS*, from her mother *Nephele*, to Helle. The seamew (see line 426.), under the semblance of which bird Homer represents Leucothea, is by some supposed to be the sea bird called *lar* or *larus*, and one of the emblems of the ark.

426.] *CADMUS*. Son of Agenor and Telephassa; husband of the beautiful Hermione, or Harmonia; father of Polydorus, and of four daughters, named Ino or Lencœthes, Agave, Autonoe, and Semele; and brother of Europa. The principal part of the history of this prince is given under the article Thebes (*Il.* iv. 438.) The period of his arrival in Greece (placed about 1500 years B. C.) is looked up to as an era from which are determined many circumstances in chronology. He is reputed to have been a Phœnician by birth; to have finally settled in Greece, after having wandered about, by order of his father king Agenor,



for a length of time in quest of his sister Europa (see Europa); to have taken up his residence at Tanagra, in Boeotia; to have built Thebes; and to have colonised and made settlements in Cyprus, Rhodes, Thrace, Samothrace, Eubœa, Illyria, Armenia, and even in Africa, introducing universally the practice of the Caliritic rites (see Samothracia), and the knowledge of astronomy, navigation, letters, and every branch of science.

It is however supposed, by the most ingenious mythologists, that Cadmus (probably the Camthus of the Greeks, who had a sister, identified with Europa, named Melia) was rather of Egyptian than Phœnician origin, the son of Agenor and Argiope, the daughter of Nilus, the Taantes of Sanchoniathon, i. e. the Thoth of the Egyptians (Cadmus is confounded also with Osiris); and that the exploits and adventures attributed to him are rather applicable to a people, a twofold colony from Egypt and Syria, denominated generally Cadmians, Arabians, Phœnicians, Ethiopians, and shepherds; and, in Rhodes, Cyprus, Eubœa, Sparta, and every place where the sun was worshipped under the figure of a serpent, Ophites (serpent worshippers), and Heliads or Orizæ (children of the sun).

*Harmonia, or Hermione.*] This princess, the wife of Cadmus, was, according to some, daughter of Mars and Venus, and to others, of Jupiter and Electra, one of the Atlantides, and the introducer of music among the Greeks. All the gods, with the exception of Juno, were present at the nuptials of Cadmus and Harmonia, and bestowed upon them magnificent gifts, among which were a veil and a splendid necklace fabricated by Vulcan; but the god of fire, in revenge for the infidelity of Venus, gave to her daughter a garment which, being dyed in every species of crime, rendered all her children the victims either of misfortune or vice. Harmonia being, moreover, after a life of perpetual vicissitudes, changed with Cadmus into serpents (see Ovid's *Met. b. v.*), a metamorphosis said to have happened at Encheliæ, a town of Illyria, and to have implied the worship of Cadmus and Harmonia, after death, in a temple or *petra*, under the symbol of a serpent.

504.] See imitation of this passage, *Paradise Lost*, b. iii. 619.

509.—*Fixed by some demon to the bed of pain.*] "It was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind." P.

539.] AMPHITRITE. Daughter of Oceanus and Tethys, wife of Neptune, and mother of Triton and of many sea-nymphs. She was induced to listen to the addresses of the god, by the persuasion of a dolphin, whose success procured him a place among the constellations.

Amphitrite had a statue in the temple of Neptune, at Corinth, and in the island Tenos.

She is represented passing over the waters in a car formed like a shell, drawn by dolphins and sea-horses; with a golden sceptre in her hand, and accompanied by the Nereids and Tritons, of whom some hold the reins, and others announce her arrival by the sound of their conchs. Spanheim states that Amphitrite is often represented as half woman and half fish; and, on Corinthian medals, she is seen standing before Neptune, in the act of presenting to him an infant. She is also called HALOSYDNE, SALATIA, VENILIA, and THALASSA; though (as, according to Pausanias, the statue of Thalassa is placed near that of Neptune and Amphitrite, at Corinth) it would appear that some distinguish these two divinities.

Homer (*Od. iv. 546.*) thus mentions Amphitrite—*Her whose azure trident awes the main.*

566.—*Calm port.*] The port of the island Phœacia or Scheria.

576.] See imitation of this passage, *Æn. viii. 117.*

# ODYSSEY.

## BOOK VI.

6.—*Hyperian plain.*] Sicilian plain.

9.] NAUSITHOUS. A king of the Phæacians, son of Neptune and Peribora, and father of Alcinoüs and Rhæxenor.

9.] HYPERIA. Probably the city afterwards called Camarina, in Sicily. (See Phæacia.)

18.] ALCINOUS. Son of Nausithous, the son of Neptune, or of Pheax, another son of that god, and the nymph Coreÿra, brother to Rhæxenor, husband of Arete, and father of Nausicaa. He reigned over the island Phæacia, and hospitably entertained Ulysses, when he was shipwrecked on his coast. The beauty of his gardens has immortalised his memory. (See note to line 142, Od. vii.)

22.] NAUSICAA. The beautiful daughter of Alcinoüs and Arete, the king and queen of Phæacia. Some affirm that Nausicaa became the wife of Telemachus.

28.] DYMAS. The father of one of the companions of Nausicaa. Minerva assumed the form of the latter when she urged Nausicaa to the shore, in order that, by her intervention, Ulysses might gain admission into the court of her father.

31.—*The spousal ornament neglected lies; Arise, prepare the bridal train.*] “Here is a remarkable custom of antiquity. Eustathius observes, that it was usual for the bride to give changes of dress to the friends of the bridegroom at the celebration of the marriage, and Homer directly affirms it. Another custom among the ancients was that of proposing an enigma at festivals, and adjudging a reward to him that solved it. Those were the *griphos conticales*.” P.

61.—*The queen her hours bestow'd In curious works.*] “This is another image of ancient life: we see a queen, amidst her attendants, at work at the dawn of day: *de nocte surrexit, et digiti ejus apprehenderant fusum*. This is a practice as contrary to the manners of our ages, as the other of washing the robes: it is the more remarkable in this queen, because she lived amongst an idle, effeminate people, that loved nothing but pleasures. *Dacier*.” P.

88.—*Tunics, and stoles, and robes imperial bears.*] “It is not without reason that the poet describes Nausicaa carrying the whole wardrobe of the family to the river: he inserts these circumstances so particularly, that she may be able to clothe Ulysses in the sequel of the story: he further observes the modesty and simplicity of those early times, when the whole dress of a king and his family (who reigned over a people that delighted in dress) is without gold; for we see Nausicaa carries with her all the habits that were used at the greatest solemnities, which, had they been wrought with gold, could not have been washed. *Eustathius*.” P. (See Toga.)

101.—*Where gathering into depth from falling rills, The lucid wave a spacious basin fills.*] “It is evident that the ancients had basins, or cisterns, continually supplied by the rivers for this business of washing, which were sometimes made of marble, other times of wood. Thus in the *Iliad*, b. xxii.

“Each gushing fount a marble cistern fills,  
Whose polish'd bed receives the falling rills,

Where Trojan dames, ere yet alarm'd by Greece,  
Wash'd their fair garments in the days of peace."

The manner of washing was different from what is now in use; they trod them with their feet. *Eustathius*.

"It may be thought that these customs are of small importance, and of little concern to the present age: it is true; but time has stamped a value upon them: like ancient medals, their intrinsic worth may be small, but yet they are valuable, because images of antiquity." P.

117.] ERYMANTH. A mountain, river, and town of Arcadia, remarkable for being the scene of one of the labours of Hercules. (See imitation of this passage, *Æn.* i. 699.)

118.] TAYGETUS. A mountain of Laconia, extending from Cape Tænarus to Arcadia, upon which the Lacedæmonian women celebrated the orgies of Bacchus.

119.—*The huntress-queen.*] Diana.

133.—*Forth from her snowy hand Nausicaa threw.*] "The ball in this play was thrown to some one of the players unexpectedly, and he as unexpectedly threw it to some other of the company to catch. It was a sport much in use among the ancients, both men and women; it caused a variety of motions in throwing and running, and was therefore a very healthful exercise. The Lacedæmonians were remarkable for the use of it; Alexander the Great frequently exercised at it; and Sophocles wrote a play called *Lotrices*; in which he represented Nausicaa sporting with her damsels at this play: it is not now extant." P.

139.] See imitation of this passage, *Æn.* i. 422.

145.] DRYADS. Nymphs of the woods and forests. (See Dryads.)

146.—*Azure daughters of the silver flood.*] Naiads. (See Naiads.)

167.—*The nymph.*] Nausicaa.

175.] See imitation of this passage, *Æn.* i. 451.

193.—*Thus seems the palm.*] This tree was held sacred by the ancients, and esteemed immortal, in consequence of the earth having produced a large palm, against which Latona rested, at the moment of the birth of Apollo.

195.] DELOS (now Sallies). The central island of the Cyclades, originally said to have been a floating island, but subsequently to have become fixed and immovable (see *Æn.* iii. 102.), was famous for the oracle of Apollo, and for a fountain (see Naiads), sacred to that deity. It was also sacred, on account of its being the birthplace of Apollo and Diana, and was anciently governed by kings, of whom Virgil mentions Anina as reigning there at the time of the Trojan war, and as holding also the office of high-priest of Apollo, whose altar was styled *Ceraton*. Mount Cynthus, whence Apollo had the surname of Cynthius, is by Strabo said to be so high, that the whole island was covered by its shadow; but modern travellers speak of it as a hill of very moderate height. Delos was also anciently called *Cynæthus* or *Cynthus*, *Asteria*, *Pelasgia*, *Chlomydia*, *Lagia*, *Pyrpyle*, *Scythias*, *Cabarnis*, *Mydia*, and *Ortygia* (see Ortygia, *Od.* v. 157.), and contained many noble buildings, among which were the temples of Apollo, of Diana, and of Latona. The temple of Apollo was, according to Plutarch, of great antiquity, and its altar of such extraordinary construction and magnificence, as, in his opinion, to have deserved a place among the wonders of the world. It was formed of the horns of various animals, so ingeniously adapted to one another, that they hung together without any cement. This altar is said to have been a perfect cube; the doubling it was a famous mathematical problem, *problema Deliacum*, among the ancients, and is affirmed to have been originally proposed by the oracle for the purpose of freeing the country from a plague, which was to cease when the problem was solved. The trunk of the famous statue of Apollo, cut out of a single block of marble, mentioned by Strabo and Pliny, is still an object of great admiration to travellers. It is without head, feet, arms or legs; but, from

the fragments yet remaining, the shoulders being six feet in breadth, it is evident that the ancients neither exaggerated its size nor its beauty. At a small distance from this statue lies, among confused heaps of broken columns, architraves, bases, chapiters, &c. a square piece of marble, fifteen hundred and twelve feet long, nine inches broad, and two feet thick, which, it is imagined, served as a pedestal for the statue, and which bears, in very distinct characters, this inscription in Greek, "The Naxians to Apollo." Plutarch observes, in the life of Nicias, "that he caused to be set up, near the temple of Delos, in honour of Apollo, a huge palm tree of brass, and adds, that a violent storm of wind threw down this tree on a colossal statue raised by the inhabitants of Naxos. Round the temple were magnificent porticoes, built, as appears from inscriptions which are still very plain, at the charge of various princes. The names of Philip, king of Macedon, Dionysius, Eutyebes, Mithridates Evergetes, Mithridates Eupator, kings of Pontus, and Nicomedes, king of Bithynia, are found on several pedestals. At Delos every thing was said to be golden; the very soil and foundations of the island; the fruit of the olive tree; the sands of the river Inopus; and even the slippers of the god: and it was held so sacred, that no births or deaths were suffered to take place on it.

*Hyperboreans.*] The Hyperboreans (those on the Euxine) seem to have been held in particular veneration at Delos: they were a people of great antiquity, who introduced the Arkite worship into the island, and whose chief priestesses were named Onpis, Loxo, and Hecæрге: their offerings to the oracular god were symbolical, and consisted of various things, which were inclosed in sheaves or handfuls of corn. There is a tradition that Apollo, when exiled from heaven, retired to their country, and that every tear which he shed for the loss of his son Æsculapius was amber.

"The Celtic sagas a tradition hold,  
That every drop of amber was a tear,  
Shed by Apollo, when he fled from heaven.  
For sorely did he weep; and sorrowing pass'd  
Through many a doleful region, till he reach'd  
The sacred Hyperboreans."—*Apollonius Rhodius*.

*Arimaspians.*] The Hyperboreans generally, are often confounded with the Arimaspians, a people of Scythia, so called from the Arimaspiæ, who had but one eye in the middle of their forehead, and whose constant occupation it was to prevent the collection of the gold with which the river abounded, by the griffins.

*Griffins.*] These fabulous animals were of Egyptian invention; they are represented as a combination of the eagle and lion, with straight ears, four feet, and a long tail, and are symbolical of Osiris, Orus or Apollo, Jupiter and Nemesis. The Hippogriffin comprehended a mixture of the horse.

PROVIDENCE. } This divinity, particularly honoured by the Romans, and whose  
ANTEVORTA. } counsellors were said to be Antevorta and Postvorta, two deities  
POSTVORTA. } who presided over the past and future, had a temple in the island of Delos. She is represented crowned with laurel, leaning with her right hand upon a stick, and having near her a basket of fruits and a cornucopia reversed; holding a globe and a long spear transversely, and accompanied by the eagle or the fulmen of Jupiter; crowned with ears of corn and grapes, holding in the left hand a cornucopia, and in the right a sceptre, which she is extending over a globe; with a rudder in her hand, at her feet a globe and a cornucopia: or, by an eye.

271.—*Warrior goddess.*] Minerva. (See imitation of this passage, *Æn.* l. 826.)

384.—*Pensive hero.*] Ulysses.

# ODYSSEY.

## BOOK VII.

10.] EURYMEDUSA. The nurse of Nausicaa.

12.] EPIRUS. This country, though its inhabitants participated of the same origin with the Greeks, does not appear to have been ever comprehended in Greece. It was bounded on the east by Ætolia and Thessaly, on the west by the Adriatic, on the north by Thessaly and Macedon, and on the south by the Ionian sea; and its principal divisions were, Acarnania, Thesprotia, Molossia, and Chaonia. The history of the country commences with the reign of Pyrrhus, the son of Achilles and Deidamia, who, upon the marriage of Helenus with Andromache, yielded part of it to him. (See Æn. iii. 432.) It was remarkable for its horses. (See Geor. i. 80.)

19.] See imitation of this passage, Æn. i. 570.

38.—*My honour'd sire.*] Dymas.

49.—*Th' unknown celestial.*] Minerva.

55.] See imitation of this passage, Æn. i. 582.

70.] ARETE. Daughter of Rhexenor, wife of Alcinous, and mother of Nausicaa.

73.] PERIBKEA. Daughter of the giant Eurymedon, wife of Neptune, and mother of Nausithous.

74.—*Eurymedon, &c.*] "This passage is worthy observation, as it discovers to us the time when the race of the ancient giants perished: this Eurymedon was grandfather to Nausithous, the father of Alcinous; so that the giants were extirpated forty or fifty years before the war of Troy. This exactly agrees with ancient story, which informs us, that Hercules and Theseus purged the earth from these monsters. Plutarch, in his life of Theseus, tells us, that they were men of great strength, and public robbers, one of whom was called the *Bender of Pines*. Now Theseus stole away Helen in her infancy, and consequently, these giants were destroyed some years before the Trojan expedition. *Dacier, Plutarch.*" P.

79.—*A monarch.*] Nausithous.

81—85.] RHEXENOR. Son of Nausithous, and father of Arete, the queen of Alcinous.

102.] MARATHON. This village, celebrated in after-times (490 B. C.) for the defeat of the Persians by the Athenians, under their general Miltiades, was in Attica, about ten miles north-east of Athens. It is remarkable, in fable, for the ravages committed by the wild bull, which was killed by Theseus; and is supposed to have derived its name from *Marathon*, the son of Epopeus.

104.] It is to be observed that Homer here mentions the streets of Athens. According to ancient authors, they were, at the time of the Greek poet, very numerous, and of great magnitude; but not remarkable either for their uniformity or beauty.

106.] ERECTHEUS. (See Erectheus, II. ii. 657.)

118.—*Two rows of stately dogs, &c.*] "We have already seen that dogs were kept as a piece of state, from the instance of those that attended Telemachus: here Alcinous has imitations of dogs in gold for the ornament of his palace. Homer animates them in his mind to soften the description, he introduces Vulcan, and ascribes the wonder to the

power of a god. If we take the poetical dress away, the truth is, that these dogs were formed with such excellent art, that they seemed to be alive; and Homer, by a liberty allowable to poetry, describes them as really having that life which they only have in appearance. In the *Iliad* he speaks of living tripods with greater boldness. Eustathius recites another opinion of some of the ancients, who thought these dogs not to be animals, but a kind of large nails or pins, made use of in buildings; and to this day the name is retained by builders; as, dogs of iron, &c. It is certain the words will bear this interpretation; but the former is more after the spirit of Homer, and more noble in poetry. Besides, if the latter were intended, it would be absurd to ascribe a work of so little importance to a deity." P.

128.—*Flaming torches.*] Lamps were not at this time known to the Grecians; but torches were supported by images of gold, in the form of beautiful youths.

142.—*Close to the gates a spacious garden lies.*] "This famous garden of Alcinoüs contains no more than four acres of ground, which in those times of simplicity was thought a large one even for a prince. It is laid out, as Eustathius observes, into three parts: a grove for fruits and shade, a vineyard, and an allotment for olives and herbs. It is watered with two fountains; the one supplies the palace and town, the other the garden and the flowers. But it may be asked, what reality there is in the relation, and whether any trees bear fruit all the year in this island? The relation is true of other places, if Pliny and Theophrastus deserve credit, as Dacier observes: thus the citron bears, during the whole year, fruits and flowers. The same is related of other trees by Pliny." P.

161.—*Some dry the blackening clusters in the sun.*] "To understand this passage aright, it is necessary to know the manner of ordering the vintage amongst the Greeks. First, they carried all the grapes they gathered into a house for a season; afterwards they exposed them ten days to the sun, and let them lie abroad as many nights in the freshness of the air; then they kept them five days in cool shades, and on the sixth they trod them, and put the wine into vessels. This we learn from Hesiod, verse 229.

"Homer distinguishes the whole into three orders: first, the grapes that have already been exposed to the sun are trod; the second order is of the grapes that are exposed while the others are treading; and the third, are of those that are ripe to be gathered, while the others are thus ordering. Homer himself thus explains it, by saying, that while some vines were loaded with black and mature grapes, others were green, or but just turning to blackness. Homer undoubtedly founds this poetical relation upon observing some vines that bore fruit thrice annually. Pliny affirms this to be true, lib. xvi. cap. 27." P.

184.—*Prepar'd for rest; and offering to the god, who bears, &c.*] It was customary to make offerings to Mercury at the conclusion of entertainments, as he presided over sleep (see Mercury); and to Jupiter *Xenius*.

207.—*And humbled in the ashes, &c.*] The hearth, sacred to Vesta, was a place of refuge for suppliants.

209.] ECHENEUS. An aged Phæacian, in the court of Alcinoüs.

220.—*Herald.*] Pontonous.

226.] LAODAMAS. A son of Alcinoüs.

240.—*The due libation pay to Jove.*] This was to Jupiter *Xenius*, who presided over hospitality and travellers.

242.] PONTONOUS. A herald at the court of Alcinoüs.

322.] See imitation of this passage, *Æn.* i. 511.

328.] OGYGIA. The island of Calypso. (See *Od.* i. 63.)

353.—*Your pleasing coast.*] Phæacis.

375.—*A maid.*] Nausicaa.

411.—*Far as Eubœa though thy country lay.*] “Eubœa, as Eustathius observes, is really far distant from Corcyra, the country of the Phœacians : but Alcinous still makes it more distant, by placing it in another part of the world, and describing it as one of the Fortunate islands ; for in the fourth book Rhadamanthus is said to inhabit the Elysian fields. Alcinous therefore endeavours to have it believed that his isle is near those fields, by asserting that Rhadamanthus made use of Phœacian vessels in his voyage to Tityus. Eustathius farther adds, that Rhadamanthus was a prince of great justice, and Tityus a person of great impiety, and that he made this voyage to bring him over to more virtuous dispositions.” P.

413.—*Earth's giant son.*] Tityus. (See Tityus.)

# ODYSSEY.

## BOOK VIII.

40.] DEMODÖCUS. A musician at the court of Alcinous; as Phemius was in that of Ithaca.

57.—*Dear to the Muse! who gave his days to flow With mighty blessings, mix'd with mighty woe.*] “It has been generally thought that Homer represents himself in the person of Demodocus; and Dacier imagines that this passage gave occasion to the ancients to believe that Homer was blind. But that he really was blind is testified by himself in his hymn to Apollo, which Thucydides asserts to be the genuine production of Homer, and quotes it as such in his history. It is true, as Eustathius observes, that there are many features in the two poets that bear a great resemblance; Demodocus sings divinely, the same is true of Homer; Demodocus sings the adventures of the Greeks before Troy, so does Homer in his Iliad.” P.

112—420.] Within these lines is contained an account of the games, &c. observed at the court of Alcinous, in presence of Ulysses.

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|--|---|
| 114.] ACRONEUS, THOON, ERETMEUS.           | } Persons who distinguished themselves in the games. Eustathius observes that almost all these names are borrowed from the sea, Phœacia being an island, and the people greatly addicted to navigation. |
| 115.] OCYALUS, PRYMNEUS.                   |   |
| 116.] ANCHIALUS, PONTEUS.                  |   |
| 117.] PROREUS NAUTES, ERATREUS.            |   |
| 118.] AMPHIALUS ( <i>Polyneus' heir</i> ). |   |

greatly addicted to navigation.

119.—*Euryalus, like Mars, terrify'd rose.*] Euryalus is the only prince described with a sword.

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|-------------------|---|
| 121.] NAUBOLIDES. | } Persons who distinguished themselves in the games performed in presence of Ulysses, &c. |
| 123.] AMBASINEUS. |   |

131.] CLYTONIUS. He appears to have been the foremost of the racers.

137.] ELATREUS. Another of the combatants. He was victor in the game of quoit.

149.—*By age unbroke.*] “It is in the original literally, *he wants not youth*: this is spoken according to appearance only, for Ulysses must be supposed to be above forty, having spent twenty years in the wars of Troy, and in his return to his country.” P.

257.—*Vain Eurytus.*] (See Eurytus, II. ii. 885.)

260.—*Bowyer-god.*] Apollo.

336.—*Prefers his barbarous Sintians, &c.*] Homer calls the inhabitants of Lemnos, by origin Thracians, barbarous of speech, because their language was a corruption of the Greek, Asiatic, and Thracian. (See Sintians, and Vulcan.)

358.—*His shameless daughter.*] Venus. “I doubt not but this was the usage of antiquity: it has been observed that the bridegroom made presents to the father of the bride; and if she was afterwards false, this dower was restored by the father to the husband. Besides this restitution, there seems a pecuniary mulct to have been paid.” P.

396.] PAPHOS. There are two adjoining islands of this name on the west of that of



Cyprus; the one, accordiog to Strabo, Ptolemy, and Pliny, called Hallm Paphos; the other Nea Paphos; and when mentioned without an adjunct, this latter is always understood. Both were sacred to Venos, and undistinguished by Virgil and Horace.

408.] POLYBUS. A famous artificer in the court of Alcinous.

410.—*And bending backward whirls it to the sky.*] "Eustathius is most learnedly trifling about this exercise of the ball, which was called *aërial*: it was a kind of dance; and while they sprung from the ground to catch the ball, they played with their feet in the air, after the manner of dancers. He reckons up several other exercises at the ball, and explains them all largely." P.

485.—*Closed with Circæan art.*] "Such passages as these have more of nature than art, and are too narrative, and different from modern ways of speaking, to be capable of much ornament in poetry. Eustathius observes that keys were not in use in these ages, but were afterwards invented by the Lacedæmonians; but they used to bind their carriages with intricate knots. Thus the Gordian knot was famous in antiquity. And this knot of Ulysses became a proverb, to express any insolvable difficulty: this is the reason why he is said to have learned it from Circe: it was of great esteem among the ancients, and not being capable to be untied by human art, the invention of it is ascribed, not to a man, but to a goddess." P.

540.—*Th' Æpean fabric.*] The wooden horse.

544.—*The god.*] Apollo.

553.] See imitation of this passage, *Æo.* ii. 42.

604.—*In wond'rous ships self-moved, instinct with mind.*] "The poet inserts these wonders only to show the great dexterity of the Phæacians in navigation; and indeed it was necessary to be very full in the description of their skill, who were to convey Ulysses home in despite of the very god of the ocean. It is for the same reason that they are described as sailing almost invisibly, to escape the notice of that god. Antiquity animated every thing in poetry: thus Argo is said to have had a mast made of Dodonian oak, endued with the faculty of speech." P.

617—624.] (See *Od.* xiii. 172—219.)

619.] "It is but conjecture, yet it is not without probability, that there was a rock which looked like a vessel, in the entrance of the haven of the Phæacians: the fable may be built upon this foundation; and because it was environed by the ocean, the transformation might be ascribed to the god of it." P.

# ODYSSEY.

## BOOK IX.

4.—*Heaven-taught poet.*] Demodocus.

19.] This passage is imitated, *Æn.* i. 521.

21.—*Ithaca the fair, Where high Neritus, &c.*] “Eustathius gives various interpretations of this position of Ithaca: some understand it to signify that it lies low: others explain it to signify that it is of low position, but high with respect to the neighbouring islands; others take *excellentissima* in another sense, to imply the excellence of the country, which, though it lies low, is productive of brave inhabitants. Strabo gives a different exposition; he states that Ithaca is not of a low situation, but as it lies opposed to the continent; nor the most lofty, but the most extreme of the northern islands. Dacier differs from Strabo; she applies the words to the east, or south-east, and appeals to the maps which so describe it. It is the most northern of the islands, and joins to the continent of Epirus; it has Dulichium on the east, and on the south Samos and Zacynthus.” P.

23.] SAME. Cephallenis; one of the seven Ionian islands. (See Samos, *Od.* i. 317.)

33.] CIRCE. Sister of Pasiphaë and Æetes, king of Colchis, was daughter of the sun and the nymph Perse, one of the Oceanides. She is celebrated for her skill in magical arts, and for her knowledge of the subtle poisons. Her husband, a Sarmatian prince, fell a victim to her noxious drugs; this circumstance rendering her so odious to her subjects as to impel her to the necessity of the most precipitous flight, Apollo transported her in his chariot to *Ææa*, a small island of the Etrurian coast, which afterwards became the cape or promontory of Circeli (now Monte Circello). (See *Ææa*, *Od.* x. 157.) When Ulysses had been thrown on her coasts, he deputed some of his companions to explore the country; these, incautiously partaking of a banquet to which the goddess had treacherously invited them, were by the effect of some magical liquid converted into swine.

“——Who knows not Circe,  
The daughter of the sun? whose charmed cup  
Whoever tasted, lost his upright shape,  
And downward fell into a grovelling swine.”

*Comus*, line 50, &c.

Ulysses, on learning the catastrophe from Eurylochus, determined himself to investigate it; and lest he should be subjected to the power of the sorceress, Mercury provided him with the herb moly, as an antidote to the success of her arts; directing him to draw his sword at the moment when the goddess should attempt to strike him with her wand, and to exact from her an oath that if he spared her life she would restore his countrymen to their former shape. Some writers state that he escaped its baleful effects by means of a herb with which *Minerva* had furnished him. Ulysses lingered a year in the island of Circe, who was the mother of Telegonus, and (as some state) of Agrius, of Latinus (not the king of Latium), and of Romus. Among the other supernatural acts imputed to her,

she converted into a hideous monster Scylla (see Scylla, Od. xii. 107, and Ovid's Met. h. xiv.), who was her rival in the affections of the sea-deity Glauco, son of Neptune and Naia; and transformed Picus, king of Latium, into a woodpecker, for having been insensible to her blandishments (see Æn. vii. 260, and Ovid's Met. h. xiv.) Circe received divine honours, and was worshipped even in the time of Cicero. She had a monument in one of the Pharmacusæ isles, near Salamis. Some mention two goddesses of this name; one, the daughter of the Sun, sister of Æetes, and contemporary with the Argonauts; the other, who detained Ulysses at her court, the daughter of the preceding Circe. Eustathius has discovered in Homer's narration a moral lesson, enforcing the necessity of temperance; but Ulysses, who for one whole year could forget Penelope in the fascinations of Circe, has but little claim to be considered the model of prudence and of temperate self-command. It is therefore more probable to suppose, that Homer had no other object in view than the narration of an adventure likely to interest his countrymen by its marvellous incidents. Hesiod agrees with Homer as to the genealogy of Circe and Æetes. Circe, who is also called TITANIA (Titan being one of the epithets for Hyperion, or the Sun), is confounded with the Egyptian Isis (see Egypt). This confusion is supposed to have arisen from the circle above the head of Isis with which she is often represented; the place (now Circello) in Italy where the worship of the Egyptian goddess so depicted was introduced, having been thence called Circæum. The Circæan Isis is represented with a measure of the Nile, a weaver's beam, a distaff, or a lance, accompanied either by the figures of Horus, a man with a dog's head, a lion, a serpent, a tortoise, a child's head on the body of a serpent, or by some of the animals of the zodiac. As the proclaimer of certain feasts and sacrifices, she appears with a sun, a moon, or stars above her head; and, as announcing the different seasons of the year, she is clad in carpets of various colours to denote the spring, and holds a basket and a loaf, a cup, and a chafing-dish, as emblematical of summer, autumn, and winter.

42.] ISMARUS. A rugged mountain of Thrace, so called from Ismarus, son of Mars and Thracia, near the Hebrus, with a town of the same name, belonging to the Cicones. The word Ismarus is indiscriminately used for Thracian.

74.—*And thrice we called on each unhappy shade.*] "This passage preserves a piece of antiquity; it was the custom of the Grecians, when their friends died on foreign shores, to use this ceremony of recalling their souls, though they obtained not their bodies, believing by this method that they transported them to their own country. Pindar mentions the same practice. Thus the Athenians, when they lost any men at sea, went to the shores, and calling thrice on their names, raised a cenotaph or empty monument to their memories; by performing which solemnity, they invited the shades of the departed to return, and performed all rites as if the bodies of the dead had really been buried by them in their sepulchres. Eustathius. The Romans, as well as the Greeks, followed the same custom." P.

92.] CYTHERA. An island of the Mediterranean (now Cerigo), between Crete and the Peloponnesus, called also anciently *Porphyria*, or *Porphyriassæ*, sacred to Venns. Its inhabitants consecrated a temple to the goddess, under the name of Venus Urania; and from her being the tutelary divinity of this island, she was called Cythera, Cytherea, and Cytheria.

96—114.—*Land of Lotos.*] The country of the Lotophagi.

"This passage has given occasion for much controversy; for since the Lotophagi in reality are distant from the Malean cape 22,500 stades, Ulysses must sail above 2,000 every day, if in nine days he sailed to the Lotophagi. This objection would be unanswerable, if we place the nation in the Atlantic ocean; but Dacier observes from Strabo, that Polybius examined this point, and thus gives us the result of it. This great historian maintains that Homer has not placed the Lotophagi in the Atlantic ocean, as he does

the islands of Circe and Calypso, because it was improbable that in the compass of ten days the most favourable winds could have carried Ulysses from the Malean cape into that ocean; it therefore follows that the poet has given us the true situation of this nation, conformable to geography, and placed it as it really lies, in the Mediterranean; now in ten days a good wind will carry a vessel from Malea into the Mediterranean, as Homer relates.

"Eustathius adds, that the ancients disagree about this island: some place it about Cyrene, from Maugusia of the African Moors: it is also named Meninx, and lies on the African coast, near the lesser Syrtis. It is about 330 stades in length, and somewhat less in breadth; it is also named Lotophagitis, from Lotos.

"Eustathius assures us that there are various kinds of the lotos. It has been a question whether it is an herb, a root, or a tree: he is of opinion that Homer speaks of it as an herb; and that the word is in its proper sense applied to the grazing of beasts, and therefore he judges it not to be a tree, or root. He adds, there is an Egyptian lotos, which, as Herodotus affirms, grows in great abundance along the Nile in the time of its inundations; it resembles (says that historian in his Euterpe) a lily; the Egyptians dry it in the sun, then take the pulp out of it, which grows like the head of a poppy, and bake it as bread; this kind of it agrees likewise with the lotos of Homer. Athenæus writes of the Libyan lotos in the fourteenth book of his *Deipnosophist*; he quotes the words of Polybius in the twelfth book of his history, now not extant; that historian speaks of it as an eye-witness, having examined the nature of it:—'The lotos is a tree of no great height, rough and thorny; it bears a green leaf, somewhat thicker and broader than that of the bramble or brier; its fruit at first is like the ripe berries of the myrtle, both in size and colour, but when it ripens it turns to purple; it is then about the bigness of an olive; it is round, and contains a very small kernel; when it is ripe they gather it, and bruising it among bread-corn, they put it up into a vessel, and keep it as food for their slaves; they dress it after the same manner for their other domestics, but first take out the kernel from it: it has the taste of a fig, or dates, but is of a far better smell: they likewise make a wine of it, by steeping and bruising it in water; it has a very agreeable taste, like wine tempered with honey. They drink it without mixing it with water; but it will not keep above ten days; they therefore make it only in small quantities for immediate use.' Perhaps it was this last kind of lotos which the companions of Ulysses tasted; and if it was thus prepared, it gives a reason why they were overcome with it; for being a wine, it had the power of intoxication." P.

The deity on the lotos in the midst of waters, has been long a favourite emblem in China, and was imported from the west.

107.] LOTOPHAGI. (See Pope's note to line 96.) Ulysses, when thrown on their shores, despatched three of his companions to explore the country. The inhabitants gave them some of their delicious fruit the lotos, and its charm so powerfully affected them, that it was with difficulty Ulysses could force them back to their ships.

119—336.—*The land of Cyclops first.*] "Homer here confines himself to the true geography of Sicily; for, in reality, a ship may easily sail in one day from the land of the Lotophagi to Sicily: these Cyclops inhabited the western part of that island, about Drepane and Lilybæum. Bochart shows us that they derive their name from the place of their habitation; for the Phœnicians call them Chek-lob, by contraction for Chek-leh; that is, the gulf of Lilybæum, or the men who dwell about the Lilybæan gulf. The Greeks (who understood not the Phœnician language) formed the word Cyclop from Chek-leh, from the affinity of sound; which word in the Greek language, signifying a circular eye, might give occasion to fable that they had but one large round eye in the middle of their foreheads. *Dacier.*

"Eustathius tells us, that the eye of Cyclops is an allegory, to represent that in ages,

> any other violent passion, men see but one single object, as that passion directs, or see  
 out with one eye; and passion transforms us into a kind of savages, and makes us  
 brutal and sanguinary, like this Polypheme; and be that by reason extinguishes such a  
 passion, may, like Ulysses, be said to put out that eye that made him see but one single  
 object.

"There is another reason of this fiction; namely, their wearing a head-piece, or martial  
 visor, that had but one sight through it. The vulgar form their judgments from appear-  
 ances; and a mariner, who passed these coasts at a distance, observing the resemblance  
 of a broad eye in the forehead of one of these Cyclops, might relate it accordingly, and  
 impose it as a truth upon the credulity of the ignorant: it is notorious that things equally  
 monstrous have found belief in all ages.

"But it may be asked if there were any such persons who bore the name of Cyclops?  
 No less a historian than Thucydides informs us, that Sicily was at first possessed and in-  
 habited by giants, by the Læstrigons and Cyclops, a barbarous and inhuman people: but  
 he adds, that these savages dwelt only in one part of that island. Cedrenus gives us an  
 exact description of the Cyclops: 'Ulysses fell among the Cyclops in Sicily; a people  
 not one-eyed, according to the mythologists, but men like other men, only of a more  
 gigantic stature, and of a barbarous and savage temper.' What Homer speaks of the fer-  
 tility of Sicily, is agreeable to history: it was called anciently *Romani Imperii Horreum*.  
 Pliny, lib. x. cap. 10. writes, that the Leontine plains bear for every grain of corn an  
 hundred. Diodorus Siculus relates in his history what Homer speaks in poetry, that the  
 fields of Leontium yield wheat without the culture of the husbandman: he was an eye-  
 witness, being a native of the island. From hence in general it may be observed, that  
 wherever we can trace Homer, we find, if not historic truth, yet the resemblance of it;  
 that is, as plain truth as can be related without converting his poem into a history." P.

The Cyclops are represented by the poets as the assistants of Vulcan, to whom they  
 were consigned by their deliverer Tellus, who, at the moment of their birth, successfully  
 interceded with Jupiter to renounce his project of precipitating them into the infernal  
 gulf. The three principal of their number were Brontes, Steropes, and Pyracmon; and  
 they were collectively also called Ophites, from their early worship of the serpent. (See  
 Rhodes, Egypt.) Among their works the more celebrated are the helmet of Pluto,  
 which rendered him invisible; the trident of Neptune; the thunderbolts of Jupiter; and  
 the shield of Æneas. They were reckoned among the gods; but their divinity did not  
 protect them from the vengeance of Apollo, who slew them for having fabricated the  
 thunderbolts with which his son Æsculapius had been destroyed by Jupiter. (See Apollo,  
 and Delos.) Some mythologists say that the Cyclops signify the vapours raised in the  
 air, which occasion thunder and lightning; and that they are on that account described  
 as fabricating the bolts of Jove. (See Æn. viii. 555, and death of Cyclops, in Lord  
 Bacon's *Fables of the Ancients*.)

134.—*An isle.*] } This little isle is now called Ægusa, which signifies the isle of  
 135.] LACHÆA. } goats.

178.—*The woodland nymphs.*] "This passage is not without obscurity, and it is not  
 easy to understand what is meant by *the daughters of Jupiter*. Eustathius tells us, the  
 poet speaks allegorically, and that he means to specify the plants and herbs of the field.  
 Jupiter denotes the air, not only in Homer, but in the Latin poets. Thus Virgil:

"Tam pater omnipotens fecundis imbribus æther  
 Conjugis in gremium læte descendit——"

and consequently the herbs and plants, being nourished by the mild air and fruitful rains,  
 may be said to be the daughters of Jupiter, or offspring of the skies; and these goats  
 and beasts of the field, being fed by these plants and herbs, may be said to be awakened

by the daughters of Jupiter, that is, they awake to feed upon the herbage early in the morning. Thus Homer makes deities of the vegetative faculties and virtues of the field. I fear such boldnesses would not be allowed in modern poetry.

"It must be confessed that this interpretation is very refined: but I am sure it will be a more natural explication to take these for the real mountain nymphs (*Orcades*), as they are in many places of the *Odyssey*: the very expression is found in the sixth book, and there signifies the nymphs attending upon Diana in her sports: and immediately after Ulysses, being awakened by a sudden noise, mistakes Nausicaa and her damsels for nymphs of the mountains or floods. This conjecture will not be without probability, if we remember that these nymphs were huntresses, as is evident from their relation to Diana. Why then may not this other expression be meant of the nymphs that are fabled to inhabit the mountains?" P.

221.—*A form enormous! far unlike the race Of human birth.*] "Goropius Becanus, an Antwerpian, has wrote a large discourse to prove, that there never were any such men as giants; contrary to the testimony both of profane and sacred history: thus Moses speaks of the Rephaims of Asteroth, the Zamzummins of Hm, the Emims of Moab, and Anakims of Hebron. Thus Goliath must be allowed to be a giant, for he was six cubits and a span, that is, nine feet and a span in height. We find the like relations in profane history: Plutarch in his life of Theseus says, that age was productive of men of prodigious stature, giants. Thus Diodorus Siculus; *Ægyptii scribunt, Isidis ætate, fuisse vasto corpore homines, quos Græci dixere gigantes*. Herodotus affirms that the body of Orestes was dug up, and appeared to be seven cubits long; but Aulus Gellius believes this to be an error. Josephus writes, l. xviii. c. 6, that Vitellius sent a Jew named Eleazar, seven cubits in height, as a present from Artabanus, king of the Parthians, to Tiberius Cæsar; this man was ten feet and a half high. Pliny, vii. 16, speaks of a man that was nine feet nine inches high; and in another place, vi. 30, *Sybartas, gentem Æthiopum Nomadum, octona cubita longitudine excedere*. It may seem strange that in all ancient stories the first planters of most nations are recorded to be giants: I scarce can persuade myself but such accounts are generally fabulous; and hope to be pardoned for a conjecture which may give a seeming reason how such stories came to prevail. The Greeks were a people of very great antiquity; they made many expeditions, as appears from Jason, &c. and sent out frequent colonies: now these adventurers being persons of great figure in story, were recorded as men of war, of might and renown, through the old world; it is therefore not impossible but the Hebrews might form their word *anac*, from the Greek, and use it to denote persons of uncommon might and abilities. These they called *anac*, and sons of Anac; and afterwards in a less proper sense used it to signify men of uncommon stature, or giants." P.

230.] MARON. Son of Evanthes, high-priest of Apollo at Ismarus, who in gratitude for Ulysses' having spared him his wife and children in the pillage of that city, presented him with some excellent wine.

330.—*Goat-nurs'd Jove.*] Nursed by Amalthæa.

*Amalthæa.*] Amalthæa is either supposed to have been a daughter of Melissus, king of Crete, who took charge of Jupiter after his birth, and fed him with milk and honey in a cave of Mount Dictæ; or a goat of the same name, with whose milk the infant god was nourished, by the daughters of Melissus. According to the latter tradition, Jupiter is said to have placed this animal and two of her kids among the constellations, and to have presented to the daughters of Melissus one of her horns, which he had endowed with the wonderful property of supplying them with every thing they could desire; this being the horn so much celebrated in mythology as the cornucopia, or horn of plenty. (See Appherudoth, under the representations of Isis—article Egypt.) The name

Amalthæa has been deduced by Bochart from the Phœnician word *amantha*, which signifies nurse.

342.] See imitation of this passage, *Æn.* iii. 818.

432.—*Noman.*] In the same sense as the word nobody.

572.—*The island.*] Sicily.

596.] TELEMUS EURYMIDES. The son of Eurymus; a Cyclop who foretold to Polyphemus all the evils which he should suffer from Ulysses.

# ODYSSEY.

## BOOK X.

1.] **ÆOLIA.** The kingdom of Æolus. The term Æolia is assigned to the Æolian (now the Lipari) islands, which were called *Æolides*, from Æolus the Third (see *Æolus*, *Od.* x. 40.); *Lipara*, from Lipara; and more anciently, *Vulcania*, and *Hephestides*, from Vulcan.

To seven of their number the following names are given: Strongyle (now Strombolo or Strongole); Hiera or Therusia (now Vulcano); Didyme (now Saline); Ericusa (now Alicudi); Phœnicusa (now Felicudi); and Eooymus.

"The word *floating isle* in the original is by some taken to be, as Eustathius remarks, a proper name; but Aristarchus believes Homer intended to express by it a floating island, that was frequently removed by concussions and earthquakes, for it is seen sometimes on the right, at other times on the left hand; the like has been said of Delos; and Herodotus thus describes the island Echemis in the Egyptian sea. Strabo is of opinion, that the island called by Homer the Æolian, is Strongyle. 'This island Strongyle abounds with subterraneous fires, &c.; and here Æolos is said to have reigned.' Pliny agrees with Strabo, lib. iii.; but Dacier understands it to be Lipara, according to Virgil, *Æn.* lib. viii.

"But why is it fabled to be surrounded with a wall of brass? Eustathius says, that this may proceed from its being almost inaccessible: but this reason is not sufficient to give foundation to such a fiction. Dacier observes that it is thus described, because of the subterranean fires, which from time to time break out from the entrails of this island. Aristotle, speaking of Lipara, which is the most considerable of the Æolian islands, thus describes it: 'All night long the island of Lipara appears enlightened with fires.' The same relation agrees with Strongyle, called Strombolo at this day." P.

2.] **HIPPOTADES.** A patronymic of Æolus, from his father *Hippotas*.

40.] **ÆOLUS.** God of the Winds; a descendant of Æolus, the son of Hellen, by some considered to be son of Jupiter, and by others, of Hippotas and Melanippe, daughter of Chiroo. He reigned over the Æolian islands (see *Æolia*, *Od.* x. 1, and story of Macareus, *Ovid's Met.* b. xiv.), and made his residence at Lipara, the capital of the island of that name, so called from Liparus, the son of Auson. He granted a favourable reception to Ulysses, when thrown upon his coasts; and, at parting, made him a present of leathern bags, in which he had confined the winds adverse to the progress of his voyage: his companions, unfortunately, impelled by curiosity, opened the bags, and by thus giving vent to their fatal contents, brought upon the Grecian hero the further calamities he suffered before his return to Ithaca. Virgil alludes to the cave of Æolus, *Æn.* i. 77. Æolus married Cyane, the daughter of Liparus, and was said to be father of six sons and six daughters.

*Æolus* 1st.] King of Phthiotia, who gave the name of Æolians to his subjects. He was son of Hellen and the nymph Orseis, grandson of Deucalion, brother of Dorus and Xuthus (see *Hellenians*), husband of Enaretta, the daughter of Deimachus, father of Cretheus (see *Cretheus*), Sisyphus (see *Sisyphus*), Athamas (see *Athamas*), Salmoneus (see *Salmoneus*), Deioneus (see *Deioneus*), Magnæ (see *Magnæ*), and Perieres (see *Pe-*



riees); and of five daughters, Canace, the mistress of Neptune, Alcione (wife of Ceyx), Pisidice (wife of Myrædon), Calyce (mother of Endymion), and Perimede (the wife of Achelous).

*Æolus 3d.]* The son of Arne, daughter of the god of the winds, from whom the islands lying between Sicily and Italy were called *Æolides*.

"Diodorus thus explains the fable of *Æolus*, lib. v. 'He taught the use of sails, and having learned from observing the bearing of the smoke and fires (of those Vulcanian islands) what winds would blow, he usually foretold them with exactness, and from hence he is fabled to be the disposer of the winds.' The words of Varro, quoted by Servius, are to the same purpose.

"Polybius will not admit that this story of *Æolus* is entirely fable; and Strabo is of the same opinion, that Ulysses was in the Sicilian seas; and that there was such a king as *Æolus*, he affirms to be truth; but that he met with such adventures is, in the main, fiction.

"The solution also of Bochart is worth our notice: Homer borrowed the word *Æolus* from the Phœnician *asol*, which signifies a whirlwind or tempest. The Phœnicians observing the king of this island to be very expert in foretelling the winds, called him King *Aolin*, or king of the winds and storms; from hence Homer formed a proper name, and called him *Æolus*. It must be confessed that this solution is ingenious, and not without an appearance of probability." P.

92.] *LAMOS*. A town near Formiæ, in Italy, built by the *Læstrigones*.

93.] *LÆSTRIGONIA*. The country of the *Læstrigones*, in Sicily, by some supposed to be the same as the ancient *Leontium*. Homer only mentions their capital city *Lamos*. They were a barbarous and ferocious people, and are described by Homer, in the account here given of the arrival of Ulysses on their coasts, as cannibals. A colony of them under *Lamus*, the son of Neptune, according to some, passed over into Italy, and there built the town of Formiæ, sometimes called *Læstrigonia*.

120.] *ANTIPHATES*. The king who was reigning over the *Læstrigones* when Ulysses landed on their coast on his return from Troy. He devoured one of the three men sent by that prince to explore the country, and destroyed his fleet, with the exception of the ship commanded by Ulysses.

121.] *ARTACIA*. A stream in the country of the *Læstrigones*.

157.] *Ææan bay.]* The bay of *Ææa*. *Ææa*; the island of Circe was so termed from *Ææa*, a town of her native country Colchis. This island afterwards became part of the continent, where now are the town and promontory of Circeii.

158.—*The day.]* Sol, Apollo, or Phœbus.

159.] *PERSE*, or *PERSEIS*. One of the Oceanides, wife of Apollo, and mother of Circe, *Æætes*, and *Pasiphaë*.

161.] *ÆÆTES*. There are two princes of this name; the first was son of Sol and *Perceis*, father of *Medea* (whose mother is called by Ovid, *Ipsa*, and by Hyginus, *Idya*), brother of Circe, and the king of Colchis, in whose possession was the golden fleece, he being said to have perished in an engagement with the Argonauts on the *Euxine sea*. The second prince of this name was brother of the second Circe. (See Circe.) The Scythian nymph *Asterodia* was mother of *Abeyrtus*, the brother of *Medea*. (See Jason.)

162.—*Th' enchantress dame.]* Circe.

169.] See imitation of this passage, *Æn.* i. 422.

235.] *EURYLOCHUS*. The only one of the companions of Ulysses who, when Circe invited them to a banquet, prudently refused to enter her palace, and thereby escaped the degrading metamorphosis to which the excesses of his less cautious associates subjected them. His prudence, however, forsook him, when subsequently cast upon the island of Sicily, where he joined in destroying the oxen of Apollo, and, for the impiety, suf-

fered shipwreck (Od. xii. 304—495.) The moral couched under the whole of this fable is obvious: Homer intended to teach, that undue indulgence in enervating pleasures, reduces men to the level of the brute creation. Thus Socrates, as Xenophon informs us, interpreted the transformation of the crew of Ulysses into swine.

242.] See imitation of this passage, *Æn.* vii. 18.

258.] POLITES. One of the companions of Ulysses.

286.] See imitation of this passage, *Paradise Lost*, b. xii. 648.

361.—*The sovereign plant he drew, Where on th' all-bearing earth unmark'd it grew, &c.*] “This whole passage is to be understood allegorically. Mercury is reason, he being the god of science: the plant which he gives as a preservative against incantation is instruction; the root of it is black, the flower white and sweet; the root denotes that the foundation or principles of instruction appear obscure and bitter, and are distasteful at first, according to that saying of Plato, *The beginnings of instruction are always accompanied with reluctance and pain*. The flower of moly is white and sweet; this denotes that the fruits of instruction are sweet, agreeable, and nonishing. Mercury gives this plant; this intimates, that all instruction is the gift of heaven: Mercury brings it not with him, but gathers it from the place where he stands, to show that wisdom is not confined to places, but that every where it may be found, if heaven vouchsafes to discover it, and we are disposed to receive and follow it.” P.

379.—*I took, and quaff'd it, confident in heaven.*] “The general moral of the whole fable of Circe is, that pleasure is as dreadful an enemy as danger, and a Circe as hard to be conquered as a Polypheme.” P.

415.—*Nymphs sprung from fountains, &c.*] Naiads, &c. In addition to the nymphs enumerated under the article Nymphs, there were air-nymphs, or sylphs, called *Auræ*.

468.—*More young, more graceful to my eyes.*] “Homer excellently carries on his allegory: he intends by this expression of the enlargement of the beauty of Ulysses’ companions, to teach that men who turn from an evil course, into the paths of virtue, excel even themselves: having learned the value of virtue from the miseries they suffered in pursuit of vice, they become new men, and as it were enjoy a second life. *Eustathius.*” P.

516.—*The leader.*] Ulysses.

556.—*The Seasons.*] The Hours.

579.—*Far other journey, &c.*] “By the descent of Ulysses into hell may be signified, that a wise man ought to be ignorant of nothing; that he ought to ascend in thought into heaven, and understand the heavenly appearances, and be acquainted with what is contained in the bowels of the earth, and bring to light the secrets of nature. *Eustathius.*” P.

582.—*Theban bard.*] Tiresias. See imitation of this passage, *Paradise Lost*, b. lii. 51.

584.] PERSEPHONE. The Greek name for Proserpine.

605.] POPLAR. This tree was sacred to Hercules, in consequence of his having discovered it in his travels, and introduced it into Greece. But the more usual reason is, that Hercules, on his descent into the infernal regions, was crowned with a wreath of poplar. The outside of this crown became blackened by the smoke of Tartarus, while the inside of the leaves, which were more immediately close to his head, retained their original whiteness. This fable has been invented to account for the different shades which distinguish the outer and inner side of the poplar leaf.

608.] See imitation of this passage, *Paradise Lost*, b. ii. 574.

608.] PHLEGETHON. The waters of the Phlegethon were a stream of liquid fire,  
“—ferce Phlegethon,

Whose waves of torrent fire inflame with rage.”—*Par. Lost*, b. ii. 580.

which surrounded every part of the regions of Tartarus, and to which the most destructive properties were attributed: no tree, or even shrub, grew on its banks; and after a long

course in an opposite direction to that of the Cocytus, it discharged itself with that river into the Acheron.

609.] **ACHERON.** The Acheron, "Sad Acheron, of sorrow, black and deep" (Par. Lost, b. li. 579.), was son of Sol and Terra. He was precipitated into the infernal regions, and there changed into a river, for having supplied the Titans with water, during the war which they waged against Jupiter. Its waters were muddy and bitter; and it was the stream over which the souls of the dead were at first conveyed. The Acheron is represented under the form of an old man covered with a drenched garment, and leaning against a dark urn, out of which are flowing waves, full of foam. An owl is also often placed near him.

There are many rivers of this name, whose waters being all described as bitter, unwholesome, and subterraneous, the poets have been induced to place the Acheron among those of the infernal regions. There is an Acheron in Thesprotia, taking its source in the swamp Acherusia, and discharging itself near Ambracia, in the Adriatic gulf; two others in Epirus, the one flowing through the territory of Aidoneus, king of the Molossi (whose history is confounded with that of Pluto, thence the tradition of the Acheron being a river of hell), and the other, near the town of Pandosia: another in Greece, near the promontory Tænarus, which the Greeks make the offspring of the Titans and the Earth; and others in Italy and Bithynia.

611.] **COCYTUS.** The Cocytus is said to surround Tartarus, and to have been formed by the tears of the impious; the name is derived from a Greek word signifying *tears*, *groans*.

"Cocytus, named of lamentation loud

Heard on the rueful stream."—Par. Lost, b. li. 579.

On its banks are described yew-trees, and a gate turning on hinges of brass, by which there was a descent into the infernal regions. The Cocytus is represented under the figure of an old man, holding an urn, the waters flowing from which, after forming a perfect circle, disappear, and mingle with those of the Acheron. There is a river of this name in Thesprotia, discharging itself into the Acherusian marsh; and another in Campania, which is lost in the lake Lucrinus. Minthe, the daughter of the Cocytus, was changed into the mint plant by Proserpine, for having attracted the admiration of Pluto.

622.—*The idler.*] Ithaca.

624.—*The seer.*] Tiresias.

659.] **ELPENOR.** One of the companions of Ulysses, who was metamorphosed into a swine by the goddess Circe, but was subsequently restored to human shape, at the instance of Ulysses. When the chief was quitting the island, the sudden tumult, incident on leaving the palace, awoke Elpenor, who was sleeping on the top of a house, after intoxication on the preceding evening: in the hurry of endeavouring to join Ulysses, Elpenor forgot his situation, and fell headlong from the roof.

677.] **TIRESIAS.** One of the most celebrated soothsayers of antiquity. He was son of Everus and the nymph Chariclo, and traced his origin to Udeus, one of those monsters who sprang from the teeth of the serpent which had been sown in the earth by Cadmus, king of Thebes. Tiresias, during his lifetime, was an infallible oracle to all Greece. The Thebans had such confidence in his decisions that, after the destruction of their town (see Theban war), they settled themselves, in conformity to his advice, on Mount Ilfossius, until its walls were rebuilt. His life is described as having been extended much beyond the usual years of man. Hyginus and others affirm, that Jupiter granted him a term of existence equal to that of seven other persons; while Lucian speaks but of his living through six ages. Tiresias was blind: some ascribe the circumstance to the wrath of Minerva, whom he had surprised while bathing in the fountain Hippocrene; others to the indignation of Juno, against whom he had decided in an altercation between the god-

ness and Jupiter, respecting the superiority of the happiness of man over that of woman; but all agree in attributing to him the privilege which he had derived from Proserpine, of retaining his faculties and prophetic power after death. (See *Od. x.* 585.) Ulysses, by the direction of Circe, at his quitting her enchanted isle (*Od. x.* 582—644.), made a descent into hell (see *Od. xi.*), to learn from Tiresias the fortunes which awaited him. The description of the sacrifices, prescribed by Circe, to propitiate the shades and the prophet, is contained in *Od. xi.* 21—46. The death of Tiresias is ascribed to his having drunk of the cold waters of the fountain Tifossius, at the foot of the mountain of that name, where he was buried with great pomp by the Thebans, and was, after death, honoured as a god. His principal oracle was at Orchomenos.

Daphne, called also ARTEMIS, the daughter of Tiresias, delivered oracles in verse.

# ODYSSEY.

## BOOK XI.

7.—*The magic power.*] *Cur.*

16—20.] *CIMMERIA.* — It is the opinion of many commentators, that Homer constantly in these voyages of Ulysses makes use of a fabulous geography; but perhaps the contrary opinion in many places may be true. In this passage, Ulysses in the space of one day sails from the island of Curæ to the Cimmerians. Now it is very evident from Herodotus and Strabo, that they inhabited the regions near the Bosphorus, and consequently Ulysses could not sail thither in the compass of a day; and therefore, says Strabo, the poet removes not only the Cimmerians, but their climate and darkness, from the northern Bosphorus into Campania in Italy.

“ But that there really were a people in Italy named Cimmerians, is evident from the testimony of many authors. So Lycophron plainly understands this passage, and relates these adventures as performed in Italy. He recapitulates all the voyages of Ulysses, and mentioning the descent into hell, and the Cimmerians, he immediately describes the infernal rivers, and adds (speaking of the Apennine), ‘ From whence all the rivers, and all the fountains flow through the regions of Italy.’ And these lines of Tibullus,

*Cimmerion etiam obscuras accessit ad arces;*

*Queis nunquam candente dies apparuit ortu,*

*Sive supra terras Phœbus, seu curreret infra,*

are understood by all interpreters to denote the Italian Cimmerians, who dwelt near Baiæ and the lake Avernus; and therefore Homer may be imagined not entirely to follow a fabulous geography. It is evident from Herodotus that these Cimmerians were anciently a powerful nation: for passing into Asia (says that author in his *Clio*), they possessed themselves of Sardis, in the time of Ardyes, the son of Gyges. If so, it is possible they might make several settlements in different parts of the world, and call those settlements by their original name, Cimmerians; and consequently there might be Italian, as well as Scythian Cimmerians.” *P.*

26.] *PERIMEDES.* One of the companions of Ulysses.

31.—*New wine, with honey-temper'd milk.*] “ The ancients constantly understood this to imply a mixture of honey and milk; but all writers who succeeded Homer as constantly used it to signify a composition of water mixed with honey. The Latin poets have borrowed their magical rites from Homer.

“ This libation is made to all the departed shades; but to what purpose (objects Eustathius) should these rites be paid to the dead, when it is evident from the subsequent relation that they were ignorant of these ceremonies till they had tasted the libation? He answers from the ancients, that they were merely honorary to the regents of the dead, Pluto and Proserpine; and used to obtain their leave to have an interview with the shades in their dominions.” *P.*

107.] *ANTICLEA.* A daughter of Autolycus (see Autolycus, *Il.* x. 314.) and Amphithea, and the mother of Ulysses: it is said that she killed herself on hearing a report, which proved to be false, of her son's death.

112.—*The mighty Theban.*] *Tiresias.*

130.] (See Polypheme, Od. i. 91.)

134.—*Trinacrian.*] Sicilian. The term *Trinacria* is said to have been applied to Sicily, from its triangular form; but some consider it to have been originally applied only to a small district near Etna, the spot first inhabited by the Cyclopians, Læstrigones, and Sicani, and to have been a corruption of *Triacria*, *Ter-Anac*, or *Anactoria*, a name by which many cities and countries, in which the worship of the gods particularly prevailed, were distinguished.

135—145.] (See Od. xii. 314—495.)

152.—*A people far from sea, &c.*] “It is certain that Tiresias speaks very obscurely, after the manner of the oracles; but the ancients generally understood this people to be the Epirots. Thus Pausanias in his Attica.

“The Epirots, even so lately as after the taking of Troy, were ignorant of the sea, and the use of salt, as Homer testifies in his *Odyssey*:

‘Who ne’er knew salt, or heard the billows roar.’

So, that they who were ignorant of the sea, were likewise ignorant of the use of salt, according to Homer: whence it may be conjectured that the poet knew of no salt but what was made of sea-water. The other token of their ignorance of the sea was, that they should not know an oar, but call it a corn-van. Eustathius tells us the reason of this command given to Ulysses, to search out a people ignorant of the sea: it was in honour of Neptune, to make his name regarded by a nation which was entirely a stranger to that deity; and this injunction was laid by way of atonement for the violence offered to his son Polyhemus.” P.

167.—*Shaft with death, &c.*] The spear with which Telegonus inflicted the wound which caused his father’s death (see *Ulysses*, and *Hor. Ode 29. b. iii.*), is said to have been pointed with the bone of a sea-turtle; so that his death literally came from Neptune or the sea.

178.—*Sacred seer.*] Tiresias.

218.—*Parent shade.*] Anticlea.

224.—*And shares the banquet in superior state, &c.*] “This passage is fully explained by Eustathius: he tells us, that it was an ancient custom to invite kings and legislators to all public feasts; this was to do them honour: and the chief seat was always reserved for the chief magistrate.” P.

243.—*Silver-shafted queen.*] Diana.

248.—*Thrice in my arms I strove her shade to bind, Thrice through my arms, &c.*] “This passage plainly shows that the vehicles of the departed were believed by the ancients to be of an ærial substance, and retain nothing of corporeal grossness. Virgil has borrowed these verses.” P.

248.] See imitation of this passage, *Æn.* ii. 1076.

291.] SALMONEUS. A king of Elis, son of *Æolus* and *Enaretta*, husband of *Alicide*, and father of *Tyro*. He was brother of *Sisyphus*, and was placed near him in the infernal regions by *Jupiter*, for his impiety in attempting to imitate the thunder of the god, by driving his chariot over a brazen bridge (*Æn.* vi. 788.), and darting burning torches on each side.

“Virgil gives a very different character of Salmoneus from this of Homer: he describes him as an impious person, who presumed to imitate the thunder of *Jupiter*, whereas Homer styles him blameless; an argument, says Eustathius, that the preceding story is a fable invented since the days of Homer. Eustathius adds, that Salmoneus was a great proficient in mechanics, and inventor of a vessel which imitated thunder by rolling stones in it, which gave occasion to the fictions of the poets.” P.

292.] CRETHEUS. A son of *Æolus*; uncle and husband of *Tyro*.

293.] ENIPEUS. “It is uncertain where this *Enipeus* flows: Strabo (says Eustathius)

imagines it to be a river of Peloponnesus, that disembogues its waters into the Alphæus; for the Thessalian river is Eniseus, and not Enipeus: this rises from Mount Othrys, and receives into it the Epidanus. The former seems to be the river intended by Homer, for it takes its source from a village called Salmons; and what strengthens this conjecture is the neighbourhood of the ocean (or Neptune in this fable) to that river. Lucian has made this story of Enipeus the subject of one of his dialogues." P.

284.—*Virginia.*] Tyro.

300.—*Two brother-heroes.*] } Pelias and Neleus.

310.—*Two future kings.*] }

314.] **PHERES.** A son of Cretheus and Tyro, who built Pheræ, in Thessaly, where he reigned. He married Clymene, and was father of Admetos and Lyncus.

314.] **ÆSON.** Son of Cretheus and Tyro, brother of Pheres and Amythaon, husband of Alcimedea, and father of the celebrated Jason. (See Jason.)

315.] **AMYTHAON.** A son of Cretheus and Tyro, husband of Idomene, and father of Bias and Melampus.

317.] **ANTIOPE.** The daughter of Nycteus, son of Neptune, and king of Thebes. She was courted by Jupiter under the form of a satyr, and was mother of the twins Amphion and Zethus. (See Amphion, and Zethus.) She gave birth to them on Mount Cithæron, whither she had fled to escape the wrath of her father. She afterwards sought refuge in the court of Epopeus (the son of Neptune), king of Sicyon, who married her. According to some authors, she had been forcibly carried away by Epopeus; an indignity which so incensed her father Nycteus, that he made war against his son-in-law; and, at his own death, which happened in the progress of the conflict, he enjoined his brother and successor, Lycus, not to leave the crime of Antiope, in having listened to the addresses of Jupiter, unpunished. The death of Epopeus followed closely on that of Nycteus, and Antiope accordingly became the subject of Lycus. This prince married her, and thus so excited the jealousy and vengeance of his queen Dirce, that he was by her prevailed on to throw Antiope into prison. Antiope, however, found means to escape; and her sons Amphion and Zethus avenged her injuries by putting Lycus and Dirce to death, and by taking possession of the crown of Thebes. Some writers distinguish Antiope, the daughter of Nycteus, from Antiope, the daughter of the river Asopus, making the latter mother of Amphion and Zethus.

319.] **AMPHION.** } Twin-brothers, sons of Jupiter and Antiope. (See Antiope, Od.

319.] **ZETHUS.** } xi. 317.) They were princes of very different dispositions. Zethus devoted himself to agriculture, and Amphion to the cultivation of music and the fine arts. He is said to have received a lyre from Mercury, and to have raised the walls of Thebes by its sound. The latter fable is not mentioned by Homer, and may therefore be supposed to be of later invention. (See Horace, b. iii. Ode 11.)

327.] **MEGARA.** A daughter of Creon, king of Thebes, and wife of Hercules, who obtained her as a reward for his having delivered the Thebans from the oppression of Ergion, king of the Orchomenians. During the descent of Hercules, by order of Enrystheus, into the infernal regions, Lycus, a king of Mariandynum (a place on the Bithynian shore, whence the hero is by some supposed to have descended), attempted to take possession of Thebes, as well as to alienate the affections of Megara. This so exasperated Hercules, that he put Lycus to death, and restored Creon to the throne. Juno, ever the enemy of the Theban hero, was so indignant at this murder, that she threw him into a fit of delirium, in which, according to some, he killed Megara and their children; and, according to others, slew the latter only, and repudiated Megara. This fable is otherwise related: Lycus, the king of the Mariandynians, is said to have given a hospitable reception to the Argonauts in the progress of their voyage to Colchis, and, on being attacked by Amycus, king of Behrycia, to have called Hercules to his aid, this hero having,

as some say, conquered Amycus, and restored peace to the dominions of his benefactor; while others affirm that Lycus had a wife named Megara, to obtain possession of whom, Hercules slew Lycus.

The children of Hercules and Megara were, Creontiades, Therimachua, and Deicon.

330.] JOCASTA, or EPICASTE. (See *Œdipus*.)

331.—*Own son*.] *Œdipus*.

332.—*Father*.] *Laius*.

341.] CHLORIS. Youngest daughter of Amphion, king of Orchomenos, and Niobe wife of Neleus, and mother of Nestor and eleven other sons, killed by Hercules in the Pylian war. (See *Neleus*.) According to some, she was put to death by Apollo and Diana, for boasting that she excelled the former in singing, and the latter in beauty; according to others, she was the only one of the children of Niobe who escaped the vengeance of Latona.

342.] AMPHION. Son of Iasus, king of Orchomenos, and Persephone, daughter of Mius, and husband of Niobe, daughter of Tantalus. (See *Niobe*, II. xiv. 757.)

345.] ORCHOMENOS, or -US. (See *Orchomenos*, II. ii. 611.)

348.] PERICLINENUS. } Sons of Neleus and Chloris, brothers of Nestor. "The

349.] CHROMIUS. } reason why Homer gives this epithet to Periclimenus may be learned from Hesiod: Neptune gave him the power to change himself into all shapes, but he was slain by Hercules: Periclimenus assaulted that hero in the shape of a bee, or fly, who discovering him in that disguise, by the means of Pallas, slew him with his club. This is the person of whom Ovid speaks (*Met.* h. xii.), but adds that he was slain in the shape of an eagle by Hercules." P. Periclimenus is ranked among the Argonauts.

351.] PERO, or PERONE. Daughter of Neleus and Chloris, and wife of Bias. (See *Melampus*.)

359.—*The foe*.] *Iphiclus*.

359.—*The captive youth*.] *Melampus*.

366—374.] LEDA (called also MNESINOE by Plutarch); was daughter of Theopompus, or Thestius, and Eurythemis; wife of Tyndarus, king of Sparta; mistress of Jupiter, by whom she was courted under the semblance of a swan (see *Jove*, *Castor* and *Pollux*); and mother of Castor and Pollux, Helen and Clytemnestra. She was also mother of a daughter named Timandra, who married Echemus, king of Arcadia, and was the grandmother of Evander.

366.] TYNDAR, or TYNDARUS. King of Sparta. He was son of his predecessor Ebalus, and of Gorgophone, daughter of Perseus and Andromeda.

*Gorgophone*.] Gorgophone is remarkable as having been the first that, in fable, engaged in a second marriage. She was originally the queen of Perieres, king of Messenia, and mother of Leucippus (see *Castor* and *Pollux*) and Aphareus.

The succession of Tyndarus to the throne of Sparta was disputed by his brother Hippocoon, who obliged him to fly into Messenia; but he was restored to his possessions by the intervention of Hercules (who, accompanied by Cephæus, the son of Aleus, fought and conquered the usurper), and subsequently married Leda. He was the reputed father of Helen, Clytemnestra, Castor and Pollux. (See *Helen*, *Clytemnestra*, *Castor* and *Pollux*.)

375.] IPHIMEDIA. Daughter of Triopas, and wife of the giant Alopecus. Neptune courted her under the form of the river Enipeus. She was mother of Ephialtes and Otus. (See *Ephialtes* and *Otus*.)

383.] See imitation of this passage, *Æn.* vi. 784.

387.] OSSA. "Strabo takes notice of the judgment of Homer in placing the mountains in this order: they all stand in Macedonia; Olympus is the largest, and therefore he makes it the basis on which Ossa stands, that being the next to Olympus in magnitude."



tude, and Pelion being the least is placed above Ossa, and thus they rise pyramidically. Virgil follows a different regulation." P.

389.] See imitation of this passage, *Par. Lost*, b. vi. 217.

395.] PHÆDRA. Daughter of Minos and Pasiphaë; sister of Deucalion and Ariadne; wife of Theseus; and mother of Acamas and Demophoon.

*Hippolytus.*] Her attachment to Hippolytus has been a favourite subject with tragic writers, both in ancient and modern times. Irritated by his indifference, she made such false representations of his conduct, as induced the credulous Theseus to imprecate on his head the wrath of Neptune, who on some former occasion had promised to grant him any three requests. Hippolytus, banished from his father's court, was pursuing his course along the shore towards Trœzene, when his progress was interrupted by the sudden appearance of a sea-monster in the form of a huge bull, whose loud bellows terrified the horses; the prince became unable to moderate their fury, and falling from his chariot, was dragged along the rocks. Mangled and just expiring, he was conveyed into the presence of Theseus, who, in the mean time, had been convinced of his rashness by a letter which Phædra had transmitted to him previously to the termination of her own life, which she effected by hanging herself.

Phædra is represented by Virgil (*Æn.* vi. 605.) among the heroines who were the inmates of the "mournful fields." Euripides states this melancholy catastrophe to have been occasioned by the anger of Venus, who excited in the mind of Phædra a passion for Hippolytus, that the goddess might revenge the indifference which the young prince had testified for her altars, by devoting himself wholly to the service of Diana. Virgil (*Æn.* vii. 1043.) follows the account which states Hippolytus to have been raised from the dead by the skill of Æsculapius and the favour of Diana, and to have been transported by that goddess into the Arician grove, where, worshipped as a god, he passed a peaceful and obscure existence under the name of Virbius. The worshippers of Diana Aricina were not allowed to enter the grove in chariots, lest the goddess should be reminded of the tragic end of her favourite Hippolytus by the medium of horses. Hippolytus had temples raised to his memory, and was worshipped at Trœzene with peculiar honours.

396.] PROCRIS. Daughter of Erectheus, king of Athens, and wife of Cephalus, son of Deioneus, king of Thessaly. She was one of the nymphs of Diana, and received from her the celebrated dog Lelaps, which never failed to seize and conquer whatever animal he was directed to pursue, and which she bestowed on her husband, who was so intensely addicted to the pleasures of the chase that the poets feign Aurora to have been enamoured of him. Procris ultimately fell a victim to the jealousy excited by her fondness for her husband.

*Cephalus.*] She had been informed that he was in the habit of visiting a particular wood, for the purpose of meeting a mistress named Aura; and having concealed herself behind a bush, in order to ascertain what foundation there was for the report, Cephalus, attributing the rustling of the leaves to some wild beast, discharged an arrow, which struck the unhappy Procris to the heart. This poetical fiction is founded on the ambiguity of the word *aura*, which Cephalus invoked as the refreshing breeze, while he reposed in the shade after the fatigues of hunting; but which the jealousy of Procris caused her to interpret as the name of a rival. (See Ovid's *Met.* b. vii.)

398.] ARIADNE. Daughter of Minos and Pasiphaë, king and queen of Crete. She became enamoured of Theseus when he visited that country for the purpose of destroying the Minotaur (see Crete), and by some ingenious contrivance with a clue of thread, enabled him, after killing that monster, to extricate himself from the labyrinth. Theseus married Ariadne, and then, accompanied by her, left Crete for Athens. (See Theseus.) The remaining part of the history of Ariadne is variously given: some state that she no sooner arrived at the island of Naxos, or Dia, on which, in her flight with

Theseus, the ship was driven, than she was abandoned during her slumber by her husband (who had become enamoured of the nymph Egle, daughter of Panopeus), and hanged herself in despair; while others affirm that Theseus reluctantly landed her, on account of illness, on the island of Cyprus, and that she died there; and others, that Bacchus, touching subsequently on his return from India, at Naxos (of which he was the tutelary deity), took compassion on her forlorn condition, and married her, presenting her, at their nuptials, with the celebrated crown (called *Dictæa Corona*, from Mount Dicte, in Crete) of seven, or nine stars, the work of Vulcan, which after her death was placed among the constellations. Hyginus adds that it was from Theseus Ariadne received this crown, and that it was by the brilliancy of the diamonds which composed it that he discovered the means of escaping from the labyrinth. This crown is by Ovid (*Fæsti*, lib. v. 316.) described as a garland of flowers, which was equally transformed into a constellation. Some authors again assert that Bacchus, struck with the youth and beauty, and especially with the fine hair of Ariadne, signified to Theseus his will that she should be transferred to him; that the Athenian prince considered himself bound to obey the divine injunction; that he accordingly fled unperceivedly from the princess; and that Bacchus insinuated himself into her favour by the promise of an eternity of life and youth, and assigned to her the name of *Libera*. A further tradition states that Ariadne was torn from Theseus by *Onsirus*, one of the priests of Bacchus; Homer (see line 403, &c. of this book), that she died by the shafts of *Diana*.

Ariadne is sometimes called *GNOSSIA*, or *GNOSSIS*. She is supposed to have been mother of four sons: *Cenopion*, *Staphylus*, *Thyoneus*, and *Philius*. She is variously represented; but most frequently with some of the emblems of Bacchus, and in the company of that god.

401.—*Dian isle.*] *Naxos*.

405.] *CLYMENE*. Daughter of *Minyas*; wife of *Iasus*, king of *Arcadia*; and mother of *Atalanta*. (See *Cæcus*, II. il. 782.)

405.] *MERA*. Daughter of *Prætus* and the nymph *Ausia*, and one of the companions of *Diana*. While attending the goddess in the chase, she was deterred from her path by *Jupiter*, who addressed her under the form of *Minerva* (see *Mera*, under the names of *Minerva*); this so irritated *Diana*, that she pierced the nymph with her arrows, and changed her into a dog.

406.] *ERIPHYLE*. Daughter of *Talaus* and of *Lysimache*; sister of *Adrastus*, king of *Argos*; and wife of the prophet *Amphiaræus*. She was murdered by her son *Alcæon*, in conformity to the dying injunction of his father, for having treacherously (see *Amphiaræus*, *Od.* xv. 268.) discovered to *Polynices* the place in which *Amphiaræus* had concealed himself, in order to avert the doom which he knew awaited him in accompanying the *Argives* on their expedition against *Thebes*. (See *Theban war*.)

414.] See imitation of this passage, *Par. Lost*, b. viii. 1.

485.—*His soldier.*] *Ulysses*.

541.—*What mighty woes To thy imperial race from woman rose!*] This passage alludes to the corruption of *Ærope* by *Thyestes*. (See *Atreus*.)

577.—*The Pylian.*] *Antilochus*, son of *Nestor*.

578.] *AJAX*. *Ajax Telamon*.

601.—*My son.*] *Neoptolemus*.

635.] *EURYPYLUS*. } This prince was one of the most considerable of the *Trojan*

636.—*Cætan.*] } allies, and was equally remarkable for valour, and for the strength and beauty of his person. He was the son of *Telephus*, the son of *Hercules*, and of *Astyoche*, the sister of king *Priam*, and was killed in the last year of the war by *Pyrhus* the son of *Achilles*.

"It must be owned that this passage is very intricate; *Strabo* himself complains of it

obscurity : the poet (says that author) rather proposes an enigma, than a clear history ; for who are these Ceteans, and what are these *presents of women* ? And adds, that the grammarians darken, instead of clearing the obscurity. But it is no difficulty to solve these objections from Eustathius.

“ It is evident from Strabo himself, that Eurypylus reigned near the river Caicus, over the Mysians ; and Pliny confines it to Teuthrænes : this agrees with what Ovid writes, *Metam.* ii. And Virgil shows us that Caicus was a river of Mysia, *Georg.* iv.

“ But what relation has Caicus to the Ceteans ? Hesychius informs us that they are a people of Mysia, so called from the river Cetium, which runs through their country. This river discharges itself into the Caicus, and consequently the Ceteans were Mysians, over whom Eurypylus reigned.

“ But how are we to explain the second objection ? Some (says Eustathius) understand the expression as applied to Neoptolemus, and not Eurypylus ; namely, Eurypylus and his soldiers fell by means of the *gifts of women* ; that is, Neoptolemus was led to the war by the promise of having Hermione in marriage, the daughter of Menelaus, which promise occasioned the death of Eurypylus, by bringing Neoptolemus to the siege of Troy. Others understand it to be spoken of a golden vine, sent by Priam to his sister Astyoche, the mother of Eurypylus, to induce her to persuade her son to undertake this expedition to Troy, where he was slain by the son of Achilles : this vine was said to be given to Tros, the father of Priam, by Jupiter, as a recompense for his carrying away his son Ganymedes to be his cup-bearer ; but this is too much a fable to be followed. Others, more probably, assert that Priam had promised one of his daughters to Eurypylus, to engage his assistance in the war ; and this agrees very well with Homer’s manner of writing in many places of the *Iliad* ; and there is a great resemblance between Eurypylus in the *Odyssey* and Othryoneus in the *Iliad*, lib. xiii. 461.

‘ Cassandra’s love be sought, with boasts of power,  
And promised conquest was the proffer’d dower,’ P.

691.] (See Rambler, No. 121, and imitation of this passage, *Æn.* vi. 633.)

697.] See imitation of this passage, *Æn.* vi. 580.

700.] DIS. The same as Pluto.

703.—*Orion of portentous size, &c.*] “ The diversion of this infernal hunter may seem extraordinary, in pursuing the shades of beasts ; but it was the opinion of the ancients that the same passions to which men were subject on earth, continued with them in the other world, and their shades were liable to be affected in the same manner as their bodies ; thus we frequently see them shedding tears, &c.” P.

709.] TITYUS. Son of Jupiter and Terra, or of Jupiter and Elara, daughter of king Orchomenos ; a giant of such enormous dimensions as, according to some, when his body was extended, to cover nine acres of ground. According to Homer, he was killed by the arrows of Apollo for offering violence to Latona, and was precipitated into Tartarus, where an insatiable vulture continually preyed on his heart or liver. (See *Æn.* vi. 804, &c. and Horace, Ode 14. b. ii.)

By this fable is implied, according to some, that Tityus was a tower or pharos, erected on a conical mount of earth, which stood in an inclosure of nine acres ; that he was immersed in worldly cares, and therefore styled the son of Earth ; that he was concealed in a cavern of the earth by his mother Elara, who dreaded the jealousy of Juno ; or that he was a covetous person, who starved amidst plenty, and that the fiction of his covering nine acres, arose from the inclosure of such a space of ground for the place of his burial.

See imitation of this passage, *Æn.* vi. 804.

719.] TANTALUS. King of Lydia ; son of Jupiter and Pluto, one of the Oceanides ; husband of Dione, daughter of Atlas, and of Clytie, daughter of Amphidamas ; and father of Pelops, Niobe, &c. (See Pelops, Niobe.) His sufferings in the infernal regions are

a favourite theme with the poets; but the ancients are neither agreed on the nature of his crime, nor of its punishment. Some accuse him of having murdered his son Pelops (see story of Pelops, Ovid's *Met.* b. vi.); others, of having revealed, as high-priest, the mysteries of the worship of the gods; of having communicated nectar and ambrosia to mortals; or, of having stolen a dog which he had received from Jupiter to guard his temple in the island of Crete; while all concur in stating his miseries to have been eternal. Homer represents him in this passage (719—732.) as labouring under an insatiable thirst, and as having above his head a bough richly laden with delicious fruit, which, as soon as he attempts to seize, is carried beyond his reach by a sudden blast of wind.

734.—*Sisyphian shade.*] Sisyphus, a descendant, not the son of Æolus. (See *Æolus* Sisyphus.)

743.—*Hercules, a shadowy form.*] “There is a beautiful moral couched in the fable of his being married to Hebe, or *youth*, after death: to imply that a perpetual youth, or a representation which never grows old, is the reward of those heroes who, like Hercules, employ their courage for the good of humankind.” P.

767.—*A base monarch.*] Eurystheus.

770.—*Three-mouth'd dog.*] Cerberus.

772.] MAIA. The mother of Mercury. She was one of the Pleiades (see *Pleiades*), and was beloved by Jupiter.

772.] (See *Il.* viii. 441.)

777.—*And haply had survey'd The godlike Theseus.*] “Plutarch, in his life of Theseus, informs us that this verse has been thought not genuine, but added to the *Odyssey* in honour of the Athenians by Pisistratus.” P.

791.] See imitation of this passage, *Æn.* vi. 3, &c.

# ODYSSEY.

## BOOK XII.

2.—*Æcan hills.*] Hills of Circe's island *Æca*.

21.] See imitation of this passage, *Æn.* vi. 331.

51.] SIRENS. Daughters of the river Achelous and of the muse Calliope, or Terpsichore. They are generally supposed to have been three in number; their names, according to some, being Parthenope, Ligeia, and Lencosia; and, according to others, Mæolpe, Aglaopheme, and Thelxiepeæ. Hyginus states, that at the time that Proserpine was carried off by Pluto, they came into Sicily, and that Ceres, as a punishment for their not having protected her daughter from the violence of the god, transformed them into birds. Others, on the contrary, relate that the Sirens were so disconsolate at the loss of Proserpine, that they implored the gods to grant them wings in order that they might go in pursuit of her. They are said to have been queens of the small islands named Sirenuæ, situated between the island of Capree and the coast of Italy, and to have chiefly inhabited the promontory of Minerva, which was so called from the temple erected to that goddess on its summit. The oracle had predicted that as long as they should arrest the attention of all passengers by the sound of their voice, they should live. They therefore so exerted themselves to enchant all who came within their reach, that the unhappy victims of their fascination lost sight of friends and country, and even perished from the impossibility of taking nourishment. The Argonauts were proof against their efforts to attract them to their shores; and Ulysses would have fallen into their snares had he not adopted in his own case and that of his companions the antidotes suggested by Circe. The Sirens upon this precipitated themselves into the sea. Some authors (see Ovid's *Met.* b. v.) describe them as monsters who had the form of a woman above the waist, and that of a bird below it; and others, as having the shape and feathers of a bird, with the exception of the head, which was that of a beautiful female. The Sirens, who are sometimes called ACHELOIDES, from their father *Achelous*, are often represented holding, one a lyre, the second two flutes, and the third a roll of music; and they had a temple at Surrentum in Campania. They are by some said to have been the priestesses of the *seira*, or hive, one of the symbols of the ark.

83.] ARGO. The celebrated vessel which conveyed Jason and his companions to Colchis (an ancient colony of Egypt, called also *Cutia*), the kingdom of *Æetes*, the possessor of the golden fleece. It is said to have been built at Pegass, a town of Thessaly, and to have been also called *Pelias arbor*, from its having been constructed of pinea which grew upon Mount Pelion (see *Il.* xvi. 172, &c. and Pelion); according to some authors, there was also a beam on her prow, cut in the forest of Dodona by Minerva, which had the power of delivering oracles. The derivation of the name Argo is uncertain. Some derive it from a Greek word implying *swift*; from a Phœnician term, expressive of *length*; from *Argos*, son of Danaus or of Aristor, the builder of the ship; from its having conveyed *Argives*; or from the city *Argos*. [According to the Arkite system, the ship to which the Grecians assigned the name Argo was the sacred vessel of Egypt, the baris of Isis, see Egypt, the chief emblem of the ark.] The Argonauts, who are also called *Minymæ*, owing to their descent as it is said from the daughters of Minyas, king of Orcho

menos (see *Minyas*, II. ii. 611.), set sail from Aphetae, a town of Magnesia, in Thessaly; they first landed in the island of Lemnos, and there remained two years (see *Hypsipyle*); they then visited Samothracia; passed through the Hellespont and the Propontia, on the south-eastern shores of which Jason was hospitably entertained at Cyzicum (now *Chinigo*, *Spiga* and *Palormi*), by its king *Cyzicus*.

*Cyzicus*.] This prince (the husband of Clite, daughter of Merops, who hanged herself in despair at his death) was inadvertently slain in a subsequent nocturnal engagement, which occurred owing to the ship of Jason being driven back to the coast of Cyzicum: in expiation of the murder, Jason buried him in a magnificent manner; made a sacrifice to Cybele; and dedicated a temple to her on Mount Dindymus. Proserpine was the tutelary deity of Cyzicum.

From Cyzicum they touched at Behrycia or Bithynia, where Pollux overcame the famous Amycus (see *Fawkes' Theocritus*, *Idyl* xxii.) in the combat of the cæstus; they were thence thrown on the coast of Thrace, at Salmydessus, or Halmysdessus (now *Midjeh*), the court of Phineus, from whom, upon promise of delivering him from the persecution of the Harpies (see *Harpies*), they ascertained the mode of navigating the Cyææ or Symplegades, at the entrance of the Euxiæ; after this, they visited the country of the Mariandynians (see *Megara*, *Od.* xi. 327.), and ultimately reached *Æa*, the capital of Colchis, in safety. Jason (see *Jason*) attained the object of his ambition; and, after many adventures and disasters, which are differently related and accounted for by a variety of authors, arrived prosperously on his native shores, having lost none of his associates except Idmon, the son of Apollo and Asteria; Tiphys, their pilot; and Hylas, the favourite companion of Hercules, who was sent on shore for fresh water just after the ship passed the Cyænæ, and never returned (see *Fawkes' Theocritus*, *Idyl* xiii., and *Virgil's Past.* vi. 66.) Some of the ancients affirm that on the return of Jason he consecrated the vessel to Neptune in the Isthmus of Corinth, and that it was thence transported to heaven, and placed among the constellations. The number of the Argonauts is not precisely defined. Apollodorus and Diodorus state that they were fifty-four; but the former enumerates only forty-five. The following list comprehends all those mentioned by different authors:—Jason, the leader of the expedition, son of *Æson*; *Acæstus*, son of *Pelias*; *Actor*, son of *Hippasus*; *Admetus*, son of *Pheres*; *Æsculapius*, son of *Apollo*; *Æthalides*, son of *Mercury* and *Eupoleme*; *Amphiaræus*, son of *Oicleus*; *Amphidamas*, son of *Aleus*; *Amphion*, son of *Hyperasius*; *Anceus*, a son of *Lycurgus*; *Anceus*, a son of *Neptune*; *Areus*; *Argus*, son of *Danaus*, the builder of the ship *Argo*; *Argus*, son of *Phryxus*; *Armenius* or *Armenus*; *Ascalaphus*, son of *Mars*; *Asterioo*, son of *Cometes*; *Asterius*, son of *Neleus*; *Atalanta*, daughter of *Schærneus*, disguised in a man's dress; *Augeas*, son of *Sol*; *Autolycus*, son of *Mercury*; *Azorus*; *Buphasus*, a name given by the Argonauts to *Heracles*; *Butes*; *Calais*, son of *Boreas*; *Canthus*, son of *Abas*; *Castor* and *Pollux*; *Cæceus*, son of *Elatus*; *Cepheus*, son of *Aleus*; king of *Tegea*; *Cephæus*, king of *Ethiopia*, son of *Phœnix*; *Cius*; *Clytus*, son of *Eurytus*, king of *Echalia*; *Coronus*, son of *Ceneus*; *Deucalion*, son of *Minos*; *Echion*, son of *Mercury* and *Antianira*, daughter of *Menechus*; *Erginus*, son of *Neptune*; *Eribotes*, son of *Teleon*; *Euphemus*, son of *Neptune* and *Europa*; *Euryalus*, son of *Mecistheus*; *Eurydamas* and *Eurytion*, sons of *Iras*; *Eurytus*, son of *Mercury* and *Antianira*; *Glaucus*, son of *Sisyphus*; *Hercules*, son of *Jupiter*; *Hylas*, son of *Thiodamas*, king of *Mysia*; *Ialmeneus*, son of *Mars*; *Idas*, son of *Aphareus*; *Idmon* (the soothsayer), son of *Abas*; *Idmon*, son of *Apollo* and *Asteria*; *Iolaus*, nephew of *Hercules*; *Iphiclus*, son of *Thestius*; *Iphiclus*, king of *Phylace*; *Iphis*; *Iphitus*, son of *Eurytus*; *Iphitus*, son of *Naubolus*; *Iphitus*, brother of *Eurystheus*; *Laertes*, son of *Arceus*; *Laocoon*, brother of *Cæus*; *Leitus*, son of *Alector*; *Leodocus*, son of *Bias*; *Lyncæus*, son of *Aphareus*; *Meleager*, son of *Cæus*; *Menæxius*, son of *Actor*; *Mopsus* (the soothsayer), son of *Amphycus*;

Nauplius, son of Neptune; Neleus, the brother of Pelias; Nestor, son of Neleus; Oileus, the father of Ajax the Less; Orpheus, son of Oeager; Palamon; Peleus, son of Æacus; Penelios, son of Hippalmus; Periclymenus, son of Neleus; Phalerus, son of Alcon; Phonus, son of Bacchus; Philoctetes, son of Poean; Phlias, son of Bacchus and Ariadne; Phocus, son of Ceneus; Pirithous, son of Ixion; Pegasus, son of Thaumacus; Polyphemus, son of Elatus; Priapus, son of Ceneus, the Lapithæ prince; Staphylus, son of Bacchus and Ariadne; Talaus, son of Bias and Pero, and father of Adrastus, king of Argos; Telamon, son of Æacus; Theseus, son of Ægeus; and Tiphys, son of Hagnius or Phorbas, the pilot of the ship.

71.—*Two rocks.*] Scylla and Charybdis; the former on the coast of Italy, the latter on that of Sicily. They are represented by the poets as nearly opposite; hence the proverbial saying relative to a person who, wishing to avoid one danger, falls into another. The situation of Scylla has been ascertained; but the moderns are not agreed upon that of Charybdis. Homer is supposed to have combined with the description of these rocks what has been related of the Simplegades or Cyanæ, the dangerous islands at the entrance of the Euxine; the navigation of the former, although now no longer esteemed so hazardous, must however have been contemplated with great dread by the ancients. (See Virgil's description of them, *Æn.* iii. 535, &c.)

107.] SCYLLA. A sea-nymph, whose birth is variously ascribed to Typhon, and to Phorcys and Crataeis. She greatly excited the admiration of Glaucus, one of the sea-deities; but being deaf to his addresses, the god implored Circe to endeavour by her incantations to influence her in his favour. Circe no sooner beheld Glaucus than she herself became enamoured of him; and instead of forwarding his views with reference to Scylla, she infused into the waters of the fountain in which her rival bathed the juice of some poisonous herbs, which had the immediate effect of metamorphosing her into a monster. (See Ovid's *Met.* b. xiv. *Æn.* iii. 535, and fable of Scylla and Charybdis, in Lord Bacon's *Fables of the Ancients.*) This transformation so terrified Scylla that she precipitated herself into the sea which

“————— parts

Calabria from the hoarse Trinacrian shore.”—*Par. Lost*, b. ii. 61, 62.

and was there changed into the rocks which bear her name, and which were considered very formidable by the ancients.

Scylla is confounded by some mythologists with Scylla, otherwise called CIRIS and NISEIA VIRGO, the daughter of Nisus, king of Megara, who was changed into a lark.

Scylla was also supposed to be a Tyrrhenian vessel which ravaged the coast of Sicily, and on whose prow was the figure of a woman surrounded with dogs.

129.] CHARYBDIS. A whirlpool on the coast of Sicily, opposite Scylla, on the coast of Italy, which proved fatal to part of the fleet of Ulysses. Some of the ancients supposed that Charybdis had been an avaricious woman, who was changed into a whirlpool by Jupiter for stealing the oxen of Hercules. The situation of Scylla is ascertained; but the moderns are not agreed upon that of Charybdis. (See *Two rocks*, line 71.) Modern travellers inform us that here, when a tempest rages, the noise of the billows, driven into the broken cavities, is truly dreadful; and that at the distance of two miles, even when there is scarcely any wind, a murmur and noise are heard, like the confused barking of dogs. See imitation of this passage, *Æn.* iii. 537.

136.] CRATÆIS. The mother of Scylla; supposed by some to be the same as Hecate, and by others, to be the goddess of witches and magicians.

160.—*Trinacria's shore.*] The Sicilian.

161.—*Where graze the herds.*] In ancient times whole herds of cattle were consecrated to the gods, and were therefore sacred and inviolable: it was esteemed a particular

profanation, and a crime punishable with death by the laws of Solon, to destroy a labouring ox ; to eat of it ; or to offer it even in sacrifices to the gods.

168.] LAMPETIE. } Daughters of Apollo and the goddess Nemra. They were

168.] PHAETHUSA. } guarding the flocks of the god when Ulysses arrived on the

169.] NEÆRA. } coast of that island. The companions of Ulysses, compelled

by hunger, carried away some of the sacred animals ; and, for the sacrilege, Jupiter condemned them all to perish by shipwreck.

248.] See imitation of this passage, *Æn.* i. 277.

262.—*Higher rock.*] Scylla.

268.—*Voice divine.*] The admonitions of Circe.

273.—*Hell fiend.*] } Scylla.

278.—*Dire monster.*] }

314.—*Sol's bright isle.*] Sicily.

363. } See imitation of these passages, *Æn.* i. 300, and *Æn.* i. 122.

477. }



# ODYSSEY.

## BOOK XIII.

10.—*My chanter.*] Demodocus.

98.] See imitation of this passage, *Æn.* v. 190.

112.—*But when the morning star with early ray Flamed in the front of heaven.*] It appears from this passage that Ithaca was distant only twelve hours' sail from Phœacia.

116.] See imitation of this passage, *Æn.* i. 228. This haven was sacred to Phorcys, because he had a temple near it.

134.—*Sacred the south.*] It is probable that the statues of the gods were carried in processions through the southern gate of the temple of Phorcys, and that it was especially consecrated to that purpose, while the northern was for the admission of "mortals." During the twelve days annually observed by the Ethiopians in sacrifice to the gods, the images of the latter were carried in procession, and placed round the tables at their festivals (see the *Lectisternium*), the gods being, for this reason, said to feast with the Ethiopians. In the same manner, Themis was considered to form or dissolve assemblies, because her images were thither carried when they were convened, and removed at their dissolution.

172—219.] (See *Od.* viii. 617—624.)

198.—*Royal sire.*] Nausithous.

202.—*Stern Neptune rag'd.*] Neptune and Jupiter were styled *Baructuros* when producing loud noise.

205.—*Seer.*] Proteus.

275.—*The king.*] Ulysses.

285.—*An island.*] Ithaca.

312.] *ORSILOCHUS.* A son of Idomeneus. Idomeneus is often called *Lyctus*, from his birthplace *Lyctus*, in Crete.

393.] *PHORCYS.* (See *Od.* xiii. 116.)

406.—*Green sisters.*] The Nereids.

420.—*The god.*] The deity, Minerva.

432.—*Matchless queen.*] Penelope.

465.—*The master of the herds.*] Eumæus.

469.—*Coracian rock.*] This rock is said to have derived its name from *Corax*, the son of *Arethusa*, who hanged herself by a neighbouring fountain, which thence took her name, in consequence of his having been precipitated from the summit of the rock in his pursuit after a hare.

470.] *ARETHUSA.* This is a name common to several fountains and places. In this passage it appears to be assigned to a fountain near the rock *Corax* (see preceding line); but neither the situation of the one nor the other is defined. There is a mountain *Corax* in *Ætolia*, opposite the shores of which province lies Ithaca.

The celebrated fountain *Arethusa*, near *Syracuse* (supposed originally to have blended with the waters of the *Alpheus* at *Olympia* in *Elis*), was so called from a ny

of Elis, daughter of Oceanus, or of Nereus and Doris, and one of Diana's attendants, who was changed by her guardian goddess into a fountain.

"Divine Alpheus, who by secret sluice

Stole under seas to meet his Arethuse."—Milton's *Arcades*, line 30.

On this circumstance the poets have built the fiction, that Alpheus (god of the river bearing his name) was enamoured of Arethusa, who, in eluding his pursuit, was converted, by the favour of Diana, into a fountain, which first burst forth in the island of Ortygia, near Syracuse, where Alpheus, having pursued her course from Elis, under ground, also emerged near the same spot (see Ovid's *Met.* b. v.)

# ODYSSEY.

## BOOK XIV.

5.] EUMÆUS. Son of Otesius, king of Scyros; herdsman and steward of Ulysses; offices which, in the early ages of the world, were not considered derogatory, as kings and princes even laboured in arts and occupations, and were above nothing that tended to promote the conveniences of life. Eumæus recognised Ulysses after an absence of twenty years.

93.—*With flour imbrown'd.*] When the ancients fed on any thing that had not been offered in sacrifice, they sprinkled it with flour, a substitution for the hallowed barley with which they consecrated their victims.

164.—*Their native shore.*] Scyros.

211.—*Arcean line.*] The family of Arcesios, from whom Ulysses was descended.

231.] CASTOR HYLACIDES. Son of Hylax; the person whom Ulysses, in his feigned story to Eumæus, asserts to be his father.

239.—*Lots decide.*] This illustrates the practice of the ancient Greeks relatively to their sons' casting lots for their patrimony.

315.] ÆGYPT. Egypt is situated at the north-eastern extremity of Africa, and is bounded on the west by Marmarica and the deserts of Libya; on the north by the Mediterranean; on the east by the Sinus Arabicus, or Red sea; and on the south by Ethiopia.

Egypt was anciently divided into three parts: Thebais, Superior, or Upper; Heptanomis, or Middle; and Inferior, Delta, or Lower.

Of the principal towns and districts of Thebais, or Upper Egypt, on the western bank of the Nile, the following may be enumerated; viz. Ptolemæis Hermi (now the village of Girge); Abydos (now Madfune), the residence of Memnon, and west of it, a fertile spot (now Eiwah) in the midst of the desert called Oasis Magna; Tentyra (now Dendera), the inhabitants, Tentyritæ, being always at enmity with those who worshipped the crocodile; and the towns on the eastern bank of the Nile, Coptos (now Kyp); Thebes (now Said), the capital of Upper Egypt (see Thebes, II. ix. 500.); Ombos; Syene (now Assouan), near which were the smaller cataracts of the Nile, the greater being more to the south, in Ethiopia; and the mountain of touchstone, called Basanites; the chief towns immediately on the Arabian gulf being Berenice, Myoshormos, and Arsinoë (now Suez).

In Middle Egypt, or Heptanomis, so called from the seven Nomi, or districts it contained, was the celebrated Memphis, near which were the pyramids and the mummy pits.

Of the principal towns, districts, &c. of Lower Egypt, which extends along the Mediterranean, from the Plinthinetes Sinus, or Arabs Gulf, to the Sirbonis Palus, the following are the most remarkable; viz. Alexandria, built by Alexander the Great, and celebrated for the library which was first instituted by Ptolemy Philadelphus, and ultimately consisted of 700,000 volumes; the island of Pharos, renowned for its light-house; Arsinoë (now Feium), or the city of crocodiles, which gave name to a district in which was the lake of Morris (now Mariout), dug by order of the Egyptian king Morris, to receive the superabundant waters of the Nile, and near which was the famous labyrinth, containing, according to Herodotus, twelve subterraneous palaces, 3000 houses of marble, communicating with each other by innumerable winding passages; Canopus (now Maadi),

whence the Canopic branch of the Nile; Nicopolis (now Aboukir), built in commemoration of the victory of Augustus over Antony; Bolbitinum Ostium (near which is the town Raschid, or Rosetta); Sais (now Sa), the ancient capital of the Delta; Sebennytus (now Semennud), whence the Sebennytic mouth of the Nile; Tanisthis (now Damietta), near the Phataiticum Ostium; Mendes (now Ashmur Tarah), whence the Mendesian mouth; Tanis, the Zoan of the Scriptures (now San); Pelusium (now Tireh), whence the Pelusiotic branch of the river; Mount Casius and Palus Sirbonis (now Sebakel Bardoil): north of the Sirbonis Palus is Rhinocœra (now El-Ariah); between Pelusium and the western branch of the Sinus Arabicus is Heroopolis, the residence of the ancient shepherd kings of Egypt; Heliopolis or On, at the very apex of the Delta; and a little below it the Egyptian Babylon, which occupied the site of old Cairo; and Hermopolis Magna (now Ashmuneim), the last city towards Heptanomia of this division.

*Ancient names of Egypt.*] The Egyptians are supposed to have been the principal branch of the apostate Cuthites, who, according to some, deviated from the migration of mankind as regulated by divine appointment after the deluge, and diffused themselves, with their rebellious and idolatrous practices, over several parts of the earth. The Cuthites, who were also styled Beliadæ, as coming from Babylon into Egypt, Hellenes, Phœnices, Ucousoi, Anritæ, Heliadæ, and the Royal Shepherds, assigned to their newly-colonised country, from their three chief ancestors, the names of Cham, Mezor (hence the Grecian terms Chamia and Mesora), and Misraim.

The name Egypt is said to be either derived from *Ægyptus*, one of the first kings of the country; from the junction of the two words *Aia* and *Ægyptos* (*aia* signifying a country); or, from the blackness of its soil, of the mud of its rivers, and of its inhabitants, such dark colour being called by the Greeks *ægyptios*, from *ægypte*, a vulture. The names *Aeria* and *Mcumbolus*, also assigned to it by the Greeks, are of the same import. In Scripture it is called *Misraim*; the *land of Ham*; and the *field of Zoan*.

The chronology of Egypt, previous to the reign of Pharaoh Psammeticus, 670 B. C., is a mere chaos; but historians have nevertheless chosen to divide its ancient history into three periods; the first beginning with its supposed founder, Menes, or Misraim, a descendant of Ham, 2188 B. C., and ending at its conquest by Cambyzes, the son of Cyrus, 526 B. C.; the second, at 525 B. C., extending to the death of Alexander, 323 B. C.; and the third, beginning at that time, and ending with the death of Cleopatra, the last of the Ptolemies, 30 B. C. Among the kings after Menes, of the first period, to whom historians have given an existence, the five following seem to require observation. Busiris, Osymandes, Uchareus, *Ægyptus*, and Mæris. To the first is ascribed the building of Thebes, the original residence of the Egyptian monarchs: the latest observations of travellers on its stupendous ruins corroborate the most splendid accounts, left by the ancients, of its extent and grandeur. To Osymandes are attributed by Diodorus several temples and other edifices, as well as the formation of a library, which is the first mentioned in history. The mausoleum of this king is among the most remarkable of the structures of Thebes. To Uchareus and Menes is indiscriminately imputed the foundation of the magnificent city of Memphis. The period at which the kings of Egypt transferred their residence from Thebes to Memphis, is unknown. Among the temples dedicated to the gods at this place, the principal was that of Vulcan, possessing, it is said, an antiquity as high as Menes. To *Ægyptus*, according to some, was permitted the distinction of perpetuating his name by applying it to the country; and to Mæris is assigned the excavation of the lake which bears his name. After the death of Mæris, Egypt, which had till then been governed by its native princes, is said to have been invaded by the Arabian, or shepherd kings, who seized on great part of Lower Egypt, Upper Egypt remaining unconquered till the reign of the great Sesostris, under whom, as is by some conjectured, all Egypt became one kingdom; 260 years being allotted to the duration of the government of the shepherd

kings. They were expelled by Amasis, whose successors reigned in Lower Egypt. Amnophis is thought to be the Pharaoh who was drowned in the Red sea, on the departure of the Israelites. According to some historians, Sesostris was his successor; but chronologers are so divided with respect to the era of the reign of this monarch, that nothing more can be determined concerning him than that he had an existence as a very powerful prince and great warrior among the kings of Egypt, and that his reign was considered to be the most brilliant epoch of her national annals. Many authors imagine that there is strong reason to believe that the Shishak of Scripture, who invaded Judæa under Rehoboam, could be no other than the Sesostris of profane history. From the reign of Sesostris (who, if identified with the Shishak of Scripture, lived about 1000 years B. C.), to the interregnum which preceded the elevation of Pharaoh Psammetichus to the throne, 670 B. C., Herodotus exhibits a regular succession of kings.

Psammetichus was one of the twelve noblemen who seized on the kingdom after the reign of the last Ethiopian king Tharaca, and who, taking advantage of the discord that prevailed among his eleven companions, secured to himself the sole government of the kingdom.

The second period of the Egyptian history commences, 525 B.C., with the conquest of Egypt by Cambyzes, who succeeded Cyrus on the throne of Persia. In 403 B.C. an unsuccessful attempt was made by the Egyptians under Inarus, aided by his Athenian allies, to shake off the Persian yoke. They were, however, more fortunate in a second revolt, which took place during the reign of Darius Nothus; and for a short time Egypt was governed by her own kings. The last of these princes was Nectanebus, who, being defeated by the forces of Artaxerxes Longimanus, was compelled to retire into Ethiopia, leaving his dominions to become again dependent on Persia. After the subversion of the Persian empire by the Greeks, Alexander overran Egypt, which peaceably submitted to his arms.

During the third period of its history, this country was governed by the successors of Ptolemy, to whose share it fell at the division of the Macedonian monarchy. His descendants continued to possess the throne till, at the death of Cleopatra, Egypt became a Roman province. (See Cleopatra.)

It has been conjectured, from the striking resemblance that appears to exist between the ancient Egyptians and the Chinese in religion, in the doctrine of the metempsychosis, in the use of hieroglyphics, in the knowledge of astronomy, in their manners, customs, festivals, and scientific attainments, as well as in a variety of other circumstances, that they were originally the same people, and that the Egyptians probably migrated at a very remote period from India, whence, according to the opinion of Sir William Jones, the Chinese proceeded.

*Mythology of.]* The mythology of the Egyptians (whose priests were probably the first that reduced mythology to a kind of system) is a vast and complicated subject, Egypt being, as it were, the cup from which the poison of idolatry was originally diffused by the Phenicians, in their several wanderings and colonizations, over the principal part of the globe. The mythology and the religious rites of Greece, more especially, derived from these sources, were founded on ancient histories, which had been transmitted in hieroglyphical representations. These, supposed to be symbols, emblems, or memorials, either of what had passed in the infancy of the world, or of astronomical, moral, or general truths, seem to have been in the ages, when writing was unknown, similar in most countries; and though harmless probably at first, to have degenerated into idolatrous rites and worship. Allegories and emblems, many of which had originated in the forms of animals, were in process of time confounded, and became the titles and attributes of gods; and thus the objects of adoration and superstition were multiplied to a preposterous

extent ; vegetables even (particularly leeks and onions) forming a part of Egyptian worship.

*Sacred animals, birds, fishes, &c.*] The Egyptians named all their cities from some god, and seem to have made use of animals, birds, fishes, and insects, as so many devices or characteristics by which they denoted the deity to whom the place was sacred. Of these, which were generally represented in sculpture, either on the gates, or on the entablature of their temples, and the cities of which they were the symbols, the following are the most remarkable ; viz.

The *Asp*, one of the emblems of divine power.

The *Bee*, the emblem of Isis as Ceres, whose priests were styled *Melissæ*.

The *Beetle*, one of the emblems of Isis, and the hieroglyphic of a warrior.

The *Bull* (*Apis*), described with a star between his horns, was held particularly sacred at Memphis, Heliopolis, and Pharbæthus ; his death was made a subject of general lamentation ; he was buried with great pomp in the tomb of Serapis ; and his successor was determined by the similarity of the colours and marks to the deceased divinity : the sacred bull or ox was also called *Mnevis*.

The *Butterfly*, the *Psyche* of the Greeks ; an emblem of Osiris and of the soul.

The *Cat*, at Bubastis, the emblem of Isis as Diana Bubastis, and of the moon.

The *Cock*, the emblem of the sun.

The *Cow*, at Memphis, the emblem of Isis as Venus.

The *Crocodile*, at Ombos, and Thebes, in Upper Egypt, and at Arsinoë or Crocodileopolis, on the lake Mæris, one of the principal symbols of the divinity ; also the emblem of impudence.

The *Crow*, the emblem of Apollo as the father of *Æsculapius*. (See *Coronis*.)

The *Dog*, at Cynopolis, in Middle Egypt, particularly sacred to Osiris and Isis (see *Anubis*) : it was called *Cahen* and *Cohen*, a title by which many other animals, and even vegetables, were honoured in Egypt, on account of their being consecrated to some deity.

The *Dore*, sacred to Isis, as Venus, Iona, and Juno Iona, who was particularly worshipped under that emblem at Thebes ; Venus was also held sacred at Memphis ; and, as *Aphrodita*, at Aphroditopolis.

The *Eagle*, one of the emblems or devices of the country Egypt.

The *Eel*, the symbol of life, sacred to Osiris.

The *Frog*, a sacred emblem when placed on a lotos leaf ; it was also the emblem of Latona, who, when flying from the persecutions of Juno, changed the inhabitants of a certain marshy district into frogs, for having refused to give her some water.

The *Goat*, at Mendes, in Lower Egypt, and at Panopolis, the emblem of the god *Pan*. (See *Pan*.)

The *Griffin*, universally sacred to Osiris. (See *Griffin*.)

The *Hawk*, at Ieracopolis, the hieroglyphic of providence. It was also one of the symbols of Isis as Juno.

The *Hen*, of Numidia, one of the symbols of Isis.

The *Hippopotamus*, at Hermopolis and Paprenis, the emblem of Typhon.

The *Ibis* or *Stork*, universally sacred to Isis.

The *Ichneumon*, at Heracleopolis, the emblem of Isis, Lucina, and Latona.

The *Kid*, at Coptos, the emblem of Isis, as lamenting the death of Osiris.

The *Latus*, a fish worshipped at Latopolis, in the Thebaid.

The *Lion*, the emblem of Vulcan and of Mithras.

The *Ou*, the emblem of Lilith.

The *Oz*, the emblem of a city of the same name in Middle Egypt.

*The Ram*, at Hermopolis, and Diospolis, the emblem of Thoth, or Hermes, and of Jupiter Ammon.

*The Scarabeus*, universally worshipped in Egypt, as the emblem of the variations of the air.

*The Serpent*. The worship of this animal, which was considered to be an emblem of the sun, of time, and of eternity, esteemed the same as Osiris, and therefore the most sacred and salutary symbol, took its rise in Egypt, and was thence propagated among all the nations of the world. The most sacred of these animals in Egypt were named Cnuphis, Thermuthis, and Basiliscus, the royal serpent; and Thermuthis was placed as a tiara on the statues of Isis; the terms Oh, Ouh, Oph, Eph, Eva, Canopus, Cneph, Pitan, and Python (see Typhon) (all signifying serpent), being applied to the general Ophite divinity. Serpent worshippers (see Rnodes, Cadmus, Sparta, &c.) were styled Ophitæ, Heliadæ, Auritæ, Ophionians, Pitanatæ, Draconani, &c.

*The Swan*, the emblem of the Ammoian priestesses.

*The Tortoise*, one of the emblems of Mercury and of Venus; also that of Silenec. (See Harpocrates.)

[IDLENESS. The daughter of Sleep and Night, is said to have been metamorphosed into the tortoise for having listened to the flattery of Vulcan: as an allegorical divinity, she is represented by the Egyptians seated, with a dejected aspect, her head bent down, her arms crossed, to denote inaction, and a snail upon her shoulder: she is otherwise depicted with her hair dishevelled, and as sleeping on the ground, with her head leaning on one of her hands, and having in the other an inverted hour-glass.]

*The Vulture*, one of the emblems of Egypt.

*The Wolf*, at Lyeopolis, in the Thebaid, one of the emblems of Osiris.

These animals, &c. are supposed, in addition to the reasons before assigned, to have become objects of worship, either from some relation which they bore to their properties to persons who had been deified; from the transformations which the gods assumed (see Typhon) at the period of their flight into Egypt; or from their being typical resemblances of some parts of nature. To this list may be added the imaginary bird, the phoenix, represented with a plumage of crimson and gold, of the shape and size of an eagle, and as having returned periodically every 1461st year; a year which was styled by the Egyptians one of *plenty and delights*, on account of the return of the feast of Isis, at the rising of the dog-star; an event occurring but once in this period, in consequence of the peculiar mode in which the sacred year was calculated by the Egyptians, who, through superstition, rather than error, omitted all notice of the intercalary day at the end of the fourth year, and thus commenced every sacred year one day too soon. The bird was said to die upon the altar of the sun, and a little worm to arise out of its ashes, which produced a similar bird at the revolution of the above period.

Many learned men have been at great pains to class the particular deities of different countries, and to identify one god with another; some considering Osiris to be Serapis, others Dionysus, Pluto, Vulcan, &c., while it appears from the testimony of the best mythologists, that they were all titles of the same divinity; the Egyptians, notwithstanding their gross idolatry and polytheism, being said to have in reality acknowledged one supreme deity, the maker and ruler of the world, the only immortal and unbegotten god, worshipped by the inhabitants of Thebais under the name *Cneph* or *Eneph*, and a secondary deity proceeding from him, and representing the world, adored under that of *Ptha*, the latter being an epithet used among the Copts to this day to signify the divine Being. According to those who endeavour to refer the earliest superstitions of the Egyptians to sources of history, it is supposed that their worship of eight principal gods (named after eight of their kings whom they deified) arose from the memorials preserved among them of the deluge; and that places where the arkite rites especially prevailed were

called *Magnesia* (see *Magnesia*), from *Manes*, a word said to imply, in the singular, *Deus Lunus*, the Lunar Deity, and in the plural, the heads of the three great families by whom the world was repopled. Some mythologists consider *Osiris* and *Isis* as the sun and moon (by whose influences the world was governed and preserved), and as the sources whence were derived the other parts of nature; these being denominated *Jupiter*, or *spirit*; *Vulcan*, or *fire*; *Ceres*, or the *earth*; *Oceanus* (by which the Egyptians signified the Nile), or *moisture*; and *Minerva* (called also *Neith*), or *air*. Besides these celestial and eternal gods, they enumerate several terrestrial and mortal deities, some of whom bore the same names as the former, while others had been kings of Egypt, and had proper names of their own. Among these were the *Sun*; *Chronos*, or *Saturn*; *Rhea*; *Jupiter*; *Juno*; *Vulcan*; *Vesta*; *Hermes*, *Mercury*, or *Thoth*; *Orus*, or *Apollo*; *Venus*; *Pan*; *Arueris* (supposed by *Plutarch* to be the model of the Grecian *Apollo*); *Hercules*; *Nephtys*, or *Victory*; *Harpocrates*, or *Silence*; *Serapis*; *Anubis*; *Canopus*; &c.

**OSIRIS.** } According, however, to the testimony of the most ingenious mythologists,  
**ISIS.** } it would appear that the Egyptian gods were either all identified with, or emanated from, *Osiris* and *Isis*; that the former (the same as *Horus* or *Orus*) was looked upon as the head or beginning, and *Isis* as the treasury of nature and the nurse of all things. Under this hypothesis *Osiris* is considered to have sprung from *Rhea* or the *Earth*; to have been a wonderful conqueror, who, accompanied by *Pan*, *Anubis*, *Triptolemus*, and the *Muses*, set out from Egypt to travel over the whole face of the globe; to have built temples to the gods, and cities (of which the most renowned was *Theba* or *Thebes*, *Diospolis*, where the arkite rites were first established) in various parts; to have universally introduced laws, religious worship, the knowledge of astronomy, of husbandry, of the culture of the vine, and of arts in general; to have returned to Egypt as the general benefactor of mankind, after many years of laborious travel, in great triumph; and to have been there, at his death, enshrined as a deity. The place of his burial, as well as that of his birth, is variously fixed at *Memphis*, at *Philæ*, in Upper Egypt, at *Taphorsis*, near the mouth of the Nile, and at *Nyss*, in *Arahia*; these being all towns in which his *tapha* or high altars most abounded. Hence, from the application of the qualities of all the gods, and of the general diffusion of knowledge, to one individual, may the confusion of *Osiris* with *Jupiter*, *Saturn*, *Pluto*, *Apollo*, *Vulcan*, *Hercules*, *Bacchus*, &c., and the different character of his worship, his feasts, his representations, and his appellations, according to the countries in which he was adored, be accounted for. The exploits, however, of *Osiris*, are more generally referred to a people called *Osirians*, the same as the *Cuthites*, *Arbians*, *Ethiopians*, *Cadmians*, &c. (See *Cadmus*.)

As the *SUN*, the following may be enumerated among the names of *Osiris*:—

**ABADDON.**

**ABELION, ABELLIO, OR ABELLON.**

**ARIS.**

**ABOR—ABORRAS.**

**ACHON.**

**ADAM** (see *Adam*, under the names of *Jove*).

**ADES, OR HADES** (see *Hades*, under the names of *Pluto*).

**ADONIS** (see *Apollo* and *Adonis*).

**ADORUS.**

**ÆNON.**

**AIT—AITH.**

**AMON—AMMON** (see *Ammon*, under the names of *Jove*).

**ÆON.**

**APNA.**

**APNTHA.**



APIS (see Apis, under the names of Jove).

ARES, or AREZ (see Ares, under the names of Mars).

ASOPUS.

ASORUS.

ATIS—ATISH.

AZIZUS (see Azisus, under the names of Mars).

BAAL.

BAAL-ANON.

BAAL-SHAMAIN.

BAL.

BEL.

BEL-ADON.

BEL-OCBUS.

BEL-ON.

BEL-ORUS.

BOLATHES, or BOLATHEN (see Bolathen, under the names of Saturn).

BUSIRIS.

CAMILLUS, or CAMULUS (see Camillus, under the names of Mars, Mercury).

CANOPUS, or CANOPIUS (see Canopus, under the names of Hercules).

CASMILLUS (see Casmillus, under the names of Mercury).

CAUCON.

CHAM.

CHOM, or CHON (see Chon, under the names of Hercules).

CHORUS.

CNEPH.

CON.

CRANEUS.

CRONUS (see Chronos, under the names of Hercules, Saturn).

CUR—CURIS (see Curis, under the names of Juno).

CURUS.

CYNIPHIUS.

CYRUS.

DI, DIO, DIS, DUS (see Dis, under the names of Pluto; Dio, under those of Ceres).

EL, EEL, ELEON, ELION (see Phœnicia).

EON.

ESORUS.

HAN.

HANES.

HECATOS (see Hecatos, under the names of Apollo).

HELIUS (see Helius, under the names of Apollo).

HORUS, or ORUS (see Horus, under the names of Apollo).

INOPUS.

ISIS.

KEEN.

KOMUROS.

KUR.

LUCETIUS (see Lucetius, under the names of Jove).

LUCOS.

LYCAON.

LYCORÆUS, or LYCORUS (see Lycoræus, under the names of Jove).

MACAR.

MALCHON.

MITHRAS (see Mithras, under the names of Apollo, Venus).

MOLOCH (see Moloch, under the names of Saturn).

NEITH (see Neith, under the names of Minerva).

ON, ONUPHIS.

OPE.

OPH, OPHEL, OPHITIS (as the serpent, or Ophite deity).

OPIS (see Opis, under the names of Diana).

OPS (see Ops, under the names of Cybele).

OROPÆUS, or OROPUS (see Oropæus, under the names of Apollo).

OUR, OUPIS (as the serpent, or Ophite deity).

OUSOUS.

PAMYLES.

PHAETON (see Phaeton).

PHANAC (see Phanac, under the names of Bacchus).

PHTHAS (see Phthas, under the names of Vulcan).

PI-ADES.

PYHA (see Phœnicia).

PUR (see Latium).

PYTHIUS, or PYTHON (see Pythius, under the names of Apollo).

RIMMON (see Phœnicia).

SANCTUS, SANCUS, or SANGUS (see these names, under Jove and Hercules).

SANDIS.

SARCHON.

SARDON.

SARON.

SEMON.

SERAPION.

SERAPIS (see Jove).

SOL.

SOUS.

TAAUTES, TAUT.

TEUT, TEUTAMUS, TEUTAS, or TEUTATES.

THEUTH.

THOTH.

THAMMUZ (see Adonis and Phœnicia).

THEOS.

UC-SHOR.

UPIS (see Upis, under the names of Diana).

UR.

USIRIS.

ZAAN.

ZAN. } (See these names, under Jove.)

ZEUS. }

ZOAN.

ZON.

ISIS is equally confounded with all the goddesses enumerated by the Greeks and Phœnicians, her worship and attributes depending also upon the countries in which she was adored. She was the Venus of Cyprus, the Io of Greece, the Minerva of Athens, the Cybele of Phrygia, the Ceres of Eleusis, the Proserpine of Sicily, the Diana and Europa

of Crete, the Astarte of Phœnicia, the Bellona of Rome, and was identified with Rhea or Rhoia, Ops, Ashtaroth, &c. : she had also the names of LINIGERA, as the first introducer of the use of flax ; and MYRIONYMA, as the goddess with a thousand names and attributes.

Among the representations not detailed under the heads of the different gods and goddesses, by which Osiris and Isis (more especially in Egypt, where every symbol and attribute of these divinities bore some allusion, either remote or immediate, to the phenomena of the Nile) were distinguished, the following are the most known : viz.

*Representations of Osiris.* Osiris was represented with a sceptre surmounted by an eye ; with a sceptre, round which was twined a serpent ; with the head of a hawk or a wolf, and a cross or the letter T (see Typhon), either suspended from his neck, or fixed to his hand by means of a ring ; or with a whip and sceptre united (these symbols of his power sometimes alone denoting the god).

With a sort of mitre, from which issued horns, holding in his left hand a crosier, and in his right a triple whip.

With a star or a circle on his forehead ; leaves of plants, especially those of the banana tree (a symbol of fecundity), being sometimes placed above them.

As one of the *infernal gods*, with the oar of a waterman, a bushel on his head, and a three-headed dog at his feet.

As *announcing the spring*, with a crook, a sceptre, and a Phrygian cap on his head, accompanied by a ram.

As *Pluto*, with a radiant crown on his head, and round his body a serpent, between the coils of which are seen the signs of the zodiac.

As *Jupiter Ammon*, with the head of a ram.

As *Serapis*, with a bushel, signifying plenty, on his head, his right hand leaning on the head of a serpent, whose body is wound round a figure which has the heads of a dog, a lion, and a wolf, and his left holding a measure, to take as it were the height of the waters of the Nile.

As the *proclaimer of the approach of summer*, with the body of a hawk (the symbol of the Etesian winds), the head of a man surmounted with a helmet or a globe, and a shield.

As the *Sun* (which was described either over the head of the symbolical figures, or at the top of sacred pictures), eels and the scarabeus (the symbols of life and of the variations of the air), and certain symbolical leaves and plants, were seen around him.

As *Anubis*, with the head of a dog, &c. (See Anubis.)

As *Orus*, presiding over husbandry, and the measurement of the increase and decrease of the waters of the Nile, he is wrapped in swaddling clothes, holding a pole, a pair of compasses, a weather vane (terminated with the head of a lapwing), a hoop, a flat square rule, and a clarion.

As *Harpocrates*, with a lotos flower on his head, &c. (See Harpocrates.)

As *Canopus* he was depicted like an earthen water-pot, painted over, surmounted with the head of an old image, his hands, in one of which he bears the feather of a hawk, being seen coming out of the vessel : this name was derived from a word signifying a measure, and referred to the earthen vessels of different dimensions by which the Egyptians measured the height of the Nile. The Canopi have sometimes the head of a hawk, of a female, or are surmounted by a dog-star.

As the *marine god*, standing on winged horses (the symbols of a ship), holding a trident, and having a star above his head.

*Representations of Isis.* Among the representations of Isis are the following :—

As the *proclaimer of the Neomenia* (the feasts observed at the return of every new moon), her head was covered either with fillets, skins, feathers, or small shells methodically arranged.

As emblematical of God's beneficence, encompassed with several rows of heads of animals, i. e. those of bulls, lions, rams, harts, or dogs.

As designating the day, dressed in white; and the night, in black.

As Aurora, having on her head the figure of the throne of Osiris.

As the harvest, with a sickle in her hand.

As the spring, her head decorated with the horns of a ram, a cow, or a kid.

As denoting industry, with a heifer's head, and a little Horus on her knees.

As the summer, with the horns of a wild goat, holding a cray-fish, or a crab.

As denoting the feast that was celebrated at the return of the Etesian winds, with the head or beak of a hawk.

As emblematical of other winds, with the wings of a Numidian hen.

As emblematical of the deliverance of the Egyptians from the winged serpents which infested their country from Arabia, with the head of an ibis or stork.

As the great Syrian or Ephesian goddess, with a turret placed over a veil on her head; her body, of which nothing appears but the feet, wrapped up in a vestment (beautifully embroidered with flowers, animals, and birds) like a mummy.

As symbolical of nature, or of certain seasons, with a crescent, a star, or a cat (the symbol of the moon), placed on her head, on her breast, or at the top of a sistrum. [The sistrum, or cistrum, was an ancient musical instrument used by the priests of Isis and Osiris, and by the Egyptians in battle, described either as having been of an oval form like a racket, crossed transversely with four pieces of wood, which, by the agitation of the instrument, yielded a sound melodious to their ears; or, as a brazen or iron timbrel resembling a kettle-drum.]

As Ceres (see Isis, under the names of Ceres), standing on a globe, with a crescent placed over a veil on her head, and a torch in her right hand.

As Ashtaroth, the queen of herds, with a sickle and the horns of a cow.

As Astarte, or Atargatis, the queen of fishes, with a fish's tail.

As Apherrudoth, queen of corn and harvests, holding in her left hand a long goat's horn, out of which spring ears of corn, vegetables, and fruit, and in her right a sickle, or other implement of husbandry, this being supposed to have been the origin of the horn of plenty (the cornucopia). This name was corrupted to Aphrodita by the Greeks, who applied it, thus changed, to Venus, and founded on it the fable of her being born of the sea-foam. (See Aphrodita, under the names of Venos.)

As Hecate, with three faces (see Diana and Hecate), an owl was placed near her figure when the feast was celebrated at night, and a cock when the sacrifice was to be made in the morning.

As Cybele, or the Phrygian goddess, she is crowned with towers (an ancient symbol of gratitude), holding in her left hand a key (emblematical of the feast celebrated at the opening of harvest), and in her right a sceptre, the lions by which her car is drawn denoting the sign in which the sun is, and the drums or flutes (her peculiar characteristics) by which she is accompanied, the appropriation of the feast to the Phrygian Isis.

As the Pallas of Sais, or Lilith, standing on a globe, a helmet on her head, the paludamentum, a spear in her left hand, and an owl at her feet.

As Linigera, sitting on a pedestal, holding a weaver's beam.

As Circe, with a circle on her head between two leaves of the lotos and of the plant called persea, a measure of the Nile in her hand, the dog-star at the foot of her throne, and at her side either a man with a dog's head, a lion, a serpent, a tortoise, a child, a child's head on the body of a serpent, or whatever sign of the zodiac was indicative of the month of the year of which she had proclaimed the feast. (See Circe.)

With the head of a stork, a spear in her left hand surmounted by a head, a T, or cross in her right, and a frog at the base of the pedestal on which she is seated.

With a bushel on her head, decorated with the lotos and other flowers and leaves.

With the head of a lion surmounted by a crab and a serpent, a measure of the Nile in her right, and the T, or cross suspended to a ring, which she holds in her left hand ; &c.

**Rings.]** Mythologists ascribe a fabulous origin to the custom of wearing rings. Prometheus having dissuaded Jupiter from marrying Themis, because it had been predicted that the god should eventually be dethroned by her son, Jupiter, in gratitude for the information, permitted Hercules to deliver him from the punishment he endured in Tartarus ; and, to preserve inviolate the solemn oath he had previously taken that Prometheus should never be unbound, he ordered him always to carry on his finger a link of the chain by which he had been fastened to Caucasus, with a small fragment of the rock affixed to it.

Part of the numerous ceremonies observed in most of the ancient mysteries of Isis, consisted in carrying about a kind of ship or boat : this vessel was in Egypt called *beris* (one of the names of Mount Ararat in Armenia), and was supposed to be one of the emblems of the ark. The sacred ship of Isis was also particularly revered at Rome, and was an object of worship among the Suevi.

The symbols most prevalent in Egypt are mentioned in the enumeration of the sacred animals, &c.

**Plants.]** Among the plants which were held sacred by the Egyptians are the following ; viz.

The *Papyrus*, classed by the ancient botanists among the gramineous plants, is produced in great quantities in the marshy places of Egypt and on the banks of the Nile, and is the reed from which the Egyptians made their paper. There is a plant of the same name in Sicily and Calabria ; but, according to Strabo, the papyrus from which paper was fabricated is to be found nowhere but in Egypt and India.

The *Lotos*, or *Nymphaea*, which grows in the Nile : the leaves of this plant often form a sort of coronet on the heads of Osiris and Isis, and its flower, which is white, opens at sunrise and shuts in the evening ; it throws out a small pod of the form of a poppy head, containing a seed of which the Egyptians make bread. (See *Lotos*.)

The *Colocasia*, *Pyr*, or *Egyptian bean*, is a variation of the lotos, and bears a flower of a rose or carnation colour, with which the Egyptians crowned people at feasts ; from its heart springs a pod like an inverted bell, containing grains in the form of small beans, which with the root of the plant are good for food.

The *Persea*, generally confounded with the peach-tree, *persica* (see Harpocrates). It is a fine tree, an ever-green, whose leaves, having an aromatic smell, resemble those of the laurel, and its fruit, the pear.

The *Banana*, or *Musa* (the symbol of fecundity) : from the middle of the broad and long leaves of this tree rises a branch divided into several knobs, out of each of which issue ten or twelve of the fruit, as long as a middle-sized cucumber, containing a rich, smooth, nourishing, cool, and sweet-tasted pulp. Of these there is sometimes a cluster on a single branch of 150 or 200.

There were several oracles in Egypt ; those of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter : but the oracle the most revered in very remote times, was that of Latona, in the city of Butus ; and in later times, that of Serapis at Alexandria. (See *Oracles*.)

The sacred animals also had their several oracles.

Egypt is represented on medals having a crocodile at her feet, and the pyramids behind her. On a medal of Adrian she appears resting one of her arms on a basket containing ears of corn, as emblematical of the fertility produced by the overflowing of the Nile ; the Ibis, placed on a pedestal, stands before her.

*Usual classifications of Pagan Gods.]* Among the classifications of the Pagan gods, alluded to in the beginning of this article as having been adopted by mythologists, the more received are the following; viz.

1. NATURAL GODS; the sun, the moon, the stars, &c. 2. ANIMATED; persons who, having distinguished themselves either by heroic or virtuous actions, were deified. 3. SUPERIOR, or *DIJ MAJORUM GENTIUM* (see Rome). 4. INFERIOR, or *DIJ MINORUM GENTIUM* (see Rome). 5. PUBLIC; those whose worship was established and authorised by the laws of the twelve tables. 6. PRIVATE; the lares, penates, &c. 7. KNOWN; those whose names, functions, &c. were acknowledged, such as Jupiter, Apollo, &c.; and, 8. UNKNOWN (see Religious rites). The more modern classification being into those of HEAVEN; Cælus, Jupiter, &c.: of EARTH; Cybele, Vesta, the lares, Pan, &c.: of the SEA; Oceanus, Neptune, &c.: and of the INTERNAL REGIONS; Pluto, Proserpine, Minos, the Fates, &c.

319.—*Phœnician.*] The allusion does not refer to one particular individual; a Phœnician is mentioned, rather than the native of any other country, as the fiction of Ulysses would appear more probable to Eumæus, from the known commercial and adventurous spirit of the Phœnicians.

325.] LIBYA. Africa.

350.] THESPROTIA. A country of Epirus, through which flowed the Acheron and the Cocytus. It was particularly celebrated in fable as containing the oracle of Dodona, and the oaks sacred to Jupiter.

367.] PHIDON, or PHEDON. King of Thesprotia; the monarch alluded to in the 351st line.

373.] ACASTUS. Captain of the vessel which, at the command of Phidon, was to convey Ulysses to Dulichium.

407.—*Now snatch'd by harpies.*] Therefore deprived of the rites of sepulture.

469.—*First shears the forehead of the bristly boar.*] "I have already observed that every meal among the ancients was a kind of sacrifice of thanksgiving to the gods, and the table, as it were, an altar.

"This sacrifice being different from any other in Homer, I will fully describe the particulars of it from Eustathius. It is a rural sacrifice; we have before seen sacrifices in camps, in courts, and in cities, in the Iliad, but this is the only one of this nature in all Homer.

"They cut off the hair of the victim in commemoration of the original way of clothing, which was made of hair and the skins of beasts.

"Eumæus strews flour on it, in remembrance that, before incense was in use, this was the ancient manner of offering to the gods, or as Dacier observes, of consecrating the victim, instead of the barley mixed with salt, which had the name of immolation.

"Eumæus cut a piece from every part of the victim; by this he made it a holocaust, or an entire sacrifice.

"Eumæus divides the rest at supper, which was always the office of the most honourable person; and thus we see Achilles and other heroes employed throughout the Iliad. He portions it into seven parts; one he allots to Mercury and the nymphs, and the rest he reserves for himself, Ulysses, and his four servants. He gives the chine to Ulysses, which was ever reputed an honour and distinction; thus Ajax, after a victory over Hector, is rewarded in the same manner." P.

504.—*And led from Taphos.*] "The Taphians lived in a small island adjacent to Ithaca; Mentas was king of it, as appears from the first of the Odyssey: they were generally pirates, and are supposed to have had their name from their way of living, which in the Phœnician tongue (as Bochart observes) signifies rapine; *kataph*, and by contraction *taph*, bearing that signification. The Phœnicians may be supposed to have

given names to countries and persons, more than any other nation, because, as is reported, they were the inventors of letters (Lucan, lib. iii.), and the greatest navigators in the world. Dionysius says they were *the first who used navigation, the first who trafficked by the ocean*. If we put these two qualities together, it is no wonder that a great number of places were called by Phœnician names; for they being the first navigators, must necessarily discover a multitude of islands, countries, and cities, to which they would be obliged to give names when they described them." P.

505.—*Absent lord.*] Ulysses.

# ODYSSEY.

## BOOK XV.

6.—*Nestor's son.*] Pisistratus.

61.—*The Spartan king.*] } Menelaus.

108.—*Gen'rous warrior.*] }

111.—*Boethædis Eteoneus.*] (See Eteoneus, Od. iv. 31.)

114.—*Son.*] Megapenthes.

131.—*Sidon's hospitable monarch.*] The word hospitable is applied to Pygmalion.

133.—*A god.*] Vulcan.

160.—*Illustrious friend.*] Pisistratus.

212.—*Youthful strangers.*] Telemachus and Pisistratus.

250.—*A wretch.*] } Theoclymenus.

252.—*A scer.*] }

252.] MELAMPUS. Son of Amythaon and Idomene, a celebrated soothsayer and physician of Argos. He originally resided in the court of his uncle Neleus, but the tyranny of that monarch compelled him to seek another asylum. The daughters of Prætus, king of Argos, were then labouring under some malady. Melampus, by restoring them to health, so conciliated the monarch, that he bestowed on Melampus a portion of his kingdom, and with it his eldest daughter Lysippe. About this time Neleus had offered his daughter Pero (see Od. xi. 351, &c.) to any chieftain who could procure for him the oxen of Iphiclus, king of Phylace. Melampus undertook to steal them, to serve his brother Bias, who was enamoured of the princess, but was detected in the attempt. He however so ingratiated himself with Iphiclus by the exercise of his medical skill, that he not only effected his liberation from the confinement to which the theft had subjected him, but obtained the gift of the oxen for his brother.

Melampus received divine honours after death.

PITHO.] (See Præitides.) The Greek appellation of the goddess Persuasion; the *Suada* of the Romans. She is said to be the daughter and one of the constant attendants of Venus. Theseus having succeeded in persuading the people of Attica to assemble themselves into one city, then first introduced the worship of this divinity; and Hypermetra dedicated a temple to her, when she had eluded the vengeance of her father Danaus, who sought to punish her for having saved the life of her husband contrary to his orders. Pitho had also a temple at Megara, which contained her statue, the work of Praxiteles; and another, built by Egialus, when a pestilence, sent by Apollo and Diana, was averted by the prayers of seven young boys and girls. She is represented by Phidias, at the base of his celebrated statue of Jupiter, as in the act of crowning Venus. In an ancient bas-relief, now preserved at Naples, the figure of Pitho is seen, together with Venus, Helen, and Paris, seated, and a winged genius resembling the god of love stands near the group.

254.—*A foreign realm.*] Argos.

257.] PHYLACUS. The father of Iphiclus. He was son of Deioneus, king of Phœcis, and gave his name to Phylace, in Thessaly, the place of his residence.

263.] BIAS. King of Argos; son of Amythaon and Idomene; brother of Melampus; and husband of Pero. (See Melampus.)



266.] ANTIPHATES. } Sons of Melampus.  
266.] MANTIUS. }

267.] OICLEUS. A son of Antiphates and Zeuxippe. He was husband of Hypernestra, daughter of Thestius; and father of Iphianira, Polybea, and Amphiarus, and as killed by Laomedon while defending the ships in which the forces of Hercules had been conveyed to the coast of Asia Minor, at the time the latter besieged Troy while under the government of that monarch.

268.] AMPHIARAUS. A celebrated soothsayer; son of Oicleus and Hypernestra, according to Homer; but, according to others, of Apollo. He was great-grandson of the famous soothsayer Melampus; husband of Eriphyle (see Eriphyle); father of Alcmaeon, Amphilocheus, Coras, Catillus, and Tiburtus; and of three daughters, named Eurydice, Lemnassia, and Alcmena. From his knowledge of divination, he was aware that it could prove fatal to him to engage in the Theban war. He accordingly concealed himself; but the place of his retreat was discovered to Polynices (a necklace and veil being the price of the treachery) by his wife Eriphyle, and he was compelled by Adrastus to accompany the army to Thebes. His doom was accomplished; his death being described by some, to have been caused by the earth's opening and enclosing him and his chariot; and by others, to Jupiter's having precipitated them by a thunderbolt into the bowels of the earth. (See Il. ii. 595.)

"Raise up thy head, raise up, and see the man

Before whose eyes earth gaped in Thebes, when all

Cried out, Amphiarus, whither rushest?

Why leavest thou the war?"

*Carry's Dante.*

He received divine honours after death, and was particularly worshipped at Oropus, a city on the confines of Attica and Boeotia, where he had a temple and an oracle. The answers of the oracle were delivered in dreams; and it was more especially for the skill of Amphiarus in the interpretation of dreams that he was deified. This oracle was held in very great esteem; Herodotus reckons it among the five principal oracles of Greece, viz. the Delphian, Dodonean, Amphiaran, Trophonian, and Didymæan, consulted by Croesus before his expedition against Cyrus. Near the temple was the fountain out of which, according to tradition, Amphiarus ascended to heaven when he was received into the number of the gods; and it was held so sacred, that it was a capital crime to touch its waters for any other purpose than to cast into them a piece of coined gold or silver, by the advice of the oracle, on recovery from any disease.

Amphiarus is placed by some among the Argonauts, and was called OICLIDES, from his father Oicleus. (See Horace, l. iii. Ode 16.)

*Callirhoë.*] This nymph, the daughter of the Achelous, disdained to return the affection of Alcmaeon unless he brought her the famous necklace of his mother Eriphyle. Alcmaeon accordingly obtained it from his wife Arsinoë, or Alpheisibea (to whom it had been given), under pretence of dedicating it to Apollo at Delphi. His father-in-law Phlegyas, however, being informed of the real purpose for which he had procured it, caused him to be murdered by his two sons. Callirhoë, inconsolable for the death of Alcmaeon, implored Jupiter (by whom she was beloved) to advance her two children, Acarnas and Amphoterus, immediately from infancy to manhood. Her wish was granted, and her sons, instigated by her, revenged their father by the death of his murderers. She was called ACHELOIA, from *Achelous*.

271.—*Female.*] Eriphyle. (See Amphiarus.)

272.] MANTIUS CLITUS. The son of Melampus. Being lost in the morning sports, he is said to have been carried to heaven by Aurora, who presided over the dawn.

274.] POLYPHIDES. A celebrated soothsayer, son of Mantius. He was consulted as Hyperesia, in Argolis.

277.—*The god.*] Apollo.

278.] THEOCLYMENUS. A soothsayer of Argolis, grandson of Melampus. He committed a murder, which obliged him to leave his country; and Telemachus, happening to pass through Argos at the moment the event took place, was prevailed on to convey him to Ithaca. There he foretold to Penelope and Telemachus all that would befall the suitors at the return of Ulysses.

284.—*Dread power.*] Minerva.

296.—*Stranger.*] Theoclymenus.

316.] CRUNUS. A town between Pylos and Chalcis, on the western coast of Peloponnesus.

316.] CHALCIS. A town in the neighbourhood of Pylos, in Elis.

319.] PHÆA. A river of Elis.

319.—*Sacred.*] In reference to Olympian Jove.

322.—*The king.*] Ulysses.

360.—*Man of woes.*] Ulysses.

361.—*This stranger.*] Eumæus.

370.—*His mother.*] Anticlea.

388.] CTIMENE. The youngest daughter of Laertes and Anticlea.

400.—*The queen.*] Penelope.

408.—*The suffering chief.*] Ulysses.

439.] SYRIA, or SYROS (now Siro, Syra, and Zyaa). One of the Cyclades, between Delos and Paros. It was remarkable for its fertility, and for the longevity of its inhabitants.

455.] CTESIUS. King of Syria, or Syros; son of Cemenus; and father of the herdsman Eumæus.

467.] ARYBAS. A native of Sidon, whose daughter was carried away by pirates.

481.—*The monarch.*] Ctesius.

488.—*The infant offspring.*] Eumæus.

511.—*Six calm days, &c.*] "It is evident from this passage that it is above six days' sail from Ithaca to Syros, though carried with favourable winds. *Dacier.*" P.

522.—*The king.*] Ulysses.

566.—*The hawk, &c.*] "The augury is thus to be interpreted: Ulysses is the hawk, the suitors the pigeon; the hawk denotes the valour of Ulysses, being a bird of prey; the pigeon represents the cowardice of the suitors, that bird being remarkable for her timorous nature. The hawk flies on the right, to denote success to Ulysses.

"Homer calls this bird the messenger of Apollo: the expression implies that the hawk was sacred to Apollo; as the peacock was to Juno, the owl to Pallas, and the eagle to Jupiter." P.

581.] PEIRÆUS. Son of Clytius; a faithful attendant of Telemachus.

# ODYSSEY.

## BOOK XVI.

2.—*Monarch of the swains.*] Eumæus.

14.—*Dropp'd the full bowl.*] "In the original it is, Eumæus dropped the bowl as he tempered it with water. It was customary not to drink wine unmixed with water among the ancients. At Athens there was an altar erected to Bacchus *Orthios*, because by thus tempering the wine, men returned *upright* or sober from entertainments; and a law was enacted by Amphitryon, and afterwards revived by Solon, that no unmixed wine should be drank at any entertainment." P.

51.—*The board.*] The table was accounted sacred to the gods; and it was on this account that the ancients always reserved part of their provisions, "the frugal remnants of the former day," not solely out of hospitality to men, but pious to the gods.

70.—*Willing to aid.*] "It has been observed that Homer intended to give us the picture of a complete hero in his two poems, drawn from the characters of Achilles and Ulysses: Achilles has consummate valour, but wants the wisdom of Ulysses: Ulysses has courage, but courage inclining to caution and stratagem, as much as that of Achilles to rashness." P.

268.—*Hear then their numbers.*] "According to this catalogue, the suitors with their attendants (the two sewers, and Medon, and Phemius) are a hundred and eighteen; but the two last are not to be taken for the enemies of Ulysses, and therefore are not involved in their punishment in the conclusion of the *Odyssey*. *Eustathius*." P.

302.—*She whose pow'r inspires the thinking mind.*] Minerva.

348.] CLYTIUS. Father of Peiræus. (See *Od.* xv. 581.)

367.] AMPHINOMUS. King of Dulichium, one of the suitors of Penelope; he was killed by Telemachus (*Od.* xxii. 110.)

443.—*Thy father.*] Eupseithes.

461.—*My friend's son.*] Telemachus.

490.—*From the Hermæan height.*] "It would be superfluous to translate all the various interpretations of this passage; it will be sufficiently intelligible to the reader, if he looks upon it only to imply that there was a hill in Ithaca called the Hermæan hill, either because there was a temple, statue, or altar of Mercury upon it, and so called from that deity." P.

# ODYSSEY.

## BOOK XVII.

11.—*This hapless stranger.*] Ulysses.

45.—*The royal fair.*] Penelope.

65.—*A stranger.*] Theoclymenus.

80.] ANTIPHUS. One of the counsellors of Ulysses.

84.—*The stranger-guest.*] Theoclymenus.

158.—*Ancient friend.*] Ulysses.

160.—*Sea-born seer.*] Proteus.

162.—*An isle.*] Ogygia.

174.—*Those kings.*] Nestor and Menelaus.

215.—*Ere evening spreads her chilly shade.*] “Eustathius gathers from these words, that the time of the action of the *Odyssey* was in the end of autumn, or beginning of winter, when the mornings and evenings are cold.” P.

236.] NERITUS.

236.] ITHACUS.

236.] POLYCTOR.

} Three brothers, ancient princes of Ithaca.

247.] MELANTHIUS. A goatherd, the son of Dolius, who presumed to assist the suitors of Penelope against Ulysses on his return to Ithaca, and was killed by Eumæus (*Od.* xxii. 500.)

251.—*This pair.*] Ulysses and Eumæus.

282.—*Daughters of Jove.*] The Naiads.

290.—*This slave.*] Melanthius.

345.] ARGUS. A dog of Ulysses', which died of joy at the return of his master to Ithaca, after an absence of twenty years.

430.—*The minstrel.*] Phemius.

511.—*Egypt's silver flood.*] The Nile.

525.] DMETOR. Sovereign of Cyprus; son of Iasus, to whom Ulysses, in this his feigned story, had been sold as a slave by a Cyprian merchant.

588.—*The nurse.*] Euryclen.

624.—*Telemachus then sneez'd aloud.*] “Eustathius fully explains the nature of this omen; for sneezing was reckoned ominous both by the Greeks and Romans. While Penelope utters these words, Telemachus sneezes; Penelope accepts the omen, and expects the words to be verified. The original of the veneration paid to sneezing is this: the head is the most sacred part of the body, the seat of thought and reason: now the sneeze coming from the head, the ancients looked upon it as a sign or omen, and believed it to be sent by Jupiter; therefore they regarded it with a kind of adoration.” P.

# ODYSSEY.

## BOOK XVIII.

1.—*The pensive hero.*] Ulysses.

2.—*A mendicant.*] Irus.

8.] ARNÆUS. } A beggar of Ithaca, remarkable for his gigantic form and his gluttony ;

9.] IRUS. } his original name was Arnæus, but he received that of Irus as being the messenger of the suitors of Penelope. He attempted to obstruct the entrance of Ulysses, under the mean disguise assumed by the latter at his return home, and in presence of the whole court challenged him to fight. Ulysses as immediately brought him to the ground with a blow.

34.—*To dash those teeth away, Like some vile boar's.*] " These words refer to a custom that prevailed in former ages ; it was allowed to strike out the teeth of any beast which the owner found in his grounds." P.

37.—*Gird well thy loins.*] " We may gather from hence the manner of the single combat ; the champions fought naked, and only made use of a cincture round the loins. Homer directly affirms it, when Ulysses prepares for the fight." P.

96.] ECHETUS. A king of Epirus, mentioned by Homer as having lived in the time of Ulysses, and as having been odious for his tyranny. Some, however, have supposed that this king was contemporary with Homer, and that the poet handed him down as an object of execration to mankind, in revenge for some injury he personally experienced.

" The tradition concerning Echetus stands thus : he was a king of Epirus, the son of Encheonor and Philogea : he had a daughter called Metope, or as others affirm, Amphiasa ; she being corrupted by Æchmodicus, Echetus put out her eyes, and condemned her to grind pieces of iron made in the resemblance of corn ; and told her she should recover her sight when she had ground the iron into flour. He invited Æchmodicus to an entertainment, and cut off the extremities from all parts of his body, and cast them to the dogs ; at length, being seized with madness, he fed upon his own flesh, and died." P.

" How Echetus, the scourge of humankind,

Pursued his daughter with infuriate mind.

He doom'd the maid to pine in cheerless night,

And pierc'd with pointed brass the balls of sight.

Deep in a cell, to servile labour doom'd,

She pines, in darkness and despair consum'd."—*Apollonius Rhodus.*

195.] EURYNOME. One of the female attendants of Penelope.

202.—*The sagent of the royal train.*] Eurynome.

215.] AUTONOE. } Female attendants of Penelope.

216.] HIPPODAME. }

277.—*Her whose arms display the shield of Jove.*] Minerva.

313.—*But when my son grows man, &c.*] " The original says, *resign the palace to Telemachus* : this is spoken according to the customs of antiquity ; the wife, upon her second marriage, being obliged to resign the house to the heir of the family." P.

347.] PISANDER. Son of Polyctor ; one of the suitors of Penelope ; killed by Philæus (Od. xxii. 205.)

355.—*Three vases heaped with copious fires.*] “The word in the Greek signifies a vase which was placed upon a tripod, upon which the ancients burnt dry and oftentimes odorous wood, to give at once both perfume and light. Eustathius explains it to be a vessel raised on feet in the nature of a hearth. Hesychius calls it a hearth placed in the middle of the house or hall, on which they burnt dry wood with intermingled torches to enlighten it.” P.

367.] MELANTHO. One of the female attendants of Penelope, daughter of Dolius, the faithful servant of Ulysses.

403.—*The king that levell'd haughty Troy.*] Ulysses.

468.] MULIUS. Cup-bearer at the court of Ithaca.

470.—*Each peer successive his libation pours To the blest gods.*] “We have already observed that libations were made to the gods before and after meals; here we see the suitors offer their libation before they retire to repose.” P.

# ODYSSEY.

## BOOK XIX.

69.] ICMALIUS. A famous artificer.

196.] CRETE. Homer here speaks of Crete as it was in the time of Ulysses; in Il. ii. 790, as having but ninety cities.

200.] CYDONIANS. The people of Cydon, in Crete, celebrated for their skill in archery.

201.] PELASGI. (See Pelasgi, Il. ii. 1018.)

202.] DORIANS. A Doric colony, settled in Crete.

203.] ACHAIANS. A colony of the Achæians or Achæi, so called from Achæus, son of Xuthos of Thessaly.

205.] MINOS. (See Minos, Il. xiii. 565, and Od. xi. 698.)

214.] ETHON. Ulysses assumed the name of this Cretan prince, who was a son of Deucalion, in the fictitious account which he gave to Penelope of his adventures in his first interview with her after his return to Ithaca.

218.—*To bright Lucina's fane.*] "Strabo informs us that upon the Amnisus there is a cave sacred to Ilithyia, or Lucina, who presides over childbirth." P. (See Ilithyia, Il. xi. 348.)

219.] AMNISUS. A small river of Crete, and the name of a port of Gnosus.

228.—*Beeves for his train the Cnossian peers assign, A public treat.*] "It was not to be expected, and indeed it was almost impossible that one person should entertain Ulysses and his whole fleet, which consisted of twelve vessels. This passage therefore gives us a remarkable custom of antiquity, which was, that when any person with too great a number of attendants arrived in other countries, the prince received the chief personage and his particular friends, and the rest were entertained at the public expense. Dacier." P.

282.] EURYBATES. A herald of Ulysses.

327.—*His Ithaca refus'd from favouring Fate, Till copious wealth might guard his regal state.*] "Ulysses amassed great riches by being driven from country to country: every prince where he arrived made him great presents, according to the laudable customs of hospitality in former ages." P.

329.] PHEDON. King of Thesprotia. (See Od. xiv. 367.)

349.] See imitation of this passage, *Paradise Lost*, b. vii. 370.

351.—*The pale empress of yon starry train.*] The moon.

363.—*Now wash the stranger, &c.*] "This was one of the first rites of hospitality observed towards strangers amongst the ancients. There was also a bath for the stranger, but this seems to have been a greater honour (as Dacier observes) than that of washing the feet; this may be gathered from the manner in which it was performed; the daughters of the family, even young princesses, assisted at the bath; but the washing the feet was an office committed to servants: thus the daughter of Nestor, in the third *Odyssey*,

bathed Telemachus; but Ulysses being disguised like a beggar, Euryclen washes his feet." P.

462.] PARNASSUS, or PARNASUS. A mountain of Phocis, near Delphi, more anciently called *Larnassos*, from the word *larnax* (ark). It received the name of Parnassus, from Parnassus, the son of Neptune and Cleodora, and was sacred to the Muses, to Apollo, and to Bacchus. The mountain was termed *Biceps*, from its two principal summits, Hyampea and Tithorea.

*Castalius fons.*] Between these summits was the Castalian fountain, *Castalius fons*, or *Cassotide* (so called from the nymph Castalia, whom Apollo had metamorphosed into its waters), which was also sacred to the Muses, and was said to have the power of inspiring those who drank of it with the true enthusiasm of poetry.

MOLPADIA, } This was a divinity of Castalia, in Caria, daughter of Staphylus and  
or  
HEMITHEA. } Chrysothemis, whose original name was Molpadia.

*Parthenia.*] It is fabled that Parthenia and Molpadia, the sisters of Rhoia, while guarding, on one occasion, the beverage of their father, fell asleep; that the vase containing the wine was, during that interval, overthrown by some swine; and that in apprehension of the wrath of Staphylus, they were in the act of precipitating themselves into the sea, when Apollo, in consideration of their being the sisters of Rhoia (see Rhoia, below), interrupted their fall, and transported them to the Carian towns, Bubasus and Castalia. Hemithea was held in such veneration, that sick persons from all parts of Asia Minor crowded to her temple with magnificent offerings, under an idea that, sleeping in it, they would awake cured of their diseases; and so great was the awe which its sanctity inspired that, although the depository of immense treasures, it was unprotected by walls or any other defence. Hemithea was remarkable for being the only person to whom the title of demi-goddess, as her name implies, was assigned.

*Rhoia.*] The daughter of Staphylus and Chrysothemis, so incurred the wrath of her father for having listened to the addresses of Apollo, that he shut her up in a chest and threw her into the sea: the chest was cast upon the island of Delos, and from it proceeded Rhoia with a male infant, to whom she gave the name of Anius, and who subsequently became priest of the altar of the Delian god. (See Anius.)

*Deucalion and Pyrrha.*] It is fabled that in the reign of Deucalion, king of Thessaly, the source of the Peneus was impeded by an earthquake, at the spot where that river, increased by the junction of four others, discharges itself into the Thermaic gulph, and that during the same year so great an abundance of rain fell, that the whole of Thessaly being inundated, Deucalion and his family were driven to seek refuge (which they did in a *larnax*, or ark, containing also two animals of every kind) on Mount Parnassus, whence, the waters being dissipated, they redescended into the plains. The wife of Deucalion was Pyrrha (see Hor. b. i. Ode 2.), daughter of Epimetheus, the brother of Prometheus (see Prometheus, and fable of, in Lord Bacon's *Fables of the Ancients*). Protegenia, the daughter of Deucalion, was one of the mistresses of Jupiter, and mother of Memphis, the husband of Lydia.

466.] AUTOLYCUS. Maternal grandfather of Ulysses. He was a son of Mercury and Chione, daughter of Deucalion, and was one of the Argonauts. His ingenuity in thieving has acquired for him the honourable title of God of Thieves. A ready disciple of his father, he was able to assume a variety of shapes and disguises; but his principal talent consisted in stealing the flocks of his neighbours, and, by either dexterously effacing the marks of the stolen cattle, or substituting others, eluding the possibility of detection. He practised this fraud upon Sisyphus, the son of Æolus; but Sisyphus baffled the craft of Autolycus by placing a mark under the feet of his own oxen, which



escaped even the shrewd observation of the thief. This superiority in artifice so endeared Sisyphus to Autolycus, that an intimacy was formed between them, and Sisyphus became enamoured of his daughter Anticlea, the subsequent wife of Laertes, and mother of Ulysses.

468.—*Hermes his patron-god these gifts bestow'd.*] Homer attributes these gifts to Mercury, as the patron of artifice and theft.

470.—*This hero.*] Autolycus.

487.] AMPHIITHEA. The wife of Autolycus, and grandmether of Ulysses.

488.—*Her ancient lord.*] Autolycus.

502.—*The young Autolyci.*] The sons of Autolycus.

535.—*Then chanting mystic lays, &c.*] An illustration of the ancient superstition of curing wounds by incantations or charms.

550.] See imitation of this passage, *Par. Lost*, b. xii. 372.

605.—*Sad Philomel, &c.*] “Homer relates this story very differently from later authors: he mentions nothing of Progne, Tereus, or Pandion, unless that name be the same with Pandarus; Itylus likewise is by them called Itys. The story is thus, according to these writers: Philomela was the wife of Tereus, king of Thrace; she had a sister named Progne, whom Tereus ravished, and cut her tongue out, that she might not discover the crime to Philomela; but Progne betrayed it by weaving the story in a piece of embroidery; upon this Philomela slew her own son Itys or Itylus, and served up his flesh to the table of her husband Tereus; which being made known to him, he pursues Philomela and Progne, who are feigned to be changed into birds for their swift flight into Athens, by which they escaped the revenge of Tereus. Philomela is fabled to be turned into a nightingale, and Progne into a swallow; it being observed by Pausanias, that no swallow ever builds in Thrace, or nightingale is ever seen there, as hating the country of Tereus. But Homer follows a different history; Pandarus, son of Merops, had three daughters, Merope, Cleothra, and Aëdon: Pandarus married his eldest daughter Aëdon to Zethus, brother of Amphion, mentioned in the eleventh *Odyssey*: she had an only son named Itylus; and being envious at the numerous family of her brother-in-law Amphion, she resolves to murder Amaleus, the eldest of her nephews. Her own son Itylus was brought up with the children of Amphion, and lay in the same bed with this Amaleus. Aëdon directs her son Itylus to absent himself one night from the bed; but he forgets her orders: at the time determined, she conveys herself into the apartment, and murders her own son Itylus, by mistake, instead of her nephew Amaleus: upon this, almost in distraction, she begs the gods to remove her from the race of humankind: they grant her prayer, and change her into a nightingale.” P.

Pausanias calls the daughters of Pandarus Camiro and Clytia. Other writers appear to confound this Pandarus with Pandion, king of Athens, who, say they, formed an alliance with Tereus, king of Thrace, and gave him his daughter Progne or Procne in marriage; the remaining part of the fable equally applying to Pandion. The murder of Itylus by his mother Philomela, and the serving up his flesh at the table of her husband Tereus, &c. is by some referred to Aëdoo, the daughter of Pandarus, an Ephesian (not the wife of Zethus), who married Polytechnus, a native of Colophon, in Lydia, and had a sister named Chelidonia; the misfortunes of Aëdon and Polytechnus being attributed to the revenge of Juno, for their having boasted of an intenseness of affection superior to that of the king and queen of heaven. (See Virgil's *Past.* vi. 111, &c. and Ovid's *Met.* b. vi. for story of Tereus, Procne, &c.)

607.] ITYLUS. (See line 605.)

658.—*Of ivory one.*] (See *Somnus*.) Some imagine that by the horn, which is pervious to sight, Homer meant to represent truth, and by the ivory, which is impenetrable,

falsehood : others, that by horn, which is transparent, Homer meant the air, or heavens, which are translucent, and by ivory, the earth, which is gross and opaque ; the dreams which come from the latter, that is, through the gate of ivory, being false ; those from the former, or through the gate of horn, true.

Diodorus Siculus, in his second book, describing the ceremonies of the dead, mentions the gates of oblivion, of hatred, and lamentation ; and adds, th<sup>t</sup> there are other gates at Memphis that are called the gates of verity, near which is a statue of justice without a head.

# ODYSSEY.

## BOOK XX.

40.—*Far'rite care.*] Ulysses.

78.] PANDARUS. Son of Menops, father of the *three orphan fair*, Merope, Cleo-thera, and Aëdon. (See note to line 605 of Od. xix.)

81.—*Four celestials.*] Venus, Juno, Diana, and Minerva.

92.—*Wing'd Harpies snatch'd th' unguarded charge away.*] “It is not evident what is meant by these princesses being carried away by the Harpies. Eustathius thinks that they wandered from their own country, and fell into the power of cruel governesses, whose severities the poet ascribes to the Furies.” P.

94.] See imitation of this passage, *Paradise Lost*, b. xi. 266.

123.—*A blissful omen.*] “The reader will fully understand the import of this prayer, from the nature of omens, and the notions of them among the ancients: *If*, says Ulysses, *my prayer is heard, let there be a voice from within the palace to certify me of it*; and immediately a voice is heard, *O Jupiter, may this day be the last to the suitors*! Such speeches as fell accidentally from any person were held ominous, and one of the ancient ways of divination: Ulysses understands it as such, and accepts the omen.” P. (See Divination by words.)

128.—*Loud from a sapphire sky.*] One of the illustrations of the superstition that thunder, bursting from a *serene sky*, was ominous.

184.—*The dame.*] Euryclæa.

189.—*And let th' absternive sponge the board renew.*] “The table was not anciently covered with linen, but carefully cleansed with wet sponges. They made use of no napkins to wipe their hands, but the soft and fine part of the bread, which afterwards they threw to the dogs; this custom is mentioned in the *Odyssey*, lib. x.

‘As from some feast a man returning late,  
His faithful dogs all meet him at the gate,  
Rejoicing round, some morsel to receive,  
Such as the good man ever wont to give.’

The morsel in the translation means these pieces of bread, with which the ancients wiped their hands after eating, and then threw to the dogs.” P.

195.—*The lunar feast-rites to the god of day.*] The first day of every month was held solemn, and was sacred to Apollo, the god of light.

234.] PHILÆTIUS. A faithful steward of Ulysses, who, with Eumæus, assisted him in destroying the suitors of Penelope.

237.—*Imported in a shallop.*] Melanthius and Philætius, though both herdsmen of Cephalenia, inhabited different parts of the island, and were therefore obliged to come over to Ithaca in separate vessels.

239.—*Guardian of the bristly kind.*] Eumæus.

357.] CTESIPPUS. A Samian peer. One of the suitors of Penelope, killed by Philætius (Od. xxii. 316.)

388.] AGELAUS. One of the suitors of Penelope, killed by Ulysses (Od. xxii. 366.)

417.—*Floating in gore, &c.*] “This is to be looked on as a prodigy, the belief of which was established in the old world, and consequently whether true or false, may be allowed to have a place in poetry.

“Eustathius is of opinion that by the last words of this speech Theoclymenus intends to express an eclipse of the sun; this being the day of the new moon, when eclipses happen. Others understand by it the death of the suitors, as when we say the sun is for ever gone down on the dead. Homer means by it, that the suitors shall never more behold the light of the sun.” P.

421.—*Hyperesian seer.*] Theoclymenus, i. e. descended from Polyphides, who had fixed his abode in the groves of Hyperesia, in Achaia (Od. xv. 276.)

428.] ORCUS. This word is here used to signify the infernal regions.

456.—*Sicilian mart.* The name of Sicily is supposed to have been very ancient, and to have been adopted by the Phœnicians long before the Trojan war. (See Sicily.) It is probable from this passage, that the Sicilians traded in slaves, and that by the allusion of the suitors to their country, in order to intimidate Theoclymenus, they were remarkable for their barbarity.

# ODYSSEY.

## BOOK XXI.

14.—*The bow.*] The poet by this description of the bow, points out the strength of Ulysses, who was alone able to bend it.

18.] IPHITUS. A son of Eurytus, king of Œchalia. (See Eurytus, Il. ii. 885.) He was brother to Iole, whom Eurytus had promised in marriage to any one who should excel him or his sons in the use of the bow. Hercules engaged in the contest, and was successful; but the king, recollecting that the hero had killed his wife Megara, refused to ratify the contract. Iphitus advocated the cause of Hercules, but was afterwards sacrificed to his desire of vengeance on Eurytus. Iphitus, in pursuit of some horses, which he erroneously imagined Hercules had stolen, was met by the hero, treacherously inveigled by him to the top of a high tower at Tynthus, and thence precipitated. (See Pope's note to line 31.)

19.] ORSILOCHUS. The same mentioned Il. v. 675.

21.—*Messene's state, &c.*] "It has been disputed whether Messene here was a city or a country; Strabo affirms it to be a country, lib. viii. It was a port of Laconia, under the dominion of Menelaus in the time of the war with Troy; and then (continues that author) the city named Messene was not built. Pausanias is of the same opinion, lib. iv. c. 1." P.

31.—*Deaf to Heaven's voice, the social rite transgressed.*] "Homer very solemnly condemns this action of Hercules in slaying Iphitus; and some authors (remarks Eustathius) defend him, by saying he was seized with madness, and threw Iphitus down from the top of his palace: but this is contrary to Homer, and to the sentiment of those who write that Hercules was delivered as a slave to Omphale, for the expiation of the murder of Iphitus." P.

42.—*The matron.*] Penelope.

147.] EPITHEUS, or EUPHITES. Father of Antinous: on the death of his son by the hand of Ulysses, he excited the Ithacensians to assist him in revenging his death; but he fell in the conflict, by the spear of Laertes. (Od. xxiv. 607.)

152.] LEIODES. A priest and augur; son of Œnops. He was killed by Ulysses (Od. xxii. 347.)

153.] ŒNOPS. See preceding line.

194.—*The masters of the herd and flock.*] Philætiæ and Eumæus.

284.—*Patron of these arts.* Apollo.

424.] BYBLOS, or BYBLUS, was a city of Phœnicia, situated between Sidon and Orthosia. It was famous for the worship of Adonis. (See Adonis.) The river Adonis, which rises in the neighboring mountain of Libanus, and passes through Byblos, being sometimes tinged with the red earth over which it flows, was supposed by the inhabitants to have derived its colour from the blood of Adonis, whose obsequies they accordingly celebrated once a-year with great solemnity. The people of Byblos were anciently remarkable for their skill in carving wood, and building ships. The plant alluded to in this passage grew in the marshes of Egypt, and was used by the ancients for cordage.

# ODYSSEY.

## BOOK XXII.

39.] See imitation of this passage, *Paradise Lost*, b. vi. 848.

167.—*The filial virtue.*] Telemachus.

175.—*Dolius' son.*] Melanthius.

233.—*The phantom-warrior.*] Minerva.

262.—*Perch'd like a swallow.*] " We have seen the deities, both in the *Iliad* and *Odyssey*, changing themselves into the shape of birds: thus lib. vii. ver. 67 of the *Iliad* ;

' Th' Athenian maid, and glorious god of day  
With silent joy the settling hosts survey ;  
In form like vultures on the beech's height  
They sit conceal'd, and wait the future fight.'

" This perhaps may be the occasion of all such fictions. The superstition of the heathen world induced the ancients to believe that the appearance of any bird in a critical hour was a sign of the presence of a divinity, and by degrees they began to persuade themselves that the gods appeared to them in the form of those birds. Hence arose all the honours paid to augurs, and the reliance on divination drawn from the sight of birds." P. (See *Divination by birds*.)

267.] AMPHIMEDON. Son of Melanthius, one of the suitors of Penelope, killed by Telemachus (line 314.)

268.] DEMOPTOLEMUS. One of the suitors of Penelope, killed by Ulysses (line 293.)

294.] EURYADES. One of the suitors of Penelope, killed by Telemachus (line 294.)

295.—*The goatherd.*] Philætius.

296.] ELATUS. One of the suitors of Penelope, here killed by Eumæus.

312.] EURYDAMAS. One of the suitors of Penelope, killed by Ulysses (line 313.)

314.—*Bold son.*] Telemachus.

315.—*Faithful swain.*] Eumæus.

323.—*The victim's heel is answer'd with this spear.*] " This refers to a passage in the latter end of the twentieth book of the *Odyssey*, where Ctesippus throws the foot of a bullock at Ulysses. Philætius here gives him a mortal wound with his spear, and tells him it is a return for the foot of the bullock." P.

325.] DAMASTORIDES. One of the suitors of Penelope, here killed by Ulysses.

369.—*Rec'rend minstrel.*] Phemius.

372.—*To Jove's inviolable altar nigh, &c.*] " This altar of Jupiter Hecæus stood in the palace-yard; so called from a word signifying *the out-wall inclosing the court-yard*. Jupiter was worshipped under the same name by the Romans. These altars were places of sanctuary, and by flying to them the person was thought to be under the immediate protection of the deity, and therefore in some cases inviolable. This is the reason why Phemius entertains an intention to fly to the altar of Jupiter Hecæus." P. (See line 420.)

415.—*Thou.*] Medon.

415.—*Heaven-taught bard.*] Phemius.

418.—*Th' exempted two.*] Phemius and Medon.

435.—*The aged governess.*] Euryclen.

477.—*The melancholy labour done Drive to yon court.*] "It would in these ages, observes Dacier, be thought barbarous in a king to command his son to perform an execution of so much horror: but anciently it was thought no dishonour; and Homer was obliged to write according to the custom of the age. Virgil has ascribed an act more cruel to the pious Æneas, who sacrifices several unfortunate young men who were his captives. Æn. xi. ver. 15.

' Then, pinion'd with their hands behind appear  
Th' unhappy captives marching in the rear;  
Appointed offerings in the victor's name,  
To sprinkle with their blood the funeral flame.' *Dryden.*" P.

# ODYSSEY.

## BOOK XXIII.

242.] ACTORIS. A female servant of Penelope.

304.—*Dread seer.*] Tiresias.

316.—*The royal pair.*] Ulysses and Penelope.



# ODYSSEY.

## BOOK XXIV.

1.] CYLLENIUS. Mercury. (See Horace, *l. i. Ode 10.*)

17.—*Leuca's rock.*] LEUCATE (now St. Maura). This was a promontory of the isle of Leucas, or Leucadia, in the Ionian sea, so called on account of the whiteness of its rocks; and on its summit was a temple dedicated to Apollo (see Leucadius, among his names). It was celebrated in fable as the spot whence unfortunate lovers precipitated themselves into the sea; thus Sappho here terminated her existence, in despair at the coldness of Phaon.

*Sappho.*] Sappho, or Sapho, a celebrated Greek poetess, was born at Mitylene, about 600 years B.C. Her father's name is uncertain; that of her mother was Cleis: she became the wife of Cercolas, a wealthy inhabitant of Andros. Being soon after left a widow, with one daughter, she devoted herself to the study of music and poetry, which she cultivated with such success, that she acquired the title of the tenth muse. Her moral character does not appear to have corresponded with her exalted genius. The unhappy passion she conceived for Phaon is well known. This man (whose history is mixed up with fable) was originally a ferryman of Mitylene, who, having carried Venus (disguised as an old woman) across a river, in his boat, was rewarded by her with a box of ointment, which had the effect of rendering him the most beautiful and fascinating person in the world. He became weary of the company of Sappho, and to avoid her, retired to Sicily; thither she pursued him; but all her endeavours to overcome his indifference being fruitless, she returned in despair to Greece, and repaired to the promontory of Leucate, in Acarnania, whence (in conformity to the notion that unfortunate lovers, by precipitating themselves from its summit would, if they survived the fall, be cured of their passion) Sappho, having addressed her prayers to Apollo, threw herself into the sea, and perished.

Divine honours were paid to Sappho after death at Lesbos; and the money of that island was stamped with her image. The Romans also erected a magnificent statue to her memory. To this poetess is attributed the invention of the Sapphic and Æolic verse. She likewise improved the system of music among the ancients, and instituted an academy for the instruction of females in that science. Of her numerous works (chiefly lyrical) only two odes, one addressed to Venus, and the other to a young woman, have been preserved.

27.—*Nestor's son.*] Antilochus.

30.—*The hero.*] Achilles.

35—122.] Within these lines is contained the conference between Agamemnon and Achilles in the infernal regions, with the particulars of the funeral of the latter.

48.—*Thy son.*] Orestes.

65.—*Azure mother.*] Thetis.

222.—*Icarius' daughter.*] Penelope.

226.] TYNDARUS. King of Sparta. (See Tyndarus.)

226.—*Daughter.*] Clytemnestra.

227.—*King and husband.*] Agamemnon.

261.—*The hourly king.*] Laertes.

267.—*The kingly gard'ner.*] Laertes.

298.—*Monarch.*] This word is here put as a general term for a nobleman, or man of high rank. (See Mitford's History of Greece, chap. ii. sect. 4.)

340.] See imitation of this passage, *Æn.* ix. 645.

344.—*His mother.*] Anticlea.

346.—*Sad consort.*] Penelope.

353.] ALYBAS. A place in Sicily.

354.] EPERITUS.

355.] APHIDAS.

356.] POLYPHEMON. } Ulysses, in the feigned account which he gives of himself  
and his descent, to his father Laertes, assumes the name  
of Eperitus, tracing his family through Aphidas to  
Polyphemon.

357.] SICANIA. One of the ancient names of Sicily.

454.—*Ancient friend.*] Dolius.

483.] EUPEITHES. The father of Antinous. (See Epitheus, *Od.* xxi. 147.)

511.—*A present god.*] Minerva.

"I must observe with what dignity Homer concludes the *Odyssey*: to honour his hero, he introduces two deities, Jupiter and Pallas, who interest themselves in his cause: he then paints Ulysses in the boldest colours, as he rushes on the enemy with the utmost intrepidity; and his courage is so ungovernable that Jupiter is forced to restrain it with his thunder. It is usual for orators to reserve the strongest arguments for the conclusion, that they may leave them fresh upon the reader's memory: Homer uses the same conduct: he represents his hero in all his terror; he shews him to be irresistible, and by this method leaves us fully possessed with a noble idea of his magnanimity.

"It has been already observed, that the end of the action of the *Odyssey* is the re-establishment of Ulysses in full peace and tranquillity: this is not effected till the defeat of the suitors' friends; and therefore if the poet had concluded before this event the *Odyssey* had been imperfect. It was necessary that the reader should not only be informed of the return of Ulysses to his country, and the punishment of the suitors, but of his re-establishment by a peaceful possession of his regal authority; which is not executed till these last disorders raised by Eupheithes are settled by the victory of Ulysses, and therefore this is the natural conclusion of the action." P.

(See Mitford's History of Greece, vol. i. ch. ii. § 4. "Upon the manners of the early Greeks," for many references to Homer.)

ÆNEID OF VIRGIL.



# ÆNEID.

## BOOK I.

1.—*The man.*] Æneas.

5.—*Doubtful war.*] The war between Æneas and Turnus.

6.—*Latian realm.*] The kingdom of Latium, or of king Latinus.

6.—*Destin'd town.*] Lavinium.

7.—*His banished gods.*] Virgil, in order to give an air of antiquity to the Roman mythology, represents Æneas as having introduced the worship of the gods from Troy.

9.—*Alban fathers.*] A poetical designation for Alba itself. (See Ascanius, Æn. i. 364.)

10.] ROME. Roma. This celebrated city, situated about twelve or fifteen miles from the mouth of the Tiber, was the principal town of the ancient province of Latium. It was built (hence *urbs septicollis*, or *septemgemina*) on seven hills; viz. PALATINUS, QUIRINALIS, AVENTINUS, CÆLIUS, VIMINALIS, ESQUILINUS, and JANICULUM; this last, according to some opinions, seems to have been improperly ranked among the seven; as, although built on and fortified by Ancus, the fourth king of Rome, it was not included within the city. MONTES CAPITOLINUS, or TARPEIUS, which Servius omits, should have been mentioned in its stead. The JANICULUM, COLLIS HORTULORUM, and VATICANUS, were afterwards added.

Romulus (see Romulus) built on the PALATINE MOUNT, which became, in succeeding ages, the residence (hence the term *Palatium*, palace) of the emperor Augustus and his successors.

The QUIRINAL HILL, supposed to have derived its name from a temple of Romulus deified by the name Quirinus) which stood on it, was added to the city by Servius, and was called in later times *Mons Caballi*.

The AVENTINE (see Aventine), the most extensive of all the hills, so named from one of the Alban kings, and added by Ancus, was the place (see Romulus) from which Remus took the omens; and was also called *Muræna*, from Murcia, the goddess of sleep, who had a chapel upon it; *Collis Dianæ*, from a temple of Diana; and *Remensis*, from Remus.

The CÆLIAN HILL, so named from Cæles Vibenna, a Tuscan, was anciently also called *Querquetulanus*, from the oaks with which it abounded; Augustus, in the time of Tiberius; and in later times, *Lateranus*; and was the residence of the popes before the erection of the Vatican.

The VIMINAL, so named from thickets of osiers (*vimineta*) which grew on it, was also called *Fagutalis*, from *fagi*, beeches, and was added to the city by Servius.

The ESQUILINE, so named from the oaks (*æsculeta*) with which it was covered, was also added to the city by Servius.

THE JANICULAN, so named from Janus (see Janus); was also called, from its sparkling sands, *Mons Aureus*, by corruption *Montorius*.

THE CAPITOLINE or TARPEIAN, so named from the Capitol (see Capitol), and from Tarpeia (see Tarpeia, *Æn.* viii. 457.), was very anciently called *Saturnius*, from its having been the residence of Saturn. The COLLIS HORTOLORUM, so called originally from its being covered with gardens, was afterwards named *Pincius*, from the family the Pincii, and was not taken into the city till the reign of the emperor Aurelian. THE VATICAN, so named from the Romans' getting possession of it by the expulsion of the Tuscans, according to the counsel of the soothsayers (*vates*), was disliked by the ancients on account of its bad air, but is the mount on which have been erected the pope's palace called St. Angelo, the Vatican library, and St. Peter's church.

*Gates.*] The principal gates of Rome were: 1. *Porta Flaminia* or *Flamentana*; 2. *Capitina*, *Quirinalis*, *Agonensis*, or *Salaria*; 3. *Viminalis*; 4. *Esquilina* (very anciently called *Metia*, *Laticana*, or *Laricana*); 5. *Narvia*; 6. *Carmentalis*; 7. *Copena*; 8. *Trionfalis*. Between the *Porta Viminalis* and *Esquilina*, without the wall, is supposed to have been the camp of the prætorian guards.

*Temples.*] Of the temples of ancient Rome, the following were the most celebrated: 1. The *Capitol* (see Capitol); 2. The *Pantheon* (now the Rotunda), built by Agrippa, son-in-law to the emperor Augustus, was dedicated, according to Pliny, to Jupiter *Ultor*, and according to others, to Mars and Venus; or, as the name imports, to all the gods. 3. The *Temple of Apollo*, built by Augustus on the Palatine Hill, had a public library, where authors, particularly poets, used to recite their compositions, sitting in full dress, sometimes before select judges, who passed sentence on their comparative merits. The emperor Adrian subsequently consecrated a place of this kind to Minerva, called *Athenæum*; 4. The *Temple of Diana*, built on the Aventine Mount by the Latin states, under the reign of Servius Tullius; 5. The *Temple of Janus*, built by Numa (see Janus); 6. The *Temples of Juno, Saturn, Mars, Apollo, Venus, Minerva, Neptune, of Fortune, of Concord, Peace, &c.*; Augustus also built a temple to Mars *Bisulter* in the *Forum Augusti*, and one to Romulus.

A small temple was called *sacellum* (a chapel), or *ardicula*; and a wood consecrated to religious worship, *lucus*, a grove.

*Theatres, Fora, Circi, &c.*] Among the theatres, amphitheatres, and places for exercise and amusement, the following are the most celebrated; viz.—

THE ODEUM, a building for the public or private rehearsals of musicians and actors.

THE NYMPHÆUM, a building adorned with statues of the nymphs, and abounding with fountains and water-falls.

THE CIRCI, viz. the *Circus Maximus*, called also *Apollinaris*, from an adjoining temple of Apollo (see Games, *Æn.* viii. 841.); and the *Circus Flaminius*, for the celebration of games, and for making harangues to the people. Many new *circi* were added by the emperors.

THE STADIA or HIPPODROMI, nearly in the form of *circi*, for the running and coursing of men and horses.

THE PALESTRÆ, GYMNASIA, and XYSTI, for exercising the *athletæ*; these places were chiefly in the *Campus Martius*, a large plain along the Tiber (anciently belonging to the Tarquins, and after their expulsion consecrated to Mars), where the Roman youth also performed their exercises, and where the *comitia* were held.

THE NAUMACHIÆ, places for exhibiting naval engagements, built nearly in the form of a circus.

THE CURIÆ were buildings where the inhabitants of each *curia* met to perform divine service, and where the senate assembled.

THE FORA were public or open places, of which the chief (there was only one an-

the republic) was the *Forum Romanum, Vetus, or Magnum*, a large oblong space (now the cow-market) between the Capitoline and Palatine hills, where the assemblies of the people took place, justice administered, and public business transacted. It was instituted by Romulus, and was subsequently surrounded with porticos, shops (these shops being chiefly occupied by bankers, *argentarii*), and buildings by Tarquinius Priscus, the fifth king of Rome. The part of the Forum in which the *comitia curiata* were held, was called *comitium*, where the pulpit or tribuns (*suggestum*) whence the orators used to harangue the people, stood. It was also named *rostra*, from its being adorned with the beaks of the ships taken from the Antiates; *templum*, from its having been consecrated by the angurs; and was first covered the year that Hannibal came into Italy.

Julius Cæsar, Augustus, and Domitian added *Fora*, the last of these being called *Forum Nervæ*, because finished by the emperor Nerva. Trajan also built a splendid Forum, and adorned it with the spoils of his many victories.

There were other *fora* or market-places for the sale of cattle, fish, &c.; of these the chief were, *Forum Boarium*, the ox and cow market; *Suarium*, the swine market; *Piscarium*, the fish market; *Olitorium*, the vegetable market; *Cupedinis*, where pastry and confectionary were sold.

The *BASILICÆ* (subsequently converted into Christian churches) were spacious halls, built at different periods around the Forum, adorned with columns and porticos, appropriated to public uses, in which courts of justice sat, and other public business was transacted.

The *PORTICUS*, or piazzas, were among the most splendid ornaments of the city, and took their names either from the edifices to which they were annexed, as *Porticus Concordiæ, Apollonis*, &c.; or from the builders of them, as *Porticus Liviæ, Pompeiæ*, &c. They were generally paved, supported on marble pillars, and adorned with statues; and were used chiefly for walking in, or riding under cover. The senate and courts of justice were sometimes also held in them; jewels and pictures, &c. exposed to sale; the tents of soldiers erected; the works of authors recited; the disquisitions of philosophers (especially those of the stoics, their name being derived from a Greek word signifying *porticus*, because Zeno, the founder of their sect, taught in the *Portico* at Athens) held, &c.

The *COLUMNÆ*, or pillars, were ornamented columns, which were either erected in honour of great men, in commemoration of illustrious actions or events, or for the support of statues, globes, &c.; and were variously denominated, from the different orders of architecture; the most ancient at Rome were, the *Columna Ænea*, a brazen pillar, on which was described a league with the Latins; *Columna Rostrata* (still extant), adorned with figures of ships, in commemoration of the defeat of the Carthaginians in a naval engagement by the consul C. Duillius Nepos; and another in the Capitol, erected by the consul M. Fulvius: but the most remarkable are those of Trajan and Antoninus Pius, which are still in existence, and highly esteemed among the monuments of antiquity. On the top of the former, erected in the middle of the Forum, which bore the name of Trajan, was a colossal statue of the emperor, holding in the left hand a sceptre, and in the right a hollow globe of gold, which, according to some, contained his ashes; these were however more generally supposed to have been deposited under the pillar.

Pope Sixtus V. substituted the statues of St. Peter and St. Paul for those of Trajan and Antoninus.

The *ARCUS TRIUMPHALES*, several of which are still in existence, were arches erected in honour of illustrious generals. They were originally very simple, built of brick or hewn stone, and of a semi-circular figure; but they were afterwards constructed of marble, of a square figure, with a large arched gate in the middle, from the vault of which hung little winged images of Victory with crowns in their hands, which, as the victor passed in triumph, were let down and placed on his head.

*Cl. Man.*

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The *Τροφæα*, or trophies (see *Æn.* xi. 6, &c.), were spoils taken from the enemy, and fixed upon columns, trunks of trees, &c., as signs or monuments of victory, consecrated to some god; they were imitated from the Greeks, and little in use among the Romans.

The *Aquæductus*, or aqueducts, supported on arches placed in rows one above another, conveyed water to Rome from the distance of above sixty miles, through rocks and mountains, and over vallies; they were originally consigned to the care of the censors and ædiles, and were, according to some, twenty, and to others, fourteen in number.

The *Cloacæ*, or sewers, first constructed by Tarquinius Priscus, extended under the whole city, and were divided into numerous branches, which all communicated with the *Cloaca Maxima*, the stupendous work of Tarquinius Superbus. The arches which supported the streets and buildings were so high and broad, that loaded waggons might pass, and vessels sail through them. [The goddess *Cloacina* presided over these works.]

The *Publicæ Viæ*, public ways, were perhaps the most considerable of all the Roman works, extending as they did to the utmost limits of the empire. Augustus erected a gilt pillar in the Forum, called *milliarium aureum*, where all the military ways terminated: the miles were not reckoned from this pillar, but from the gates of the city, and were marked on stones throughout all the roads. The *vici* were named either from the persons who first laid them out, or from the places to which they led: viz.

*Via Annia*, in Etruria, near the *Via Flaminia*; known only from inscriptions.

*Via Appia*, begun by Appius Claudius; it extended from the *Porta Capena*, first to Capua, and thence through Samnium and Apulia to Brundisium.

*Via Augusta*, in Etruria, near the *Via Flaminia*; known only from inscriptions.

*Via Aurelia*, along the coast of Etruria.

*Via Cassia*, between the *Vie Aurelia* and *Flaminia*.

*Via Clodia*, in Etruria, near the *Via Flaminia*; known only from inscriptions.

*Via Cornelia*, in Etruria, near the *Via Flaminia*; known only from inscriptions.

*Via Emilia*, in Etruria; its direction uncertain.

*Via Flaminia*, made by C. Flaminius; extended through Etruria and Umbria.

*Via Numicia*, which led to Brundisium.

*Via Posthumia*, mentioned by Tacitus, led from Cremona to Mantua and Verona.

Of the roads south of the Tiber, the most noted were:—

*Via Campania*, mentioned by Suetonius; its direction uncertain.

*Via Latina*, ran between the *Vie Appia* and *Valeria*.

*Via Salaria*, the road by which the Sabines brought their salt from the sea over the bridge of the Anio.

*Via Valeria*, which led from Tibur to the country of the Marsi and to *Corfinum*.

The principal roads named from the towns to which they led were:—

*Via Ardeatina*, to Ardea.

*Via Collatina*, to Collatia.

*Via Gabina*, to Gaii.

*Via Labicana*, to Labicum.

*Via Laurentina*, to Laurentum.

*Via Nomentana*, to Nomentum.

*Via Ostiensis*, to Ostia.

*Via Prænestina*, to Præneste.

*Via Tiburtina*, to Tibur.

The Romans usually placed their sepulchres near the public roads.

*Bridges.*] The ancient bridges of Rome were eight in number: 1. *Pons Sublicus*, or *Æmilius*, some vestiges of which still remain at the foot of Mount Aventine: 2. *Pons Fabricius*, which led to an isle in the Tiber: 3. *Cestius*, which led from the island: 4. *Senatoriæ*, or *Palatinæ*, near Mount Palatine, some arches of which are still standing:



5. *Pons Janiculi*, still standing, so named, because it led to Janiculum : 6. *Pons Triumphalis*, only a few vestiges of which remain, was the bridge over which those who triumphed passed in their way to the Capitol : 7. *Pons Ælius*, built by Ælius Hadrianus, still standing, the largest and most beautiful bridge in Rome : 8. *Pons Milvius*, without the city (now Ponte Mollè).

*Personification of Rome.*] The ancients personified their towns ; but of these, none was so universally worshipped as the goddess Roma : besides her sits in the city, there were others consecrated to her in the towns of Nicæa in Bithynia, Alabanda in Caria (where was a deity called Alabandus), Ephesus in Ionia, and Pola in Istria. Among her different personifications, she sometimes appears like the goddess Minerva, seated on a rock, with military trophies at her feet, a helmet on her head, and a spear, or a small figure of Victory, in her hand : as Rome the *Victorious*, on a medal of the reign of Galba, she is represented as an Amazon, with her right foot on a globe, a sceptre in her left hand, and a branch of laurel in her right : as Rome the *Happy*, on a medal of the reign of Nerva, she is armed from head to foot, with a branch of laurel in her right, and a rudder in her left hand.

"The Romans (says Macrobius) being persuaded that every city had its tutelary deities, when attacking a city used certain verses to call forth its gods, believing it impossible otherwise to take the town ; and even when they might take the place, they believed it would be a great crime to take the gods captive with it ; for this reason the Romans concealed the real names of their cities very closely, they being different from what they generally called them : they concealed likewise the names of the tutelary gods of their cities. Pliny informs us, that the secret name of Rome was *Valentia*, and that Valerius Soranus was severely punished for revealing it. We see the evocation of the gods of Veia in Livy."

*Names.*] The Romans seem to have borne at first but one or two names ; as Romulus, Numa Pompilius, Tarquinius Superbus, &c. ; but when they were subsequently divided into clans and families, the more noble were usually distinguished by three. These were entitled the *prænomen*, *nomen*, and *cognomen*. The *prænomen*, which, under the observance of certain religious ceremonies, boys received on the ninth day after their birth, was the first, and was commonly written with one letter ; the *nomen* followed the *prænomen*, and marked the *gens* or clan ; and the *cognomen* was placed last, and denoted the (*familia*) family : thus, P. Cornelius Scipio. The *nomen* generally ended in *ius*. Some *gentes* appear to have had no surname, as C. Marius ; L. Mummius, &c.

A fourth name, acquired by some illustrious action, was sometimes added, and was called the *agnomen* ; thus, P. Cornelius Scipio Africanus.

*Classification of gods of.*] The Romans made three classifications of their gods : 1. the GREAT CELESTIAL DEITIES (the *Dii Majorum Gentium*) ; 2. the SELECT DEITIES (the *Dii Selecti*) ; and, 3. the INTERIOR DEITIES (the *Dii Minorum Gentium*).

1. THE GREAT CELESTIAL DEITIES, called *Consentes*, were twelve in number : viz.

JUPITER (see Jove).

JUNO (see Juno).

MINERVA (see Minerva).

VESTA (see Vesta).

CERES (see Ceres).

NEPTUNE (see Neptune).

VENUS (see Venus).

VULCANUS (see Vulcan).

MARS (see Mars).

MERCURIUS (see Mercury).

APOLLO (see Apollo).



DIANA (see Diana).

2. The SELECT DAITIES were eight in number: viz.

SATURNUS (see Saturn).

JANUS (see Janus).

REBA (see Earth).

PLUTO (see Pluto).

BACCHUS (see Bacchus).

SOL (see Apollo).

LUNA (see Diana).

GENIUS (see Genius).

3. The INFERIOR DAITIES were of various kinds: among them were—

The *Dii Indigetes*, or *heroes*, who ranked among the gods on account of their virtues or exploits: viz.

HERCULES (see Hercules).

CASTOR AND POLLUX (see Castor and Pollux).

ÆNEAS (see Æneas).

ROMULUS (see Romulus), &c.

There were also certain gods called *SEMONES*, of whom the principal were—

PAN (see Pan).

FAUNUS (see Faunus).

SYLVANUS (see Sylvanus).

FAUNI (see Fauni).

VERTUMNUS, who presided over the *change* of seasons. } (See story of Vertumnus

POMONA, who presided over gardens and *fruits*. } and Pomona, Ovid's Met.

b. xiv.)

FLORA, the goddess of *flowers*, the wife of Zephyrus (see Zephyrus).

TERMINUS, the god of *boundaries*. (See Mercury.)

PALES, the goddess who presided over *flocks* and herds. (See Romulus.)

HYMENÆUS (see Hymen).

LAVERNA, the goddess of *thieves*, hypocrites, &c.: she is represented either as a body without a head, or as a head without a body; though, according to Horace (see Epistle xvi. 13. 1.), she was beautiful.

VACUNA, a pastoral divinity, who presided over the *repose* or *leisure* of persons engaged in the labours of husbandry, and whose worship is supposed to have been anterior to the foundation of Rome. (See Horace's Epistles, b. i. 10.)

AVERRUNCUS, the god who averted mischiefs.

FASCINUS, the god who averted *fascinations* or enchantments; by some confounded with Priapus.

ROBIGO, the goddess who preserved corn from blight.

MEPHITIS, the goddess of impure smells. Juno had temples under this name at Amsactus and Cremona.

CLOACINA, the goddess of the *cloaca*, or common sewers.

THE NYMPHS (see Nymphs).

THE RIVER GODS (see Tiber, and other rivers).

THE THREE JUDGES OF THE INFERNAL REGIONS, Minos, Æacus, and Rhodamanthus.

CHARON (see Charon).

CERBERUS (see Cerberus).

The Romans personified the virtues and affections of the mind, as, Piety, Faith, &c. and also raised temples to Hope, Concord, Fortune, Fame, Æolus, the god of the winds, and the gods of the several winds, as *Eurus*, *Zephyrus*, &c. &c. (See respective articles.)

13.—*The queen of heaven.*] Juno.

19.] **TYBER, TIBER, TYBERIS, or TIBRIS.** The river of Italy on the banks of which, about fifteen miles from its mouth, Rome was built. It rises in the Appennines and falls into the Tyrrhene (now Tuscan) sea, dividing Latium from Etruria. It was originally called *Albula*, from the whiteness of its waters; *Tyrrhennus*, because it watered Etruria; *Lydius*, because the people in its neighbourhood were supposed to be of Lydian origin; and *Tiberis*, from Tiberinus, a king of Alba, who had been drowned there, and who became god of the river. A little above Rome it is joined by the Anio, the Allia, and the Cremera; and farther up, by the Nar, the Clanis, and the Clitumnus.

20.—*An ancient town.*] Carthage.

21.—*Tyrian colony.*] Carthage was founded by a colony from Tyre.

23.] **CARTHAGE.** This celebrated city was situated in that part of Africa anciently termed Africa Propria, which corresponds with the present state of Tunis. According to the most probable accounts, it was peopled by a colony of Tyrians, under their queen Dido, and was by them called *Carthado*; by the Greeks *Carchedon*; by the Latins *Certhago*, and *Junonia*. It has been immortalised by the Roman poets and historians on account of three wars it sustained against the republic of Rome. The immediate cause of the first, which began B.C. 264, was the jealousy entertained by the Carthaginians at the aid granted by the Romans to the Mamertines, in an attack upon Messina (now Messina), a town in alliance with the Syracusans.

The Mamertines, a body of Italian mercenaries from Campania, had been appointed by Hiero, the tyrant of Syracuse, to guard the town of Messina; but instead of protecting the citizens, they assailed and massacred them, in order to obtain their possessions, and thus so raised the indignation of the Sicilians, that they, naturally excited to revenge by such perfidy, compelled the Mamertines to implore succour from a foreign power; for this succour they applied to the Romans as well as the Carthaginians; and thus was afforded to the former, whose troops first reached the island, an opportunity of coming in contact with a power then equally formidable in military and naval resources. The war (which was chiefly marked by the capture and cruel death of the Roman general, Regulus) ended, however, in the defeat of the Carthaginians by Lutatus Catulus, off the *Ægates insulae*, B.C. 242. A.U.C. 572, and the establishment of the Roman marine.

The second Punic war was excited by the siege of Saguntum by Haonibal. It commenced B.C. 218, and was memorable for the signal defeats experienced by the Romans from that general in the battles of Trebia, Ticinus, Thrasymene, and Cannæ. The victor maintained himself in Italy sixteen years; but was at length recalled by his country, in order to oppose the enemy, who, to draw Hannibal from the gates of Rome, had appeared on its coasts. The stratagem succeeded; Hannibal repaired to Carthage; and, after collecting a large army, gave battle to Scipio (see the 1st Scipio Africanus) in the plains of Zama. The contest, which was long and bloody, ended in the complete overthrow of the Carthaginians, and the flight of Hannibal, 202 B.C. During the interval of fifty years, which elapsed between the conclusion of the second, and the commencement of the third Punic war, the Carthaginians very considerably repaired their losses. This last war, which commenced 149 B.C., was undertaken by the Romans under the pretence of resenting an outrage which had been committed by the Carthaginians upon their ally Masinissa, king of Numidia, while its real object was the annihilation of Carthage. The conflict was, however, comparatively short; and, in the year B.C. 146, Carthage (see the 2nd Scipio Africanus), after having been seventeen days in flames, was utterly razed to the ground. Some suppose that the Carthaginians were called *Pœni*, from Phoenix, a Phœnician king, and that they retained the religion of their parent country; their tutelary god, to whom human victims were sacrificed, being Saturn, the Moloch of Scripture (see Phœnicia, Egypt). In process of time, they added to the number of their deities those of Greece and Rome, invoking Jupiter under the

appellation of *Belus* or *Bani*; Diana, or the moon, under that of *Celestis*; Mercury under that of *Samus*; &c.

The constitution of Carthage, though but few particulars of it can be collected from ancient writers, is nevertheless celebrated by Aristotle as one of the most perfect of antiquity; indeed the annals of the Carthaginian state before its wars with Rome are but very imperfectly known. It is affirmed that two magistrates, termed *suffetes*, were annually chosen, whose office seems to have resembled that of the consuls at Rome, and that tribunes (whose decisions were controlled by a supreme council of five) took cognizance of military operations, and of the conduct of their generals.

Carthage is described in fable as the daughter of the Tyrian Hercules and Asteria, the sister of Latona; and on medals she is represented with the head of a horse, from the proper name of the town *Cacabe*, which signifies "head of a horse."

24.—*Samian shore.*] The shore of the island of Samos. This was an island in the Ægean sea, on the coast of Asia Minor, opposite Ionia. Its most ancient name was *Parthenia*, but it was also called *Dryusa*, *Anthemusa*, *Melamphyllus*, *Cyparissia*, *Perthenourusa*, *Stephane*, *Athenus*, and *Parthenias*. It was originally governed by kings, and was particularly sacred to Juno, whose temple, which was magnificent, is said by Pausanias to have been built by the Argonants. The Samian Juno, esteemed the same as *Luna* and *Selene* (see these, under the names of Juno), is represented standing in a *lanette*, with the lunar emblem upon her head; and with the *peplum*, which, suspended from the crescent, she holds with extended arms. There were also three colossal statues of Jupiter, Minerva, and Hercules, at Samos, which were removed to Rome by Marc Antony, but, with the exception of the first, were subsequently restored to the island by the emperor Augustus.

25.—*Here stood her chariot, &c.*] Poetically implying that Carthage was her favourite residence: this chariot was a military one; Juno being often represented, by the poets, as mingling in battles.

39.] In reference to the judgment of Paris. (See Juno.)

41.] *ELECTRA*. One of the Oceanides, according to some, and of the Atlantes, according to others. (See Dardanns, II. xx. 255.) She was beloved by Jupiter, and was the mother of Dardanns, the founder of Troy.

51.—*Sicilian shores.*] Drepanum; the territory of king Acestes.

55.—*The queen of heaven did thus her fury vent.*] Mr. Spence, in his *Polymetis*, observes, that "the greatest of the ancient poets seem to have held, that every thing in the moral, as well as the natural world, was carried on by the influence and direction of the supreme Being. It was Jupiter that actuated every thing, and in some sense might be said to do every thing that was done. This universal principle of action they considered, for their own ease, as divided into so many several personages, as they had occasion for causes. Hence every part of the creation was filled by them with deities; and no action was performed without the assistance of some god or other; for every power superior to man they called by that name."

57.] *ITALY*. Italia. This country, so called after Italus, an Arcadian prince (see Italus), was more anciently known by the names of *Saturnia*, from Saturn (see Junus); *Ausonia*, from Auson, the son of Ulysses and Calypso; *Æaotria*, from Enotrus, the son of Lycos, an Arcadian prince; and *Hesperia*, or *Western*, from its situation with reference to Greece. Its first inhabitants, according to some, were the *Aborigines*; but it has not been determined whether this term was applied to them as being the original possessors of the soil, or whether the *Aborigines* were a nation introduced by Saturn.

Italy, before the days of Augustus, north of the rivers Macra and Rhicon (Pisatella or Rugone), was called *Gallia Citerior*, or *Cisalpine* (divided into *Cispadana* and *Transpadana*, by the *Padus*, or Po), and south of those rivers, *Italia Propria*.

The principal divisions of CISALPINE GAUL were :—

- I. **LIGURIA** ; chief towns, *Genoa* (Genoa) ; *Portus Herculis Monaci* (Monaco) ; *Nice* (Nice).
- II. **TAURINI** ; *Augusta Taurinorum* (Turin).
- III. **INSUBRES** ; *Mediolanum* (Milan) ; *Ticinum* (Pavia).
- IV. **CENOMANNI** ; *Brixia* (Brescia) ; *Cremona* ; *Bedriacum* ; *Mantua* (see Mantua).
- V. **EUGANEI** ; *Tridentum* (Trent) ; *Verona*, on the *Athesis* (Adige), birthplace of *Catullus* ; famous also for the remains of an amphitheatre.
- VI. **VENETI** ; *Patavium* (Padua), birthplace of *Livy* ; *Aquileia* ; *Forum Julii* (Friuli).
- VII. **HISTRIA** ; *Tergeste* (Trieste).
- VIII. **LINGONES** ; *Ravenna*.
- IX. **BOJI** ; *Bononia* (Bologna) ; *Mutina* (Modena ; see *Augustus*) ; *Parma* ; *Placentia*.

The principal divisions of ITALIA PROPRIA were :—

- I. **ETRURIA**. (See *Etruria*.)
- II. **UMBRIA** : chief towns, &c. *Ariminum* ; *Pisacrum* (Pesaro), on the *Pisaurus* ; *Urbium* (Urbino) ; *Camerinum* ; *Spoletium* (Spoleto) ; *Interamna* (Terni), the birthplace of *Tacitus* the historian, and *Tacitus* the emperor ; *Narnia* (Narni), on the *Nar* (see *Nar*).
- III. **PICENUM** : chief towns, &c. *Ancon Dorica* (Ancona) ; *Loretto*, near which was the famous chapel, supposed by monkish historians to have been brought through the air by angels, A.D. 1291, from Judæa, where it had been a cottage inhabited by the Virgin Mary ; *Corfinium* or *Italica* (San Ferino) ; and *Sulmo* (Salmona), the birthplace of *Ovid* ; these two last being the chief towns of the **VESTINI** and **PELINNI**, a people to the south of Picenum ; *Marrubium* (see *Marrubium*), the chief town of the *Marsi* (see *Marsi*) ; the grove of *Anguitia* (see *Anguitia*) ; *Alba*, the inhabitants *Albenses* ; [*Cures* (see *Cures*) ; *Rete* (Rieti) ; *Amiternum* (see *Amiternum*, the birthplace of *Sallust*) ; *Nomentum* (see *Nomentum*) ; *Crustumerium* (see *Crustumerium*) ; *Fidenæ* (see *Fidenæ*) ; *Antennæ* (see *Antennæ*) ; *Collatia* (see *Collatia*) ; and *Tibur* (Tivoli, by some placed in *Latium*, celebrated for the villa of *Horace*), were all towns in the country of the *Sabini* (*Sabines*).]
- IV. **LATIUM**. (See *Latium*.)
- V. **CAMPANIA** : chief towns, &c. *Capua* (see *Capys*, *Æn.* i. 257.) ; *Casilinum* ; *Venafrum* ; *Laternum* ; *Cumæ* (see *Cumæ*) ; *Misenum* (see *Misenum*), opposite to the islands *Prochyta* and *Inarime* (see these islands) ; *Baiæ* (see *Baiæ*), near the *Lucrine lake* and the lake *Avernus* (see these lakes) ; *Puteoli* (Puzzoli), near the *Phlegræi Campi*, or burning plains (now *Solfaterra*), where *Jupiter* is fabled to have overcome the giants ; *Cimmerium* (see *Cimmeria*) ; *Neapolis* or *Parthenope* (Naples), near which is Mount *Vesuvius* ; *Herculanum* and *Pompeii*, destroyed by an eruption of Mount *Vesuvius* on the 24th of August, A.D. 79 ; *Nuceria* (Nocera) ; *Stabia* ; *Surrentum* (Sorrento), near which was the promontory *Surrentinum* or *Athenæum* (Capo de *Minerva*) ; *Capræ* (see *Capræ*) ; the *Sirenusæ* (see *Sirensæ*) ; *Nola* (Nola), remarkable for the defeat of *Hannibal* by *Marcellus*, for the death of the emperor *Augustus*, and for its having been the bishoprick of *St. Paulinus*, a native of *Bordeaux*, to whom the introduction of bells into churches is ascribed ; *Salernum* (Salerno), the chief town of the *Picentini*, near which stands *Amalfi*, a city not mentioned in ancient authors, but remarkable for having contained the code of laws framed by the emperor *Justinian*, which had been brought thither from *Greece*, and was discovered at the pillage of that town by the *Pisani*, in the twelfth century.

VI. SAMNIUM: chief towns, &c. *Beneventum*, or *Maleventum* (Benevento), said to have been founded by Diomed, and remarkable for its remains of antiquity; *Caudium*, near which the *Furcæ Caudine* (Forchia d' Arpaia), *Equus Tuticus*, *HERDONIA* (Ordona), towns of the *Hirpini*; *Buca*, *Ortona*, and *Larinum*, towns of the *Frentani*.

VII. APULIA, or JAPYGIA (Puglia Piana, or the Capitanata), was divided into two parts, *Damnia* (see *Daunus*) and *Peucetia*, so called from *Peucetius*, the brother of *Æneus*, who is said to have arrived there from Arcadia, seventeen generations before the Trojan war: its chief towns, &c. were, *Arpi* (see *Argyrupa*); *Teanum*, or *Apulum*; *Geron*; *Salapia*; *Asculum* (Ascoli); *Canusium* (Canosa); *Cannæ*, celebrated for the victory obtained over the Romans by Hannibal; *Venusia* (Venosa); *Barium* (Bari); *Equatia*.

VIII. CALABRIA, or MESSAPIA, the southern part of which was called *SALENTINA* (see *Salentum*): its chief towns, &c. were, *Brundisium* (Brundisi), opposite *Dyrrachium*, on the Illyrian coast; *Hydruntum* (Otranto); *Lepia*, near which is the modern city *Lecco*; *Castrum*, vel *Arx Minervæ* (Castro), celebrated for a temple of *Minerva*; *Promontorium Japygium*, vel *Salentinum* (Santa Maria de Leuca); *Gallipolis* (Gallipoli); *Neretum* (Nardo); *Tarentum* (Tarento, see *Tarentum*); *Aulon*; *Rudia*, the birthplace of *Ennius*; *Uria* (Oria); and *Manduria* (Caslinuova).

IX. LUCANIA: chief towns, &c. *Metapontum*, said to have been founded by the *Pylæans* under *Nestor*; *Heraclea*, the place of assembly for the deputies of the Grecian states in Italy; *Sybaris*, founded by the *Achæans*, remarkable for the effeminacy of its inhabitants; *Thurii*, or *-ium*, a place to which the *Sybarites* fled after the destruction of their city by the people of *Croton*, under the famous *Milo*; *Pastum*, called by the Greeks *Posidonia*, founded by a colony of *Dorians*; Mount *Alburnus*; *Velia*, *Elea*, or *Helia*, founded by a *Phocian* colony, the city of *Zeno*, called *Eleates*, to distinguish him from *Zeno*, the founder of the stoic philosophy, a native of *Citium*, in *Cyprus*; *Ænotrides*, two small islands opposite the *Portus Velianus*; *Pandateria*, south of these, places of banishment for illustrious Romans; the promontory *Palinurus* (see *Palinurus*); the bay *Lausinus* (*Policastro*, or *Scalea*); *Buxentum*, called by the Greeks *Pyxus*; *Blanda*; *Atinum*; *Potentia* (*Potenza*); *Grumentum*; *Lagaria*, said to have been founded by *Epeus*, the fabricator of the Trojan horse, and a colony of *Phocians*.

X. BRUTII (Calabria Citra): chief towns, &c. *Pandosia*; *Consentia*; *Terina*, on the *Sinus Terinaean* (now the gulf of *St. Euphemia*); *Temesa*, or *Tema*; *Lametia*, on the *Sinus Lametinus*; *Vibo*, *Hippo*, or *Valentia* (Monte Leone); the *Ithacæia*; *Portus Herculis*; ad *Tropæa* (*Tropea*); *Portus Orestis* and *Medema*; the town and promontory *Scyllarum* (see *Scylla*); the promontory *Cænys*, opposite to the Sicilian promontory *Pelorus*; *Posidonium*, a town or temple of *Neptune*; *Rhegium* (*Rheggio*), founded by a colony from *Chalcis*, in *Eubœa*, near which was the *Columna Rhegia*, or *Rhegina*; the promontory *Leucopetra* (Capo dell' Armi), where the ridge of the *Apennines* terminates; the promontory of *Hercules* (now *Capo di Spartivento*), the most southern point of Italy; the promontory *Zephyrium*; *Locri Epizephyrii*, founded by a colony of the *Locri Ozolæ*, from *Locris*; *Caulon*, or *Caulonia* (*Castelvetere*), founded by a colony of *Achæans*; *Consilium Castrum*, and the promontory *Concintum* (now *Capo di Stilo*), which, with cape *Spartivento*, forms the bay of *Locri*; *Scylacium*, or *Scylletum* (*Squillace*), founded by a colony from *Athens*; the promontory *Lacinium* (Cape *Colonna*), celebrated for the temple of *Juno*, which, with the promontory of *Salentum*, or *Santa Maria di Leuca*, forms the mouth of the *Tarentine gulf*; *Ogygia* (see *Ogygia*); *Croton* (*Cotrone*), founded by a body of *Achæans* in their return from the Trojan war, and renowned for the superiority of its inhabitants in athletic exercises; *Petilia*, or *Petelia*, founded by *Philoctetes*.

## MAGNA GRÆCIA.

The southern part of Italy, of which the limits were not defined, was called *Magna Græcia*, a name which had fallen into disuse in the time of Cicero.

*Rivers of Italy.*] The principal rivers of Italy are,

Rivers of Cisalpine Gaul.	The PADUS or ERIDANUS (Po; see Po).	All these rivers flow into the Padus.
	The TICINUS (Tesino), issuing from the lake <i>Verbanus</i> (Maggiore); near this river Hannibal first defeated the Romans under P. Cor. Scipio.	
	The ADDUA (Adda), issuing from the lake <i>Larius</i> (Como).	
	The MINCIUS (Mincio), issuing from the lake <i>Benacus</i> (Guarda); see <i>Mincius</i> .	
	The TREBIA (Trebia), near which Hannibal defeated the Romans a second time, under the consul Sempronius.	
	The RHENUS (Rhen).	
	The ATHESIS (Adige), falls into the Adriatic.	
	The TIMAVUS, TIMAO, or TIMAVO. (See <i>Timavus</i> .)	
	The TYBERIS, TIRIS, TEVERE, TIBER, or THYBRIS (Tyber; see <i>Tiber</i> ).	
	The CREMERA. (See <i>Fabii</i> .)	
Rivers of Etruria.	The MACRA (Magra), flows from the Apennines.	Rivers of Etruria.
	The CLANIS (Chianna).	
	The AUSUR, AUERIS, or ANSER (Serchio), joins the Arnus.	
	The UMBRO (Ombrone).	
	The MINIO (Mignone; see <i>Minio</i> ).	
	The RUBICON (Pisatella, or Rugone), divides Italia Propria from Cisalpine Gaul, rises in the Apennines, and falls into the Adriatic. (See <i>Julius Cæsar</i> .)	
	The RIMINUS.	
	The PISAURUS (Foglia).	
	The METAURUS (Metro).	
	The NAR (Nera; see <i>Nar</i> ).	
Rivers of Italia Propria.	The VELINUS (Velino; see <i>Velinus</i> ).	Rivers of Umbria.
	The ÆSIS (Æsino); this river separates Umbria from Picenum.	
	The TRUENTUS (Tronto), a river of Picenum.	
	The ALLIA (see <i>Allia</i> ).	
	The ANIO or ANIEN (Teverene), falls into the Tiber.	
	The NUMICUS (see <i>Numicus</i> ).	
	The ASTURA.	
	The UFENS (Aufente; see <i>Ufens</i> , <i>Æn.</i> vii. 1092.)	
	The AMASenus (see <i>Amasenus</i> ).	
	The LIRIS (Garigliano), falls into the Mediterranean.	
Rivers of Latium.	The VULTURNUS (Volturne; see <i>Vulturnus</i> , <i>Æn.</i> vii. 1007.)	Rivers of Campania.
	The CLANIUS or LITERNUS (Lagnio).	
	The SEBETHUS or SEBETHOS (Sebeto; see <i>Sebethis</i> ).	
	The SARNUS (Sarno; see <i>Sarnus</i> ).	
	The SABATUS (Sabato), runs into the Vulturnus.	
	The CALOR (Calore).	
	The FRENTO (Fertore), runs into the Adriatic.	
	The TIFERNUS (Tiferno).	
	The CERRALUS (Cervaro).	
	The AUFIDUS (Ofanto; see <i>Aufidus</i> ).	
Rivers of Apulia.	The GALEUS (Galese), a river of Calabria, flowing into the bay of Tarentum.	Rivers of Apulia.

Rivers of Italia Propria.	The SILARUS or SILER (Silaro).	Rivers of Lucania.
	The LAUS OF LAOS (Laiso).	
	The BRADANUS.	
	The SYBARIS (Coscile).	
	The CASUENTUM (Basiento).	
	The ACIRIA (Agri).	
	The SIRIS (Sinno).	
	The CRATHIS (Crati or Crater).	
	The TANAGER OF TANAGRUS (Negro).	
	The HALES OF HELES.	
	The MEMPES (Melfa).	
	The ACHERON (see Acheron.)	Rivers of Bruttia.
	The OCINARUS.	
	The LAMETUS.	
	The METAURUS (Marro).	
	The BUTHROTUS.	
	The HALEX. And	
	The SAGRA.	

*Lakes of Italy.*] The principal Lakes of Italy are,

VERBANUS (Maggiore), a lake in the modern duchy of Milan.

LARIUS (Como), a lake of Cisalpine Gaul.

BENACUS (Guarda; see Benacus).

THRASYMENUS (Perugia), a lake of Etruria, near Perusium, celebrated for the defeat of the Romans by Hannibal, under the consul Flaminius, B.C. 217.

AMSANCTUS (Mofetta; see Amsanctus).

FUCINUS (Lago di Celano; see Fucinus).

ALBUNEA (Solfatara; see Albunea, Æn. vii. 124.)

REGILLUS, a small lake of Latium, whose waters fall into the Anio.

ALBANUS (see Albano, Æn. xii. 205.)

NEMI or LACUS TRIVIE (see Trivia, Æn. vii. 719.)

VELINUS (see Velinus).

FUNDANUS, a lake near Fundi, a town of Latium on the Via Appia.

LUCRINUS (Lucrine).

AVERNUS or AVERNA (see Avernus).

AGNANO, a circular lake in the kingdom of Naples.

The principal mountains of Italy are,

ALPES (Alps; see Alps). And the

APENNINUS (Apennines; see Apennines).

"ITALY and SICILY were, in Homer's time, scarcely known but by name. They were regions of imaginary monsters and real savages; and the great poet has described these as accurately as he has painted those fancifully. 'Neither plowing or sowing,' he says, 'they feed on the spontaneous productions of the soil. They have no assemblies for public debate; no magistrates to enforce laws; no common concerns of any kind; but they dwell in caverns on mountain-tops; and every one is magistrate and lawgiver to his own family.' The calamities and various confusion ensuing from the Trojan war, are said to have occasioned the first Grecian migrations to those countries; which appears highly probable, though we should not implicitly believe the traditions which name the leaders and the spots on which they severally settled. But while we doubt whether Diomed, after having established colonies of his followers in Arpi, Canusium, and Sipontem in Apulia, really penetrated to the bottom of the Adriatic gulf, and became master of the country about the mouth of the Po; whether Pisa in Tuscany was built by those Pele-



ponneesian Pisceans who followed Nestor to the siege of Troy; and whether, as report says, at a still earlier day, the Arcadian Evander founded that village on the bank of the Tiber, which afterward became Rome; still we learn with unquestionable certainty that if these were not facts, yet Grecian colonies were settled in various parts of Italy at a very early period: so early, that we can trace them very high; yet their origin lies beyond all investigation. The reputation was hence acquired by Cuma, on the Campanian coast, of being the oldest of all the Grecian towns, both in Italy and Sicily; because it could, with the greatest certainty, refer its foundation to the remotest era. It was a colony led by Megasthenes and Hippocles from Chalcis and Cuma in Eubœa, not a great while, according to Velleius Paterculus, after the founding of those towns by the Athenians. The Campanian Cuma prospered and sent out its own colonies: Naples is among its offspring.

"One flourishing settlement in that inviting country would encourage farther adventures. The Chalcidians of Eubœa, we are told, finding at a following period their population too great for their territory, consulted the Delphian oracle. The Pythoness directed them to decimate their whole people, and send a tenth to found a colony. It happened that some of the principal Messenians of those who had fled their country after the first war with Lacedæmon, were at the same time at Delphi to ask advice of the god. The managers of the oracle commanded them to join in the adventure with the decimated Chalcidians. Both parties were pleased with the order; and choosing for their leader a Messenian of the Heracleid family, they founded Rhegium, on the southern point of Italy, which became a powerful and flourishing state. Not long after, Tarentum was founded by Lacedæmonians; Locri Epizephyrii, and Medama, by Locrians from Crissa; Scylleticum, afterwards Scyllacium, by Athenians; Crotona, and Sybaris, from whose ruin rose Thinnium, by Achæians; Salernum and Brundisium, by Cretans. Some of these had inferior towns within their territory; and in the end full half the coast of Italy came into the possession of the Greeks.

"While the coasts of Italy thus became Grecian ground, settlements were made with equal or superior success in Sicily. Thucydides informs us that the name by which that island first became known to the Greeks was Trinacria, and that the first inhabitants, concerning whom any tradition reached them, were the Cyclops and Læstrigons; whose history, however, with his usual judgment, he professes to leave to the poets. The Sicans, from whom it acquired the name of Sicania, he supposes to have passed from Spain; driven from their settlements there by the Ligurians. Afterward the Sicels, forced by similar violence from their native Italy, wrested from the Sicans the greatest and best part of the island, and fixed upon it that name which it still retains. At a very early period the Phœnicians had established, in some of the most secure situations around the coast, not colonies, but factories, for the mere purpose of trade; and probably less the uninfluenced violence of the barbarous natives, than Phœnician policy directing that violence, has given occasion to those reports, so much cultivated by the poets, of giants and monsters peculiar to Sicily. No Grecian trader dared venture thither; but some Phœcian soldiers, in returning from the siege of Troy, being driven by stress of weather to the coast of Africa, and unable, in the imperfection of navigation, thence directly to reach Greece, crossed to the Sicilian coast. It happened that there they fell in with some Trojans, who, after the overthrow of their city, had wandered thus far in quest of a settlement. Brotherhood in distress united them; they found means to make alliance with the Sicans in the western part of the island, and established themselves there; Trojans, Greeks, and Sicans, formed together a new people, who acquired the new name of Elymians. The strong holds of Eryx and Egæta, called by the Romans Segesta, became their principal towns.

"It was, according to Ephorus, as he is quoted by Strabo, in the next age, or generation,

after this event that Theocles, or Thucles, an Athenian, being driven, also by stress of weather, on the eastern coast of the island, had opportunity to observe how little formidable the barbarous inhabitants in that part really were, as well as how inviting the soil and climate. On his return he endeavoured to procure the authority of the Athenian government for establishing a colony there; but not succeeding, he went to Chalkis, in Eubœa, where his proposal was more favourably received. Many Chalcidians engaged in the adventure. Thus encouraged, many from other parts of Greece joined them; and under the conduct of Thucles, they founded Naxos, the first Grecian town of Sicily.

"A prosperous beginning here, as in Italy, invited more attempts. It was, according to Thucydides, in the very next year after the founding of Naxos, that Archias, a Corinthian of Heracleid race, led a colony to Sicily. To the southward of Naxos, but still on the eastern coast, he found a territory of uncommon fertility, with a harbour singularly safe and commodious. Within the harbour, and barely detached from the shore, was an island, about two miles in circumference, plentifully watered by that remarkable fountain which, through the poets chiefly, has acquired renown by the name of Arethusa. From this advantageous post he expelled the Sicels, and founded there the city which became the great and celebrated Syracuse. Meanwhile Naxos so increased and flourished, that, in the sixth year only from its foundation, its people, still under the conduct of Thucles, driving the Sicels before them, founded first Leontini, and soon after Catana. About the same time a new colony from Megara, under Lamis, founded the Hyblæan Megara. It was not till above forty years after that any settlement was attempted on the southern coast, when a united colony of Rhodians and Cretans founded Gela. But the superiority of the Greek nation in Sicily was already decided; and Tanorminum, Selinus, Himera, Agræ, Casmenæ, Camarina, Agragas, called by the Romans Agrigentum, and Zancle, afterwards named Messina, became considerable cities, mostly colonies from those before founded in that island, or in Italy. The interior of both countries remained to the former race of inhabitants.

"It is indeed remarkable that the Greeks seem never to have coveted inland territories: their active temper led them always to maritime situations; and if driven from thence, they sought still others of the same kind, however remote from their native country, rather than be excluded from the means which the sea afforded for communication with all the world. Accordingly the Italian and Sicilian Greeks (whose possessions were so extended as to acquire the name of Great Greece), and not less the African colonies, maintained constant intercourse with the country of their forefathers: particularly they frequented the Olympian games, the great meeting for all people of Grecian race. Still greater advantages perhaps were derived from the yet more intimate communication maintained by some of them with the Asiatic colonies; for there Grecian art and science first rose to splendour: there Grecian philosophy had its birth, and from the island of Samos, on the Asiatic coast, the great Pythagoras came and settled at Crotona, in Italy. Thus the colonies in general nearly equalled in improvements of arts, science, and civilization, and sometimes even went before the mother-country." Mitford, vol. 1. chap. v. sec. 2.

Italy is most commonly represented on Roman medals under the form of a woman crowned with turrets, holding in her right hand a spear, and in her left a cornucopia, with an eagle placed on a globe at her feet. She is also represented on the medals of Tiberius, of Antoninus Pius, of Commodus, and of Nero, as seated on a globe, her head adorned with turrets, bearing in one hand a cornucopia, and in the other a sceptre, to denote her power over the universe. The caduceus of Mercury has likewise been ranked among the attributes of Italy, as emblematical of the fine arts, which were cultivated by her inhabitants.

62.—69.—*One offending foe.*] Ajax Oileus: in allusion to the insult offered by him to Cassandra (see Ajax the Great) in the temple of Minerva.

63.—*The bolts of Jove.*] This passage is remarkable, from its representing Minerva as privileged to use the bolts of Jove.

67.—*The wretch.*] Ajax Oileus.

69.—*A rock.*] Gyrae. (See Gyrae, Od. iv. 672.)

70.—*Walk.*] In allusion to the dignified matronly gait ascribed by the poets to Juno, and to the majestic slow pace used by the Roman matrons in religious processions.

101.—*A race of wand'ring slaves.*] Trojans.

102.—*Tuscan sea.*] That part of the Mediterranean sea which washes the coast of Etruria. It was anciently called *Tyrrhenum*, or *Infernum*.

107.—*Daughters of the main.*] Nymphs in general.

110.] DEIOPEIA. The most beautiful of the fourteen attendant nymphs of Juno. The goddess offered her in marriage to Æolus, as a bribe to induce him to destroy the fleet of Æneas.

120—175.] (See Winds.)

156.—*Th' Ausonian sailors.*] Italian sailors. Ausonia was among the many ancient names of Italy. (See Italy.)

159.] EURUS, or VULTURNUS. The south-east wind. The god Eurus is represented as a young man, either dishevelled, and in great consternation at the tempest he has excited; or in a sportive mood. (See Winds.)

160.—*Shallows of the moving sand.*] The Syrtes.

162.] ORONTES. A Lycian captain in the Trojan war, who followed Æneas, and perished by shipwreck in his voyage from Drepanum to Italy. (See Æn. vi. 458.)

172.] ILIONEUS. } Companions of Æneas. They are represented by Virgil as

172.] ALETES. } remarkable for their prudence and wisdom.

173.] ACHATES. } Friends of Æneas. The fidelity of Achates was so exemplary,

173.] ABAS. } that *Fidus Achates* became a proverb.

180.] SERENE. In reference to the usual representations of this god.

186.—*Western blast.*] Zephyrus.

195.—*Your lord.*] Æolus.

205.] CYMOTHOE. One of the Nereids, or, according to Hesiod, of the Oceanides.

205.] TRITON. One of the inferior sea-deities, fabled to have been Neptune's trumpeter: he was, according to Hesiod, son of that god and of Amphitrite, and is generally represented as blowing a conch; the upper part of his body being that of a man, and the lower, that of a dolphin; and as preceding Neptune: sometimes he appears on the surface of the waters; and at others, he is drawn in a car by horses of a cerulean colour.

Some consider the word Triton to be a corruption of *Tirit-On*, and to have signified the tower of the sun; the representation of this deity having also led to the conjecture that he was the same as Atergatis and Dagon. (See Phœnicia.) The conch used by Triton is illustrative of his worship having been anterior to the introduction of the brazen trumpet.

211.—*His finny coursers.*] The animals which drew the car of Neptune were sometimes sea-horses, of which the lower parts were like the tail of a fish.

227.—*Libyan shores.*] Carthaginian shores. Libya is used, by the poets, for Africa, and was so called from Libya, the daughter of Jupiter or Epaphus and Menphis or Cassiopea, or of Ocean and Pamphylogia, sister of Asia, mistress of Neptune, and mother of Agenor and Belus.

228.—*Bay.*] Catrou is of opinion that the poet had in view the port of Ancona.

235.—*Grot.*] "There is a place in the kingdom of Tunis (under the promontory of

Mercury), now called Cape Bon, a few miles east of Carthage, that exactly answers the description of this grotto. This hollow goes in twenty or thirty fathoms, under the hills, and those who took out the stone from it (for it seems to have been a quarry), left a sort of pillars at proper distances, to support the weight at top from falling in. The arches which these pillars help to form lie open to the sea; there are little streams perpetually draining from the rocks; and seats of stone formed within, probably for the use of those who worked in that quarry. There is a cliff on each side; and the brow of the mountain is overshadowed with trees." *Spence*, from Dr. Shaw, who has given a further account of them in his travels, page 157.

257.] CAPYS. A Trojan, who accompanied Æneas into Italy, and there, as it is said, founded Capua.

257.] ANTHEUS. } Companions of Æneas.

258.] CAICUS. }

271.] ACESTES, or ÆGESTUS. King of the country near Drepanum, in Sicily, who hospitably entertained Æneas when he visited that island, and who gave sepulture to Anchises on Mount Eryx. Acestes was a son of the river Criniscus (see Criniscus, *Æn.* v. 52.) and Eggesta, daughter of Hippotas, a Trojan prince, who had been among the allies of Priam in the war. Sicily was the country whence Æneas had sailed when the tempest arose which threw him on the Carthaginian shore.

286.] LATIUM. The kingdom of Latinus. Its name has been derived from *latere* (to lie hid), either because Saturn is said to have taken refuge in this country from the rebellion of his children; or (to distinguish it from the mountainous and uncultivated districts), as being the land where seed was first sown, or *hidden* in the earth. Latium, under its ancient kings, was contained within very narrow limits; viz. from the Tiber on the north, to the promontory of Circeii on the south. It was peopled successively by the Aborigines, the Pelasgi, the Arcades, the Siculi, the Rutuli, the Osci, the Volsci, &c. When, however, these nations had submitted to the Romans, the whole territory thus subdued, with the addition of the other conquered tribes of the Æqui, Præternates, &c. as far south as the river Liris, was comprehended in the general name of Latium; a name which, at a subsequent period, under the emperors, included in an extended signification the country of the Samnites, and part of Campania; the term *Latium Novum*, or *Adjectum*, being then applied to the district between the *Liris* and the town of *Sinuessæ*.

The principal towns of Latium were, *Roma* (see Rome); *Ostia*, at the mouth of the Tiber; *Lavinium* (see Lavinium); *Laurentum*, the seat of the kingdom of Latinus (see Laurentum); *Tibur* (see Tibur); *Tusculum*, supposed to have been founded by Telegonus, the son of Circe and Ulysses; *Ardea* (see Ardea, *Æn.* vii. 576.); *Gabii* (see Gabii); *Præneste* (see Præneste); *Alba Longa* (see Alba Longa); *Antium*, a city of the Volsci, sacred to the goddess Fortune (see Horace, b. i. Ode 35.); *Aricia* (see Aricia, *Æn.* vii. 1045.); *Sinuessæ*, anciently also called *Sinope*, celebrated for the hot baths in its vicinity, and the promontory *Circeii* (see Circe).

The principal rivers of Latium were, the *Tiberis* (Tiber, often put in Etruria); the *Anio* (Teverone); and the *Liris* (Garigliano, on the confines of Campania).

The Latins are supposed by some to have been descendants of the Hyperboreans, and to have worshipped Jupiter under the name of *Pier*.

306.] GYAS.

306.] LYCUS. } Companions of Æneas. Gyas particularly distinguished himself

306.] AMYCUS. } in Sicily, at the funeral games there celebrated in honour of An-

chises. (See *Æn.* v. 150.) Lycus and Amycus accompanied the Trojan chief to Italy, and were killed by Turnus in his war against Æneas. Amycus fell, *Æn.* ix. 1042.

333.—*Th' Illyrian coasts.*] ILLYRICUM, so called from Illyrius, son of Cadmus and Harmonia, is a country extending east from the Adriatic to Mæsia and Pannonia. In

this passage *Illyrian* is a poetical expression, denoting that Antenor penetrated into the further recess of the Adriatic gulf. It is merely the greater for the less, and is meant to imply, by more elevated language, the particular spot at which Antenor landed.

334.] **TIMAVUS, TIMAVO, or TIMAO.** A river of Italy, in the country of the Veneti. "It bursts out all at once from the bottom of a mountain, and divides itself into nine different streams before it runs into the Adriatic sea. It is so large itself, that Virgil here calls it a sea. As it is at the head of the gulf of Venice, the Italians now call it *la madre del mare*; as if they thought all that sea was supplied from it." *Holds-worth.*

336.] **PADUA.** The ancient *Patavium*, a city at the north of the Padus, or Po, in the country of the Veneti (Venetians), founded, as is said, by Antenor, immediately after the Trojan war. It was the birthplace of the historian Livy.

342.—*One.*] Juno.

364—369.] **ASCANIUS, IULUS, EURYTION, or ÆNEADES.** The son of Æneas and Creusa. (See Æneas, II. ii. 992.) Ascanius succeeded his father on the throne of Lavinium; he prosecuted the war against Mezentius, king of Etruria, and built Alba Longa, which became the seat of his government. (See Ovid's *Met.* b. xiv.) His descendants, thirteen in number, reigned during a period of 300 years in the following order:—

Sylvius Posthumus.

Æneas Sylvius.

Latinus Sylvius.

Alba.

Atys, or Capetus.

Capys.

Capetus.

Tiberinus.

Agrippa.

Remulus.

Aventinus.

Procas.

Numitor, grandfather of Romulus and Remus.

365.] **IULUS.** Ascanius.

367.] **LAVINIUM.** A town of Latium, situated on the river Numicus, near the sea-coast, built by Æneas in honour of his wife Lavinia, on the spot which had been pointed out to him by the oracle. The foundation of this city was attended by a prodigy, which is thus described:—A fire having spontaneously broken out in the forest, a wolf was observed to feed the flames with dry wood, which for that purpose he collected with his mouth, being at the same time joined by an eagle and a fox; the former assisted in kindling the fire by fanning it with its wings, while the fox, on the contrary, endeavoured to extinguish it by sprinkling water on it with his tail, which he dipped in a neighbouring river. Sometimes the wolf and the eagle, and at others the fox, seemed to have the advantage; the contest, however, terminated in favour of the former, and the fox was compelled to abandon his undertaking. Æneas, on beholding this prodigy, is said to have predicted that the colony of Trojans would in time become very famous, and be known and admired throughout almost the whole world; but that as their power increased, they would be hated and feared by the surrounding nations; that nevertheless they would eventually triumph over all their enemies; and that the favour and protection of the gods would successfully prevail over the envy of mankind. Such were the omens presaging the future destiny of this city. Monuments commemorating the event, which

consist of figures of the above animals in bronze, and have been preserved from a remote period, are placed in the most conspicuous part of Lavinium.

Lavinium not being sufficiently strong to resist the attacks of the neighbouring states, who were jealous of its rising power, Ascanius, on the death of Æneas, removed to Alba Longa, which thence became the seat of his government.

368.] ALBA LONGA. A city of Latium, at the foot of Mount Albanus, built and fortified by Ascanius on the spot where, according to the prophecy of Helenus (see Æn. iii. 500—506.), and of the god of Tyber (see Æn. viii. 46—66.), Æneas found a white sow with thirty young ones.

Alba is represented by Horace, Ode 11. b. iv., as famous for its wine.

371.] ILIA. The same as Rhea Sylvia. She was a daughter of Numitor, the last king of Alba, and was devoted by her uncle Amulius to the service of Vesta, lest any child of hers should interfere with the succession of his posterity to the throne which he had usurped from his elder brother Numitor. The schemes of Amulius were however frustrated, as Ilia became the mother of Romulus and Remus, of whom Mars was the reputed father. These princes drove the usurper from the throne, and restored it to their grandfather Numitor. Ilia is said to have been burnt alive by Amulius, for violating the laws of Vesta. Ilia was also the mother of Aventinus (see Aventinus, Æo. vii. 907.); and because her tomb was near the Tiber, some suppose that she married the god of that river.

“ We saw, push’d backward to his native source,  
The yellow Tiber roll his rapid course,  
With impious ruin threat’ning Vesta’s fane,  
And the great monuments of Numa’s reign;  
With grief and rage while Ilia’s bosom glows,  
Boastful, for her revenge, his waters rose:  
But now th’ uxorious river glides away,  
So Jove commands, smooth winding to the sea.”

Horace, b. i. Ode 2.

373.—*Two goodly boys.*] Romulus and Remus.

374.—*A wolf.*] Romulus and Remus, when exposed by order of Amulius on the banks of the Tiber, are said to have been found and suckled by (*lupa*) a wolf. Some explain this story by stating that the children were discovered and nursed by *Lupa*, or *Præstana*, wife of the shepherd Faustulus.

375.] ROMULUS. The acknowledged founder of Rome, 753 years B.C., was the twin-brother of Remus, and the reputed son of Mars and Ilia. (See Ilia.) After these princes had replaced their grandfather Numitor on the throne of Alba Longa, they determined to leave their country and raise a city elsewhere. Apprehensive of rivalry between the brothers, Numitor recommended the expedient of determining by the usual omens or auguries (see Augury) which of them should give name to the new city, and govern it when built. Romulus chose the Palatine, and Remus the Aventine hill, as their places of observation; to Remus there first appeared six vultures, and to Romulus afterwards, twelve. From this superiority in the number, the partisans of the latter saluted him king, while those of Remus claimed the crown for their candidate from the prior appearance of the omen. The question was decided in favour of Romulus, who, on the 21st day of April (which was termed *Palilia*, from *Pales*, the goddess of shepherds, to whom it was consecrated), began to lay the foundations of the city, which from him was called Rome. Shortly after, Remus was, according to common report, slain by Romulus, for having in derision leapt over the wall of the town. The first care of Romulus was to people his newly acquired territory; and to this end he opened

asylum to fugitives, foreigners, and criminals. (See *Æn.* viii. 451—453.) Not finding the inhabitants of the neighbouring districts disposed to form matrimonial connexions with his new subjects, he proclaimed a festival in honour of the god Consus, or Neptune (see *Æn.* viii. 840—844): the Sabines and other inhabitants of the adjacent towns were invited, and while all were intent on the spectacle, the Roman youth suddenly rushed in and carried off the youngest and most beautiful of the women. Tatius, the king of the Sabines, on this outrage declared war against the Romans; and, by the treachery of Tarpeia (see Tarpeia, *Æn.* viii. 457.), the daughter of Tarpeius, the governor of the citadel of Rome, was enabled to enter the city, and to advance with his army as far as the Roman Forum, where a bloody engagement took place. The Sabine women interposed, and by their entreaties put a stop to the fury of the combatants. It was agreed that Tatius should leave his ancient possessions, and share the throne of Rome with the conqueror. The inhabitants of Cures, the principal town of the Sabines, were transferred to Rome, incorporated with its citizens, and indiscriminately with them, in Rome, denominated Quirites.

In the conquest of the Sabines was comprehended that of the Antemnæ, of Crustumerium, and of all their principal towns.

The great outlines of the Roman constitution are attributed to Romulus. He is said to have divided the conquered lands into three parts, of which one was appropriated to religious uses; viz. the maintenance of priests, the erection of temples, and the consecration of altars; another was reserved for the expences of the state; and the third was divided into thirty portions, answering to the thirty curiæ. The people were divided into three classes, or tribes, and each tribe into ten curiæ. In every curia was a chapel or temple, and he who presided over the sacred rites was called *curio*. From each tribe Romulus chose 1,000 foot soldiers and 100 horse, and these 3,300 troops formed a *legio*, legion. He also selected from each tribe 100 young men, distinguished for their rank and wealth, who should serve on horseback for his body guard. These 300 horsemen were called *celeræ*, and in the sequel formed the distinct order of Roman knights, or *equites*. Romulus moreover distinguished the whole body of the people by the different appellations of patricians and plebeians, and also introduced the system of patron and client (see *Æn.* vi. 826.), by which union and harmony were preserved between the two orders. Romulus instituted the senate. (See Senate.) The power of the kings was, according to the constitution of Rome, neither absolute nor hereditary, but limited and elective; they could not make war or peace without the concurrence of the senate and people. The king had the command of the army, and also, like the Greeks, united the priestly with the regal office.

After a reign of 39 years, Romulus disappeared; having probably fallen a sacrifice to the hatred of the senators, excited by his tyrannical and insolent conduct. The senators, availing themselves of the credulity of the people, affirmed that their monarch had been taken up to heaven. (See Assumption of Romulus, Ovid's *Met.* h. xiv.)

Romulus was named *Altellus*, i. e. *nourished on the earth*. His queen *Hersilia*, also called *ORA*, was a Sabine by birth, and was worshipped after death under the names of *HORTA* and *HEBE*. (See Assumption of *Hersilia*, Ovid's *Met.* h. xiv.)

The badges of the kings were the *trabea*, i. e. a white robe adorned with stripes of purple, or the *toga pretexta* (see *Toga*), a white robe fringed with purple, a golden crown, an ivory sceptre, the *sella curulis* (see *Sella curulis*), and twelve *lictores* (see *Lictors*), with the *fascæ* and *secures*. According to Pliny, Romulus used only the *trabea*; the *toga pretexta*, and the *latus clavus*, being subsequently introduced by Tullus Hostilius.

385.—*The nation of the gown.*] The *toga*, or gown, was the distinguishing part of  
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the dress of the Roman citizens, as the *pallium* was of the Greeks. Hence the term *gens togata*, which was applied to them.

The *toga* worn by the ancient Romans, who had no other clothing, was strait and close, covering the arms, and coming down to the feet. Its form was subsequently varied, but the colour always remained white: the more recent *toga* (which, with the exception of elicits, was in a great measure disused under the emperors) was a loose flowing woollen robe, which covered the whole body, round and close at the bottom; open at the top down to the girdle, without sleeves; the right arm being at liberty, and the left supporting a part of the *toga*, which was drawn up and thrown back over the left shoulder, forming what was called *sinus*, a fold or cavity on the breast, in which things might be carried, and with which the face or head might be covered. The *toga* worn in mourning was of a black or dark colour, *toga pulla*; and the mourning robe of women, which covered the head and shoulders, was called *ricinium*. The robe worn by magistrates, priests, *augurs*, *decemviri*, private individuals at the celebration of games, youths till they were seventeen, and young women till they were married, was bordered with purple, and called *TOGA PRÆTEXTA*.

When youths had attained the stipulated age, the *toga prætexta* was laid aside for the manly gown, *TOGA VIRILIS* (see Horace, Ode 36. h. i.); this ceremony being performed with great solemnity before the images of the lares (see Larcs), to whom the *ULLA* was consecrated either in the Capitol or some other temple. (See Horace's Epodes, Ode 5.) The *ULLA* was a hollow golden hall, or boss (*aurca Ulla*), hung from the neck, either in the shape of a heart; or round, with the figure of a heart engraved on it. The sons of freed men and poorer citizens wore only a leathern boss. Bosses were also used generally as an ornament for belts or girdles. (See Æn. xii. 1365.) The usual time of the year for assuming the *toga virilis* was the feast of Bacchus, in March, when the initiated youth, accompanied by his friends, was conducted by his father or guardian to the Forum, and there recommended to some eminent orator whom he should adopt as his model.

Candidates for offices wore a *toga* whitened by the fuller, *TOGA CANDIDA*.

The *toga* was at first worn by women as well as men, hut a robe called *STOLA*, with a broad border or fringe (*instita*) reaching to the feet, and a mantle (*PALLA*), was afterwards adopted by matrons, who also sometimes wore a robe of a circular form called *CYCLAS*.

The *TOGA PICTA*, or *PALMATA*, was an emshroidered robe worn by generals during their triumphs.

The *TUNICA* (tunic) was adopted by the Romans subsequently to the use of the *toga*, and was worn under it. The tunic was originally a white woollen vest without sleeves, which came down a little below the knees in front, and to the middle of the legs behind. Tunics, with sleeves (see Æn. viii. 843.), and reaching to the ankles, were afterwards introduced, and under the emperors, from the example of Julius Cæsar, were fringed at the hands; but these, as well as the ungirt tunic (see Æn. viii. 965.), were considered effeminate. The senators had one broad, or two narrow stripes of purple sewed on the breast of their tunic, called *LATUS CLAVUS* (which is sometimes put for the tunic itself, or the dignity of a senator); a distinction which the emperor Augustus granted to their sons, after they had assumed the *toga virilis*. The *equites*, and the tribunes chosen from their order, had also a narrow stripe called *ANGUSTUS*, or *PAUPER CLAVUS*, attached to their tunica. Generals, in a triumph, wore with the *toga picta*, or *palmata*, an embroidered tunic called *TUNICA PALMATA*, or *JOVIS*, because the image of that god in the Capitol was decorated with it. The poor, foreigners at Rome, and persons of rank and fortune in the country, wore nothing but the tunic; hut of these vestments the rich (the emperor Augustus used four) increased the number in the winter.



After the adoption of the tunic, the Romana wore another woollen garment next the skin, called *INDUSIUM*, or *SURUCULA*; the use of linen not having been introduced until the time of the emperors, from Egypt. In later ages they also wore a kind of great coat called *LACERNA*, or *LENA*, either above, or as a substitute for the *toga*, open before, and fastened with clasps (*fibulae*, see *Æn.* iv. 199.); and one of a shorter description (*PERNULA*) above the tunic. They had also a covering (*CUCULLUS*) for the head and shoulders. The tunic was worn by women as well as men, and fastened also with a girdle or belt (*CINCULUM*). The military robe of the Romans was termed *SAOUM*.

387.—*Overturn the Grecian state.*] Alluding to the reduction of Greece into a Roman province, under the name of Achaia, 146 B.C.

390.] *CÆSAR.* Caius Julius Cæsar Octavianus Augustus, first emperor of Rome. (See Augustus.) The title of Cæsar, which took its rise from the surname of the illustrious general Caius Julius Cæsar, son of Lucius Cæsar, a member of the Julian race (see below), was, by a decree of the senate, to be borne by all the emperors of Rome; the appellation of Augustus being also appropriated to the successors of Augustus Octavianus Cæsar, who was the first that occupied the throne of the empire. The title Cæsar was assigned to the apparent heir, as well as to the actual possessor of the imperial purple; and hence the difference between Cæsar used simply, and Cæsar with the addition of Augustus.

390.—*Julian stock.*] Iulus. The Julii are acknowledged by ancient writers to have been an Alban family, which established itself at Rome in the time of Romulus. It is supposed that it was from this family that Julius Cæsar, and therefore the emperor Augustus, were descended, and that it was merely through flattery that the poets of their age declared them to be lineally descended from Iulus, the son of Æneas.

392.—*Eastern spoils.*] In allusion to the victories gained over the Parthians during the reign of Augustus.

397.] This line "*and the stern age be soften'd into peace,*" is descriptive of the peace which prevailed all over the world in the 27th year of the reign of Augustus. The era of the commencement of the Roman emperors is, by some chronologers, placed 31 B.C., that being the year in which the battle of Actium was fought; and according to the same principle of calculation, the birth of our Saviour is placed four years before the vulgar era, in the 4709th of the Julian period, in the 749th from the building of the city, and in the fourth of the 193d Olympiad. On this establishment of universal peace the gates of the temple of Janus were shut for the third time. (See Janus.)

398.—*Banished Faith.*] *FIDES* was a divinity among the Romans. Numa was the first that dedicated a temple to her. Flowers, wine, and incense, were offered on her altars; and her officiating priests, covered with a white veil, were conducted in pomp to the place of sacrifice in a (*carpentum*) vaulted car. The goddess was represented in a white robe, attended by a dog, holding a key, a seal, or a heart. On medals, Faith is often represented with a basket of fruit in one hand, and an ear of corn in the other. Antiquarians also consider this divinity to be emblematically represented by the figure of two women with joined hands. Plautus mentions a temple sacred to *Fides* at Athens.

399.—*Vestal fires.*] (See Vesta.)

400.] *REMUS.* The brother of Romulus. (See Romulus.)

400.] *QUIRINUS.* The name of an ancient god of the Sabines, which was assigned to Romulus after his deification. (See Hor. Ode 3. b. iii.) The Sabines represented the god under the form of a spear, the word *quiris* signifying spear in their language. The mention of Vesta, Romulus, and Remus, poetically implies, that the reign of Augustus would be marked by the same primitive simplicity which distinguished the earliest periods of Rome.

402.] *JANUS.* A divinity whose origin is variously ascribed to Scythia, Thessaly, and

Greece. Plutarch styles him *JANNUS*, and represents him as an ancient prince, who reigned in the infancy of the world, who brought men from a rude and savage way of life to a mild and rational system, who was the first former of civil communities, and introducer of political polity: others confound him with Saturn, or Chronos (see Saturn), Apollo, Inachus, Zenth, Diana, Dicoysus, Phoroneus, and Dencaion: in the hymns of the Sallii he is styled the god of gods: he is further described as having sprung from the earth, as having introduced all things into life, and, as the venerable Prometheus: he is by Plato supposed to have been the son of Oceanus, by others of Coelus, and by others again, of Apollo and Evadne: the poets also speak of him as an ancient king, in whose time there was no labour, nor exclusive property, the earth producing every thing spontaneously for the good of man: the Romans appropriated him to themselves, making a distinction (though Jævus and Saturn are generally supposed to be two titles of the same person) between him and Saturn: Diodorus Siculus gives the same history of Saturn, as is by Plutarch given of Janus: Ovid speaks of him in the first book of his *Fæsti* as the chaotic deity, making him assert that the ancients called him *Chæos*, and that it was only at the organization of the elements that he assumed the form of a god; that his face is double, to denote his equal empire over the heavens and the earth, and that all things are opened and shut at his will; that he governs the universe, and alone possesses the power of making the world revolve on its axis; that, attended by the Hours, he presides over the gates of heaven; that the successions of day and night are regulated by his influence; and that the east and west are, at the same moment, open to his view.

Those authors who have endeavoured, on chronological principles, to disprove the identity of Saturn, the father of Jupiter, with Saturn the contemporary of Jævus, assert that the prince who lived at the same time, and reigned conjointly with Jævus, was Stercor, the father of Picus (see Picus), and that he assumed the name of Saturn after his deification. According to more received fable, Saturn, when driven from heaven by his son Jupiter, arrived in Italy, while Janus was reigning over that country, and was associated with him in the throne; the period of their joint government being dignified by the denomination of the *golden age*. (See *Georgic* l. 191, and *Ovid's Met.* b. i.) Janus is said to have built Janiculum, on the Tiber.

The representations of Janus are various. His statue, as *Bifrons*, with two faces, one of which was that of an aged, and the other of a handsome young man, is supposed to allude, either to his union with Saturn; to the twofold power with which that prince, in gratitude, endued him, of keeping the past and the future always present to his mind; to his presiding over the month of *January*, equally directing his observations to the coming and to the past year; to his rising and setting, as representative of the sun; to his being keeper of the gates of heaven and earth; or, according to Plutarch, to the transposition from barbarism to civilization, introduced among his subjects. His representation as *Janus Quadrifrons* (four faces) is supposed to designate either the four seasons of the year, or the four first kings of Latium; i. e. Janus, Saturn, Picus, and Faunus: the four sides and the four entrances of his temples are considered to devote the seasons; and the one door and three windows on each side, to be emblematical of the three mouths comprehended in each season.

He is represented with a key in one hand, encircled by a serpent, the symbol of life, of time, and of the revolution of the heavenly bodies, and a rod in the other, as emblematical of his presiding over gates and highways. The right hand of his statues is often marking down the number three hundred, and the left sixty-five, in reference to the number of days in the year. It is said that he was the inventor of crowns, ships, barks, and copper coinage, and that this circumstance accounts for the numerous coins with two heads, having on their reverse a crown, a ship, or a bark, which are to be found in Greece, in Italy, and in Sicily. The reign of Janus was so pacific, that he has been distinguished

by the appellation of the god of peace; and it was under this title that Numa erected a temple to his honour at Rome, which remained open in time of war (see *Æn.* vii. 848.), and shut in time of peace. It was closed, however, only three times: once, under the reign of Numa; next, after the second Punic war; and again, under the reign of Augustus. The feasts celebrated in honour of Janus were termed *Janualia*; and the month of *January*, though Juno was its tutelary divinity, was sacred to this god.

Among the various appellations under which Janus is known, are the following:—

**AGONIUS**, Gr. his name in the *agonalia*, festivals at Rome, instituted by Numa to his honour, and celebrated three times a-year.

**BIFORMIS**, Lat. from his being represented sometimes as a *young*, sometimes as an *old* man.

**BIFRONS**, Lat. from his being represented with *two* faces.

**CLAUSUS**, Lat. from *clausus* (shut), his temples being shut in times of peace.

**CLAVIGER**, Lat. *bearing a key*.

**CLUSIVUS**, Lat. from his temples being *shut* in times of peace.

**CLUSUS**: this name, according to the arkite system, is considered to be emblematical of the religious sanctity with which the *shutting* of his temple was observed.

**DIDYMEUS**, Gr. so named from the *double* light imparted by him to mankind; the one directly and immediately from his own body, and the other by reflection from the moon. A name also of Apollo.

**EANUS**, Lat. from the motion (*evendo*) and succession of years, over which he presided.

**GEMINUS**, Lat. in allusion to his *two* faces.

**JANNUS**; a name given him by Plutarch.

**JANUS**, Lat. from his presiding over *gates* (*janua*).

**JUNONIUS**, Lat. from his presiding over all calends, which were also sacred to *Juno*; or from *ionak*, the dove; the coins of Janus in Sicily having on their reverse a figure of this bird.

**MARTIALIS**, Lat. from his presiding over *war*.

**MATUTINUS PATER**, Lat. *father of the morning*.

**PATER**, Lat. as being esteemed by some the *father* of the gods.

**PATULCIUS**, Lat. from the word *patulus* (open), his temples being open during the time of war.

**PATULCIUS**, from his sheep-folds being open in times of war, and shut in those of peace. In the conflicts between the Sabines and the Romans, the latter closed the gate (since called *Janualis*) at the foot of the Viminal hill: after it had been shut, it opened of itself three times; and the soldiers not being able again to close it, remained armed at its entrance. During this transaction a report reached them that the Romans had been vanquished by Tullius, the king of the Sabines: this induced the soldiers to desert their post for the more general battle; and, on the Sabines availing themselves of the opportunity of becoming masters of the vacated gate, the temple of Janus poured forth such streams of liquid fire as utterly to destroy the enemy. This is supposed to have given rise to the temple of Janus being open in time of war, in order to induce the god to enter, for the purpose of offering up his prayers for the Romans.

**QUADRICEPS**, Lat. } with *four* heads.  
**QUADRIFRONS**,

**QUIRINUS**, Lat. from his presiding over war; *curis* being a Sabine word for *lance*.

**THURAIOS**, Gr. *deity of the door, or passage*.

405.] **FURY**. War.

406.] **CYLLENIUS**. Mercury. The god is here employed, that the circumstance of Æneas' reception at Carthage may be invested with greater dignity.

411.—*The queen.*] Dido.

440.—*Virgin of the Spartan blood.*] The Spartan women sometimes mingled in the games of the palestra, and the labours of hunting.

441.] HARPALYCE. The daughter of Harpalycus, king of Thrace. She had so martial a spirit, that, when her father's kingdom was invaded by Neoptolemna, the son of Achilles, she succeeded in repelling the enemy. At the death of her father she gave herself up to melancholy, and lived in forests on plunder and rapine. Such was her extraordinary swiftness, that all attempt at pursuit of her was ineffectual; but she was at length entangled in a net, and killed. After this catastrophe the country people fought for the cattle she had stolen; and games were subsequently instituted as an expiation for her death.

454.—*Sister of the day.*] Sister, Diana; day, Apollo.

469.] DIDO, ELISSA, PHŒNISSA, or ORIGO, was daughter of Belus II, king of Tyre, sister of Pygmalion (see Pygmalion), who succeeded to the throne on the death of his father, and wife of Sichæus, or Siharbas, priest of Hercules. Sichæus is said, by some, to have possessed great treasures, which, in dread of Pygmalion's avaricious disposition, he deemed it prudent to conceal; that Pygmalion, in order to obtain them, assassinated him while officiating at the altar; that Dido, unwilling to remain in a spot which served but to renew her grief, quitted her brother's kingdom; that the tyrant, to prevent her escape with the treasures of Sichæus, despatched messengers to solicit her return to Tyre; that Dido took the precaution, when embarking, to place in the vessel, in presence of the soldiers, several balcs filled with sand, which she affirmed contained the treasures of Sichæus; that these, while offering a sacrifice to the manes of Sichæus, she cast into the sea; that she then represented to the soldiers of Pygmalion that instant death would await them if they presented themselves before him without the expected treasures; that a regard for their safety should induce them to become her companions, in search of some settlement, in which they might find shelter from the persecution of their monarch; that she first landed at the island of Cyprus, and was afterwards driven on the coast of Africa, where she built a citadel, near which the city of Carthage afterwards rose; that, on landing in Africa, she was not allowed a more extensive grant of land than what could be covered with a bull's hide; that she evaded this jealous concession by cutting the hide into small slips, and inclosing with them a large portion of ground; that the city subsequently erected was termed *Byrsa*, a Greek word signifying "hull's hide;" that when this Phœnician colony had established itself, Iarbas, king of Mauritania, declared war, which could not be averted but by the consent of Dido to become his queen; that her subjects importuning her to save them from this formidable enemy, she demanded three months for consideration; that during this interval she caused a large pile to be erected, as if for the purpose of offering a propitiatory sacrifice to the manes of Sichæus, and having ascended it, there plunged a dagger into her heart; this action procuring for her the term *Dido*, i. e. *brave*, or *resolute*. This fable is supposed to owe its origin to the Greeks, who, in the vanity of ascribing all stories to their nation, or to the etymology of certain expressions in their language, built the preceding one on the word *byrsa*, which bore the nearest resemblance to *bostra*, or *bothruk*, in the Phœnician tongue signifying *citadel*.

From the preceding history Virgil has made many deviations. He follows the Greek etymology of the word *byrsa*, and assigns to Dido indiscriminately the names of Dido and Elissa. Siharbas being the Sichæus of the poet, he states that Pygmalion, after having slain Sichæus, long concealed the deed from Dido; that it was revealed to her by the shade of Sichæus, who, at the same time, disclosed to her the spot where his treasures were concealed, and urged her to seek her own safety in flight. Virgil sanctions the story that the Carthaginians, when making a foundation for their city, dug up the head of a

horse, which was regarded as a presage of future grandeur; a story which Bochart considers to have arisen from the word *Cacabe*, the name of Dido's citadel, implying, in the Phœnician language, herse. (See Carthage.) But the point on which the Mantean poet and the historians most essentially differ is, the manner of Dido's death, which the former attributes to grief, on being abandoned by Æneas, whom she had hospitably received when wrecked on her coast. Opinions vary also relative to the time of Dido's death; but it is generally agreed that she lived some centuries later than the Trojan hero. Her subjects, after her death, paid to her divine honours, as she had to the murdered Sichæus.

470.] TYRE. Four towns in Phœnicia bore this name; but the city so renowned from a remote period for its commercial and maritime importance, was situated on the sea-coast, about twenty-three miles from Sidon. It consisted of three towns, built at various times; the most ancient was *Palæ Tyre* (Old Tyre) on the continent; the second, called *Tzor*, stood on a neighbouring island; and the third on an artificial isthmus, which joined this isle to the mainland. The early history of Tyre is involved in obscurity. The old town, or *Palæ Tyre*, is supposed to have been founded prior to the conquest of Canaan by the Israelites, though it remained an inconsiderable place until a colony of Sidonians settled there, about 1255 B.C. According to Josephus, its first king, Abibal, was contemporary with David; and his son Hiram, who was the ally of Solomon, is said to have greatly beautified the city by erecting magnificent temples to Jupiter, Hercules, and Astarte. He was succeeded by his descendants, one of whom, Belus the Second, who flourished about 885 B.C., was the father of the celebrated Dido, the founder of Carthage. Under these princes the Tyrians continued to increase in wealth and importance, and were pre-eminent among contemporary nations for their maritime power, the number of their colonies, and the extent of their commerce. When Salmaneser conquered Samaria, 726 B.C., their fleet resisted his arms; but, 685 B.C., Tyre was compelled to yield to the superior power of Nebuchadnezzar, who, after an obstinate resistance of thirteen years, razed it to the ground. He, however, derived little advantage from this enterprise, as the length of the siege had given the inhabitants an opportunity of removing with their most valuable treasures, to the neighbouring island, where they built the second city, which, after the capture of the old town, quietly submitted to the conqueror. It remained dependent on the Assyrians during seventy years; at first under the administration of two annual magistrates, termed *suffetes*, and afterwards under that of their own princes, until, at the expiration of this period, the Tyrians recovered their ancient liberty. In 480 B.C. Tyre, together with the other cities of Phœnicia, became tributary to the Persian empire; it was, however, allowed to retain its laws and government; the Persians desiring by this concession the aid of the powerful Tyrian fleet in their naval expeditions. During the reign of Azelmis the prosperity of Tyre was again interrupted by Alexander the Great, who, after the battle of Issus, laid siege to this city. For seven months, the strength of its fortifications and the bravery of the Tyrians, withstood his attack; but it was at length taken by storm; and Alexander revenged himself for the delay their obstinate resistance had occasioned him, by burning the town, and cruelly massacring or enslaving the greater part of the inhabitants. He terminated this enterprise by laying the foundation of a third city on an artificial isthmus which connected the island with the continent, and by restoring the crown to Azelmis, or, according to some accounts, to Abdalonymus. After the death of Alexander the Tyrians resisted, during fifteen months, the attacks of Antigonus, who had laid siege to their city; but, upon the final division of the Grecian empire, they were compelled to submit to the dominion of the Seleucidæ, and continued subject to them till Syria was conquered by the Romans; the principality of Tyre was then sold by Cassius, the Roman governor, to Marius. Although Tyre had thus lost her independence, and her commerce, the chief source of her prosperity, had declined in consequence of the foundation of her formidable rival Alexandria, it was still a

place of considerable importance; and so late as the second century is described as "the most famous and most beautiful city of Phœnicia, and a mart for all the nations of the world." Under the dominion of the Arabs, its trade was abandoned, and all remains of its former wealth and magnificence lost. During the crusades, Tyre was twice besieged by the Europeans, and elevated by them to the dignity of an archbishop's see, under the temporary sway of the Christian princes of Jerusalem. In 1192 it successfully resisted the arms of Saladin; but a century afterwards it surrendered to Kabil, sultan of the Mamelukes, who destroyed its fortifications. At the commencement of the sixteenth century Tyre shared the fate of Egypt and Syria, which were conquered by the Turks; and since that period it has remained under their oppressive government. The miserable Turkish village of Sur, situated among the ruins of Tyre, now marks the spot where that city once stood; the present inhabitants, partly Christians, partly Mahometans, deriving a scanty subsistence from fishing.

472.] SICHÆUS, SICHARBAS, or ACERBAS; son of Pliathenes; husband of Dido, and priest of the temple of Hercules in Phœnicia.

473.—*The Punic throne.*] The Phœnician throne.

477.] PYGMALION. King of Tyre; he was son of Belus, and brother of Dido and Anna.

507.] BYRSA. The citadel of Carthage.

527.—*The Phrygian sea.*] That part of the Ægean sea which washes the shores of Troas or Phrygia Minor.

532.] EUROPE. Of this, one of the three grand divisions of the ancient world, the geographical knowledge of the ancients was as limited as it was imperfect; the inaccuracy of some of their local descriptions being accounted for by the circumstance of many words in the barbarous languages of antiquity being of a very multifarious signification.

The boundaries of Europe were unknown to the ancients; and they had little or no acquaintance with the countries north of the Baltic (which were called Scandinavia), or with those to the east of Germany and north of the Black sea, to which the name of Sarmatia was given. All is conjecture with respect to the first inhabitants of this quarter of the globe. The Celts (*Celtæ*), so called from Celtus, a son of Hercules, a very ancient people, tracing their descent from Gomer, the son of Japhet, are supposed to have had an original settlement in the province of Phrygia, and to have thence spread themselves over other districts of Asia under the appellations of Titans and Saccæ, or Scythians; and in Europe under those of *Celtæ*, *Galli*, *Cimmerii*, *Cimbri*, &c.; the Celts being mentioned so generally in Europe, by ancient geographers and historians, as to have led to the occasional application of the term *Celtica* to the whole of the continent.

The following names were however eventually assigned to the principal countries, seas, rivers, &c. of ancient Europe:—

SCANDINAVIA, which comprehended Norway, Sweden, Denmark, Lapland, and Finland; the northern regions of Europe and Asia being also called *Hyperboreæ*.

GERMANIA, Germany.

CIMERICA CHERSONESUS, Jutland.

SARMATIA, Poland, Prussia, Russia, and Little Tartary.

DACIA, Walachia, Moldavia and Transylvania.

THRACIA, Rumania.

MOESIA, Servia and Bulgaria.

MACEDONIA, part of Albania and Roumelia.

THESSALIA, Janna.

GRÆCIA PROPRIA, Livadia.

PELOPONNESUS, the Morea.

EPIRUS, part of Albania and Cadina.

ILLYRICUM, Dalmatia, Bosnia, Croatia, and Slavonia.

PANNONIA, Hungary.

NORIUM, Austria.

RÆTIA, the Tyrol.

VINDELICIA, the country of the Grisons; the more south-western part of Switzerland being inhabited by the ancient HELVETII.

GALLIA, France, Flanders, and Holland.

BRITANNIA, Britain.

HIBERNIA, Ireland.

HISPANIA, Spain.

LUSITANIA, Portugal.

ITALIA, Italy.

BALEARES or BALEARIDES INSULÆ, the islands Ivica, Majorca, and Minorca.

SICILIA, Sicily.

MELITE, Malta.

ÆOLIE VULCANIÆ or HEPHÆSTIDES INSULÆ, the Lipari Islands.

ORCADES, the Orkneys.

ERUDÆ, the Hebrides.

THULE, supposed to be the Shetland Isles, or, with the epithet *Ultima*, either Iceland or part of Greenland; &c.

*Seas and Straits, &c.]*

MARE SUEVICUM. }  
SINUS CODANUS. } The Baltic.

FRETUM GADITANUM, or }  
HERCULEUM. } Straits of Gibraltar.

SINUS GALLICUS, the gulf of Lyons.

MARE LIGUSTICUM, the gulf of Genoa.

MARE INFERUM, }  
TYRRHENUM, or } The Tuscan sea.  
ETRUSCUM. }

FRETUM SICULUM, the Straits of Messina.

SINUS TARENTINUS, the gulf of Tarentum.

MARE SUPRUM, }  
ILLYRICUM, or } The Adriatic sea, or gulf of Venice.  
SINUS HADRIATICUS. }

MARE IONIUM, the Ionian sea.

ÆGÆUM, the Archipelago.

MARE CRETICUM, the Levant.

*Rivers.]*

RHA, Volga.

TANAIS, Don.

BORYSTHENES, Dnieper.

TYRAS, Niester.

ISTER, Danube.

PADUS, Po.

RHODANUS, Rhone.

IBERUS, Ebro.

BÆTIS, Guadalquivir.

ANAS, Guadiana.

TAGUS, Tayo.

VISTULA, Vistula.

DWINA, Dwinr.

DURIUS, Douro.

GARUMNA, Garonne.

LIGER, Loire.

SEQUANA, Seine.

SAMARA, Somme.

SCALDIS, Scheldt.

MOsa, Meuse.

RHENUS, Rhine.

VISURGIS, Weser.

TAMESIS, Thames.

ALBIS, Elbe.

VIADRUS, Oder.

*Fabulous history of.]* Cæsar and Tacitus are the authors to be consulted respecting  
*Cl. Man.*

the fabulous history of the Celts, Germans, &c., which they divide into two periods; the one prior and the other subsequent to the conquest of Gaul by the Romans. From the Asiatic origin of the Celts, many of their religious rites and opinions were borrowed from the *Persees* or *Guebres*, the disciples of Zoroaster (supposed to have been a corruption of *Zoan* or *Zor-aster*, and to have signified *Sol Asterius*), who worshipped the sun and the heavenly bodies with particular veneration, and with ever-burning fire upon their altars. The emblem which they selected for their deity was the oak, a tree which they esteemed so sacred, that they attributed several supernatural virtues to its wood, leaves, and fruit; and never permitted the groves and forests that were composed of oaks, to be destroyed, or to be approached but for the purpose of decorating them with flowers, or with the trophies and spoils of the victims which had been immolated to the gods, of whom the different trees were the symbols. They neither reared temples nor statues to the deity (of whom as well as of a superintending providence and future state, they had much more pure and just notions than the Greeks and Romans), but planted and cultivated in their stead these spacious groves, in which all their sacrifices and religious ceremonies were performed, and their treasures deposited.

The druids (see Mistletoe) and bards were their priests and the interpreters of their laws; and to them were not only consigned the performance of all religious rites and the judgment of all causes whether criminal or civil, but the tuition of youth in the several branches of science and knowledge. The druids were remarkable for their wisdom, equity, and moderation; and notwithstanding their monstrous superstition and mercilessness in sacrificing human victims, the fundamental principles of their doctrine were the worship of the gods; general benevolence; and undaunted courage. The Germans and Gauls entertained such respect for women, that they admitted them to a share, not only in political, but in religious matters. There were three orders of druidesses or priestesses, called also *semnothæes* and *scæes*, of which one corresponded with the priestesses of Vesta; another officiated only partially at the altars; and a third attended exclusively to the care and instruction of their families.

Cæsar enumerates five gods, as having been held particularly sacred in Gaul: viz. Teutates, or Mercury; Beleous, or Apollo; Belisama, or Minerva; Hesus, or Mars; and Taranis, or Jupiter Tonans; but to none of these were temples dedicated till after the communication of the Roman with the Gallic nations.

Among other divinities mentioned by mythologists and historians, as having been worshipped by the nations of ancient Europe, and not enumerated under the appellations of the gods in this work, are the following:—

ALRUNES, the peonies of the ancient Germans; they were represented as little wooden figures like witches, about half a foot or a foot in height.

ANDATE, or ANBRASTE, the Victory of the ancient Britons.

ANARDUS, a Celtic divinity.

ASEA, inferior Scandinavian gods.

ASTOILUNNUS, a celebrated divinity, by some identified with *Deus Lunus*.

AURINIA, a celebrated German female, who, according to Tacitus, was deified.

AVENTIA, a Celtic divinity.

BACURDA, a divinity worshipped at Cologne.

BADUHENNA, a German goddess.

BANIRA, a divinity worshipped at Lausanne.

BOULJANUS, probably a corruption of *Baal* and *Janus*, a Celtic divinity worshipped particularly at Nantes.

BRAOA, the Celtic divinity of wisdom, eloquence, and poetry.

BUSTERICHUS, a German divinity, whose idol is still preserved at Sondershausen, one of the fortresses of the princes of Schwartzburg.



**DORINDA**, a divinity of Lausanne.

**EASTER**, the Saxon Astarte.

**ERNINSUL**, **HEMANSUL**, or **IRMINUL**, a Celtic divinity of the ancient Saxons in Westphalia, supposed by some to have been Mars, and by others, Mercury. His statue, which was placed on a column, had in one hand a banner, upon which were described a rose and a pair of scales, emblematical of the transitory and uncertain nature of victory, and on its breast and shield, a bear and a lion.

**FLINS**, the *Mors* of the Lusitan Vandals. This divinity was represented under the figure of a large stone, covered with a long robe, or as a female, having a wand in her hand, and a lion's skin on her shoulders.

**FLYAR**, a German divinity.

**FREA**, or **FRIOA**, the Juno or Terra of the Scandinavians; the wife of Odin, and mother of Thor; also the Venus of the Saxons.

**FRISCO**, god of peace among the Saxons.

**GODDESS-MOTHERS**, pastoral divinities represented on bass-reliefs, monuments, or columns, as three female figures, either standing or sitting, generally holding fruits, or apples in their hands, with inscriptions indicative of the cause of their fabrication.

**HEIL**, a divinity worshipped by the ancient Saxons on the banks of the Frome in Somersetshire.

**HERTHA**, the *Terra* of the Germans, whose statue was placed in a covered chariot in a wood called *Castum Nemus*.

**HODEN**, a Celtic deity, whose name was of unlucky omen; he was blind, but remarkable for his strength and warlike exploits.

**ISIS**; the Suevi particularly worshipped this goddess; and, at her feasts, carried the sacred vessel in procession. (See Egypt.)

**JORD**, the same as Friga.

**LATORIUS**, the *Æsculapius* of the ancient Norici (the Austrians).

**NEHALLENIA**, a goddess, of whom statues have been found in England, Italy, Germany, and in the island of Walcheren: from her attributes, some have classed her among the goddess-mothers; others (from the statues of Neptune being sometimes placed near her's), among the marine deities.

**NIA**, the Pluto of the Slavonians.

**ODIN**, the Jupiter, or Mars, of the Scandinavians; always represented with a crow on each shoulder.

**PEFENUTH**, a Saxon idol, in whose temple a sacred horse was always kept.

**POGWID**, or the air; a Sarmatian divinity.

**POREVITH**, the Mars of the ancient Germans, represented with six heads, and surrounded by all sorts of military weapons.

**PROAO**, an ancient German divinity, by some supposed to have been the same as Themis: she is represented with a lance (at the extremity of which is a streamer), and a shield, composed of various weapons.

**PUSTER**, a Saxon idol.

**RADAIGAISUS**, a Slavonian idol, represented with a shield (upon which was described a bull) upon his breast, a spear in his left hand, and a helmet, surmounted with a cock: human victims were sacrificed on his altars.

**RODIGAST**, a German divinity, represented with a bull's head on his breast, an eagle on his head, and a spear in his left hand.

**SEATER**, a Saxon divinity.

**SILVA**, a German divinity.

**TANFANA**, a German goddess, who presided over divination by wands.

**THOR**, one of the principal Scandinavian divinities, the offspring of Odin and Friga,

probably the same as the Jupiter of the Greeks, and the Mithras of the Persians: he was father of Modus and Magnus.

TRIGLA, the Hecate of the Vandals and Lusatians.

TRIGLOVA, the Hecate of the Slavonians.

TUISTO, or THUISTO, the *Terra*, or as some think, the *Pinto* of the Germans; their chief deity.

*Representations of.]* Europe, said in fable to have derived its name either from Europa (see Europa), or from Europa, the son of Ægialeus, is represented by the moderns as a woman magnificently attired; her robe of divers colours, indicating the diversity of her sources of wealth; and her splendid crown, the empire which, by the Romans, she acquired over the universe. She is seated upon two cornucopiæ, with a temple and sceptre, emblems of religion and dominion, in her hands; and around her are a horse, arms and trophies, diadems, books, globes, compasses, musical instruments, &c.

Sometimes she is portrayed as a Pallas, with a sceptre in one hand and a cornucopia in the other.

592.] ASIA. This quarter of the globe, in consequence of its having been the cradle of the human race, the seat of the first monarchies established in the world, and the country in which originated Paganism, Judaism, and Mahomedanism, and in which the blessed system of Christianity was first dispensed, has, from the beginning of time, been the constant theatre of events of the highest historical importance and interest.

The local knowledge of the ancients concerning it appears to have been extremely limited: they admitted the existence of a northern ocean, upon the shores of which the Hyperboreans, a peaceful race of men, were supposed to exist, and applied the term Scythian to the Tartar tribes inhabiting the country to the north of the Black and Caspian seas; but Herodotus, neither believing in the existence of an eastern ocean (he considered the country eastward of India to be one vast and unexplored desert), nor being well acquainted with the southern frontiers even of Persia and Arabia, comprehended, under the term Europe, all the countries north of Mount Caucasus and the Caspian sea; little more being sometimes understood by the Asia of the ancients than that portion of it which formed the Persian empire. The Romans exclusively applied the term to that part of the continent to which the appellation of *Asia Minor* was assigned in the middle ages, and which now forms the province of Natolia, dividing it, as well as the Greeks, into *Asia cis*, or *intra Taurum*, and *Asia ultra*, or *extra Taurum*, and considering the high ridge of Taurus to be the line of separation between the civilised and barbarous nations of that part of the world. This mountain was known by the name of *Taurus*, in Cilicia; of *Amanus*, from the bay of Issus as far as the Euphrates; of *Antitaurus*, from the western boundaries of Cilicia up to Armenia; of *Montes Matieni*, in Cappadocia; of *Mons Moschicus*, at the south of the river Phasis; of *Amaranta*, at the north of the Phasis; of *Caucasus*, between the Hyrcanian and Euxine seas; of *Hyrcanii Montes*, near Hyrcania; and of *Imaus*, in the more eastern parts of Asia. The more recent divisions of Asia antiqua were, Colchis (now Mingrelia), Iberia (now Imeriti), Albanis, Armenia Major, Syria, Arabia, Babylonia, Chaldaea, Mesopotamia (the lower part is now Irak Arabi, and the upper Diar Bekr), Assyria (now Kurdistan), Media (now Irak Ajami, or Persian Irak), Persia, Susiana, Parthia, Hyrcania (now Jorjan or Corcan), Margiana, Bactriana, Scythia, &c. The countries of Asia east of these are seldom mentioned in the classics, except in the history of Alexander the Great, the boundary of whose conquests was the country of the Punjab, the spacious and fertile plains in which meet the five rivers which form the Indus.

ASIA MINOR (now Anatolia or Anadoli) comprehended the provinces of Mysia, Troas, Æolis, Ionia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Isauria, Lycaonia, Cilicia, Cappadocia, Armenia Minor, Pontus, Paphlagonia, Bithynia, Galatia or Gallogræcia, and Phrygia Magna.

*Representation of.]* Asia is described in fable as having derived its name from the nymph Asia, the daughter of Ocean and Tethys, and was anciently represented under the figure of a woman, sometimes holding in her right hand a serpent, in her left a rudder, and resting her right foot on the prow of a vessel: or with turrets on her head, and holding an anchor.

The moderns have depicted her in two ways; as a woman magnificently attired, holding in one hand sprigs of aromatic plants, and in the other a censer, with diamonds scattered at her feet, and a camel lying down behind her; and as a woman of a very dark complexion and ferocious countenance, seated on a camel, with a turban ornamented with heron-plumes, a robe of blue, a mantle of yellow, holding in one hand a censer filled with burning perfumes, leaning with the other on a shield (in the centre of which is a crescent), and surrounded by flags, kettledrums, cimeters, bows and arrows.

610.—*Thrice happy you.]* "This exclamation fixes our thoughts on the grand subject of this poem, viz. the founding a colony." *Warton.*

624.—*Sidonian.]* Tyrian; the two terms being synonymous in the poets.

628.—*Brazen steps.]* "This was not uncommon in the temples of the ancients. The doors to the Rotunda at Rome are covered with brass, and turn on brass hinges. The portico was covered with the same formerly; and it rested on brass beams, fastened on with brass nails or pins of the same metal. There is one of these very nails, which I have seen in the great duke's gallery, so large, that it weighs above forty-seven pounds." *Spence.*

638.—*Painted wall.]* An apt representation in a temple dedicated to Juno, as that goddess excited the war, and was the cause of the destruction of the city.

663.] This conflict of Troilus with Achilles is considered to be ante-homeric. The passage is singular in itself as differing from Homer, who assigns to each chariot two heroes, one to guide the reins, the other to combat.

674.] VESTS; i. e. *peplus*. The *peplus* was a mantle without sleeves, embroidered in gold or purple, and fastened with clasps either on the shoulder or the arm, with which the statues of the gods and goddesses were anciently decorated; they had either a long flowing train, or were in some way confined: the most renowned was that of Minerva; it was of white, richly embroidered in gold, with representations of splendid actions of the goddess, of Jupiter, and of the most valiant heroes, and was always carried in the procession of the Panathenæa on a car, in the form of a boat, to the temple of Ceres and back to the citadel. The sacred garment of Minerva was woven and embroidered by young women devoted to this single occupation. The more ordinary *peplus* was of white or variegated silk (embroidered with gold or purple), or of magnificent tissue, ornamented with fringe. The Romans, every fifth year, offered a *peplus* to Minerva in great pomp. The term *peplus* was applied also to the robe worn by the Romans at their triumphs, and to the funeral pall.

687.—*Indian.]* A general expression for *oriental*.

688.] PENTHESILEA. A queen of the Amazons, who succeeded to the throne of the celebrated Orithyia. She assisted Priam in the latter years of the war, and was killed by Achilles, after having displayed great acts of bravery. The Amazons were so disconsolate at her death, that they elected no other queen, and fell into complete obscurity. Homer does not mention this princess; but Virgil assigns to her a pre-eminent rank among the allies of Priam.

698.—*Fane.]* The temple built by Dido in honour of Juno.

699.] EUROTAS. One of the favourite resorts of Diana; a river of Laconia, flowing by Sparta, and worshipped with particular solemnities, which was distinguished by the epithet *Basiliopotamus*. It is celebrated by the poets for the profusion of myrtles, laurels, and olives which adorned its banks, and for its having been the scene of the metamorphosis

of Jupiter into a swan, the bird under whose form he courted Leda, of the lamentations of Apollo for Daphne, of the exercises of Castor and Pollux, and of the seizure of Helen.

699.] CYNTHUS. A mountain of Delos, sacred to Diana, as her birthplace.

700.—*Diana seems.*] The stature of Diana is frequently alluded to by the poets for the purpose of showing the superiority of her height and gait above those of her nymphs. This description is said to be identified with the *Diana Venatrix*, or Huntress, of the painters and sculptors, though, by Virgil and Homer, the goddess is represented joining in solemn dance, not hunting, with her nymphs.

719.] SERGESTUS. } Companions of Æneas. Virgil compliments the families of

719.] CLOANTHUS. } the Sergii (*Æn.* v. 160.) and of the Cluentii (*Æn.* v. 163.) by ascribing their origo to these heroes. There was a military tribune of the name of Sergius, who distinguished himself during the time of the republic at the siege of Veii; but nothing remarkable has been handed down to us respecting the family of Cluentius.

748.] HESPERIA. One of the ancient names of Italy.

750.—*Th' Æneotrians.*] An ancient people of Italy, so named after their leader Ænotrus, a son of Lycan, king of Arcadia, who is supposed by Pausanias to have been the first Grecian colonist.

795.—*Phrygian race.*] i. e. Trojan race in general.

796, &c.] These lines were quoted by the Earl of Oxford when, upon the extrusion of the whigs, some intercession was made to him, lest the whig poet Congreve should be displaced from his situation in the customs.

818.—*One only.*] Oroetes.

831.—*Like Parian marble.*] The ancient statues both of marble and ivory were polished to such a degree, that the lustre of their surfaces was dazzling. (See Horace, b. i. Ode 19.)

879.] BELUS. King of Tyre, father of Pygmalion and Dido.

885.—*From Trojans.*] Teucer being the son of Hesione, daughter of king Laomedon, the predecessor of Priam on the throne of Troy.

916.—*Upper vest.*] This was called *palla* by the Romans. It was a loose mantle or cloak, like the *peplus* of the Greeks, thrown over the *stola*; the robe worn by matrons. (See Toga.)

921.—*Priam's eldest daughter.*] Ilione, who was the wife of Polymnestor, king of Thrace.

929.] CUPID. The god of love. Hesiod describes him as son of Chaos and Terra; Simonides, of Mars and Venus; Alcæus, of Zephyrus and Eris; Sappho, of Uranus and Venus; and Sævola, of Vulcan and Venus. The Greeks distinguished *Imeros* (Cupid) from *Eros* (Amor); and Cicero also, in his "*de Natura Deorum*," entitles Love, *Amor*, the offspring of Jupiter and Venus; and Cupid, of Night and Erebus. The Cupid of more common celebrity is considered to be the son of Mars and Venus; and the representations of the god are almost as numerous as the characters over which he exercises his influence. He is most generally delineated as an arch-looking child, crowned with roses, and either armed with a bow and quiver full of arrows (of which the poets feign that some have points of gold, and others of lead); with a lighted torch; sportively with a helmet and lance; blind, holding a rose in one hand and a dolphin in the other; with his finger upon his mouth; placed between Hercules and Mercury, as emblematical of the power of courage and eloquence in conciliating love; at the side of Fortune, to show the extent of the influence of the capricious and blind goddess; with wings, and in the attitude of either jumping, dancing, driving a car, trundling a hoop, throwing a quoit, playing with a nymph or a swan, catching a butterfly, or trying to burn it with a torch. His power is also often designated by his riding on the back of a lion, a dolphin, or a panther, playing the lyre. The poets moreover generally describe the son of Mars and Venus with a

complexion of the colour of fire. On a very ancient medal, Cupid is depicted as a young man with the wings of an eagle or vulture. The periwinkle, among plants, was sacred to him. (See fable of Cupid, in Lord Bacon's *Fables of the Ancients*.)

The appellations under which Cupid is most generally known are the following :—

AMOR, Lat. *love* ; his general name among the Romans.

CAUNIUS, from *Cannus*, a city of Caria.

CLAVIGER, Lat. *key-bearer* ; his name when represented with a bunch of keys in his hand.

CYTHÆUS, from the island *Cythera*, sacred to Venus.

EROS, his general appellation among the Greeks.

LETHÆUS, from *Lethe*, the waters of oblivion. He was invoked under this name by lovers who were anxious to forget the cruelties of their mistresses. His statue, which was in the temple of Venus Erycina, near the Colline Gate, represents him as extinguishing his torch in water.

PANDÆUS, Gr. influencing all people ; a name common to him among the Greeks and Egyptians.

POTHUS, his name in Phœnicia.

PRÆFES DEUS, Lat. the *god of quick flight*.

PSITHYROS, the *whisperer*.

TELIFER PUER, Lat. the *arrow-bearing child*.

ANTEROS.] Another son of Mars and Venus, who is often represented with Cupid, and is intended to denote that love must be cherished by reciprocal feelings. They are represented playing together, and contending for a branch of palm. Anteros shared the divine honours of his brother, and was particularly invoked at Athens by the victims of neglected love. Sometimes he is described as the offspring of Nox and Erebus, as accompanied by grief, contention, &c. and as discharging none but leaden arrows.

PSYCHE.] A nymph beloved by Cupid for her extraordinary beauty. Her parents having consulted an oracle respecting the fate of their daughter in marriage, were directed to expose her on the brink of a high precipice ; whence she was transported by Zephyr to a sumptuous palace, in which she was surrounded by every luxury, and attended by invisible beings. Here she became the wife of Cupid, who visited her only at night, and retired at the approach of day ; warning her that the continuance of their happiness depended on his being unseen by mortal eyes. Psyche, however, having been informed by the oracle that her husband should be an immortal being, more crafty than a serpent, every where scattering fire and destruction, and dreaded by the gods and by hell itself, her curiosity was irresistibly excited to behold the terrible monster corresponding with this description. Accordingly, while he slept, she kindled a torch, and by its light beheld the god of love. But at the same moment Cupid awoke, and instantly fled, reminding her of the warning which she had neglected. Prevented by him, though invisible, from destroying herself, as at first, in despair, she resolved to do, Psyche omitted no means to recover her lost husband. The gods were importuned by her prayers to this effect ; and she even ventured at last to address Venus herself, though aware that this goddess was irritated against her for having presumed to captivate her son. HABIT, one of the attendants of Venus, to whom she first made herself known, dragged her into the presence of her mistress ; by whose orders she was delivered over to GRIEF and CARE (see these articles). Still, to augment the sufferings of the unfortunate Psyche, Venus imposed on her tasks, which, unless assisted by a supernatural power, she could not possibly perform. She was sent to draw water from a fountain guarded by dragons ; obliged to climb inaccessible mountains, in search of golden wool from the fleeces of sheep that grazed there ; and to separate, within a very short time, all the different kinds of grain collected indiscriminately in an immense heap. The last and most difficult office

imposed upon her was that of descending into the infernal regions, and entreating of Proserpine that she would send to Venus a portion of her beauty inclosed in a box. While Psyche, ignorant alike of the road that led to the abode of Proserpine, and of the means of inducing that deity to grant her application, vainly attempted to devise any means of success, she was suddenly instructed how to proceed by a voice which farther enjoined her not to examine the treasure she was to convey to Venus. Again, impelled by curiosity, and by a desire to adorn herself with part of the beauty contained in the box, she raised the cover; an overpowering essence instantly evaporated, and Psyche fell down in a state of lethargy. Cupid, who constantly watched over her unseen, immediately descended to her aid; roused her by a touch of his arrow, and having replaced the vapour, again consigned the box to her care. He then prevailed upon Jupiter to summon a council of the gods, to whom he related the cruel treatment endured by Psyche. It was immediately resolved that she should be delivered from the injustice of Venus, and Mercury was despatched to convey her from earth to heaven, where she was rendered immortal by the ambrosial food of which she partook. Venus at length consented to her union with the god of love; and their nuptials were celebrated with great rejoicings. PLEASURE (see Pleasure) was the offspring of this marriage. Psyche is usually represented with butterfly's wings on her shoulders: sometimes, on ancient medals, Cupid and Psyche appear standing side by side, and mutually embracing. The gem in the cabinet of the Duke of Marlborough representing the marriage of Cupid and Psyche, is very generally known.

932.] ELIZA. Dido. (See Dido.)

933.—*Double-tongued.*] In this epithet Virgil complies with the prejudices of his countrymen, who affected to consider Punic or Carthaginian faith to be synonymous with treachery and breach of treaties.

934.—*The town to Juno's care belonged.*] Who, with her accustomed hatred of the Trojans, might influence Dido against Æneas.

942.—*Thy brother's.*] Æneas'.

955.—*Idalian bowers.*] The grove of Idalium, which, with the town of the same name at the foot of Mount Idalus, in the island of Cyprus, was sacred to Venus.

974.—*Flow'ry bed.*] "In the original, 'surrounded him with sweet marjoram.' The marjoram of Cyprus had a power to drive away scorpions, which were so much to be feared during sleep." Warton.

981.—*Canisters.*] i.e. small baskets.

1009.—*The dead.*] Sichæus.

1009.—*The living.*] Æneas.

1033.—*Sipping.*] Roman ladies never drank wine but at religious ceremonies; and the law was so rigid upon the point, that death was the punishment of such as violated it. Thus Dido drinks it here but as at a ceremony, and does no more than touch her lips with it.

1034.] BITIAS. A Carthaginian in the train of Dido.

1038.] IOPAS. A Carthaginian, whom Virgil describes at the banquet of Dido, as pre-eminent for his skill in music and poetry.

# ÆNEID.

## BOOK II.

"Virgil recited this second book to the emperor Augustus, in order to give his great patron a taste of the rest of his *Æneid*. The versification of this book is extremely beautiful, and it is in general the most correct piece of the whole poem." *Warton*.

5.—*An empire.*] The Trojan.

19.—*A fabric.*] The wooden horse. "Servius observes, that when Virgil speaks of

41.—*The pile.*] the building this horse, he makes use of the terms which belong to the shipwright's trade. Pausanias says, that every one must either allow that this horse was an engine made to batter the walls of Troy, or that the Trojans were most strangely infatuated. Tobero and Hyginus, according to Servius on this passage, were likewise of opinion, that it was such an engine as the ram or the testudo, invented for the purpose mentioned by Pausanias, which Propertius (says Mr. Merric) seems to allude to when he says,

*Aut quis equo pulsas abiegnosceret arces?*

But that it was expressly the same as the battering ram is asserted on the authority of Pliny, whose words are as follows: *Equum, qui nunc aries appellatur, in muralibus machinis, Epeum ad Trojam invenisse dicunt*: lib. vii. c. 56. But no historical authority can be produced that is reconcilable with Pliny's assertion.

"Though the original of this history of the Trojan horse be thus uncertain, yet it can scarcely be imagined that the fiction could have been raised so early, and spread so universally without some foundation in history. Several therefore have been inclined to believe the account which is given of it by Palæphatus, whose testimony carries with it the greater weight on account of his antiquity, as he is thought to have lived before Homer. It is reported, says this author, that the Greeks took Troy by inclosing themselves in a wooden horse. But the truth of the story is, that they built a horse of so large a size, that it could not be drawn within the city walls. In the meanwhile the chief of them lay concealed in a hollow place near the city, which is to this day called the Grecian ambuscade. Sinon upon this deserted to the Trojans, and persuaded them to admit the horse within the city, assuring them that the Greeks would not return to molest them any more. The Trojans believing him, made a breach in their walls to let in the horse, through which the enemy entered at night, while the inhabitants were feasting, and sacked the town. *Palæphatus de Incredilibus*.

"It is observable that this relation agrees in many particulars with that which the poets have given us; and as to that remarkable circumstance of the Grecian ambuscade, it seems obscurely hinted at in a tradition mentioned by Servius; namely, that the Greeks lay in ambush behind a hill called Hippius, and from thence surprised the Trojans. Bonifacio, an Italian, joins with Aldus in supposing that this hill not only took its name from the Greek word for a horse, but was likewise in the figure of one; the same author observes, that the Italians to this day make use of a rampart which they call *cavalliere*." *Warton*. (See Horace's Hymn to Apollo, in the Secular Poem.)

42.] THYMÆTES. (See II. iii. 193.)

*Cl. Man.*

46.] CAPYS. (See *Æn.* i. 257.)

52.] LAOCOON. A son of Priam and Hecuba, and one of the priests of Apollo and Neptune. At the time when the Trojans were undetermined whether they should receive into their city the wooden horse, he at once protested against it; declared his conviction of the hostile machinations of the Greeks, and even hurled his spear against the fabric. His temerity greatly irritated Minerva; and some time after, while he was offering a sacrifice to Neptune, on the sea-shore, two enormous serpents issued from the waves, and advancing to the land, attacked his two sons, Antiphates and Thymbreus, who were standing near the altar. The wretched father hastened to their succour; but the serpents involved and crushed him with his children. The celebrated work of sculpture representing the agonies endured by Laocoon and his sons, is ascribed to Polydorus, Athenodorus, and Agesander, carvers and sculptors of Rhodes, under the reign of the emperor Vespasian. Thomson alludes to this master-piece of art in his *Liberty*, part iv. line 186.

76.—*A captive Greek.*] Sinon.

76.—*The king.*] Priam.

100.] SINON. Son of *Æsimus*, and grandson of the robber *Autolycus*. He suffered himself to be taken by the Trojans as a deserter from the Grecian camp, and being admitted to the presence of their king, induced Priam to believe that the Greeks had received an injunction from the oracle to sacrifice one of their countrymen before their return into Greece, in order to secure a favourable voyage, and that Calchas had named him (*Sinon*) as the victim, at the instigation of *Ulysses*, whom he had irritated by his avowed resolution to avenge the cause of his friend *Palamedes*. (See *Palamedes*, line 101.) When *Sinon* had thus gained the confidence of the Trojans, he persuaded them to admit into their city the wooden horse which the Greeks had left on the shore, as offering, as he asserted, to *Minerva*; assuring them that its possession would render their town impregnable, by supplying the place of the *palladium*, of which they had been deprived by *Ulysses* and *Diomed*. His advice was followed; and the perfidious *Sinon*, in the silence of the night, opened the sides of the stupendous horse, and set at liberty the warriors contained within it.

104.] PALAMEDES. A descendant of *Belus*; son of *Nauplius*, king of *Eubœa*, and *Clymene*, and one of the pupils of *Chiron*. He is celebrated in fable as the inventor of weights and measures; of the games of chess and backgammon; as having regulated the year by the course of the sun, and the months by that of the moon; and as having introduced the mode of forming troops into battalions. *Pliny* ascribes to him the addition of the four letters *Θ, Ζ, Φ, Χ*, to the Greek alphabet; and *Euripides* extols him as a poet. He was the prince deputed by the Greeks to induce *Ulysses* (see *Ulysses*) to join them in the common cause against *Troy*; but the stratagem by which he effected the desired object was productive of an irreconcilable enmity between these heroes. His death is attributed to the revenge of *Ulysses*, for having, by his intervention, been separated from his wife *Penelope*, or to his jealousy at having been superseded by *Palamedes* in an expedition in which he had failed. *Ulysses* had been despatched to *Thrace* for the purpose of obtaining provisions for the army; but not having succeeded in his mission, *Palamedes* instituted an accusation against him, and to justify his charge, undertook to supply what was required. He was more successful than *Ulysses*, who, to be revenged on his rival, hid a sum of money in his tent, and, to make it appear that the supplies had been furnished by *Palamedes* for the enemy, counterfeited a letter to him from *Priam*, expressive of his thanks for his stratagem in favour of the Trojans, and apprising him of the reward which he had caused to be deposited in his tent. The tent being searched, the money was discovered, and *Palamedes* stoned to death for the supposed treachery. Others assert that, while fishing on the sea-shore, *Ulysses* and *Diomed* drowned him.



Siôn, in Virgil, imputes his tragical end to his disapproval of the war. He received divine honours after his death. He was called *Belides*, from his ancestor *Belus*; and *Naupliades*, from his father.

141.—*Kingly brothers.*] Agamemnon and Menelaus.

159.] EURYPYLUS. The son of Evemon. (See Eurypylus, II. ii. 893.)

162.—*Virgin.*] Iphigenia. (See Agamemnon.)

220.—*Her fatal image.*] The palladium. (See II. iii. 268.)

250.—*Palladium.*] A statue of Minerva, representing the goddess in the act of walking with a spear in the right, and a frog in the left hand. The traditions respecting it are almost innumerable. According to Apollodorus, it was a sort of automaton figure which moved of itself; while some describe it as being formed of the bones of Pelops; or as having been caused by Jupiter to fall from heaven close to the tent of Ilus, while he was engaged in erecting the citadel of Troy, called after him Ilium. Herodian asserts that it fell at Pessinus, in Phrygia; others, that it was the gift either of Electra, the mother of Dardanus, to Ilus; of the astrologer Asius to Tros, who presented it to him as a talisman on which depended the preservation of the town; or, of Chrysa, the daughter of Halmus, to Dardanus. However discordant these opinions may be, the Greeks universally concurred in deeming the palladium to be the chief obstacle to the fall of Troy, and accordingly determined on carrying off the fatal image. This arduous undertaking is generally stated to have been entrusted to Diomed and Ulysses: when these heroes had reached the wall of the citadel Diomed, according to some accounts, effected his entrance by raising himself on the shoulders of Ulysses, discovered and took possession of the palladium, and rejoined his companion, who, being piqued at his friend's having left him without assistance, and therefore without the power of sharing in the glories of the enterprise, followed him with the design of stabbing him. Diomed, attracted by the brightness of the weapon, averted the blow, and obliged Ulysses to precede him; thence the Greek proverb, "the law of Diomed," applicable to those who are compelled to act contrary to their inclination. The more received tradition, however, appears to be, that Dardanus received the palladium from Jupiter, and being aware of the charm attached to its preservation within the walls of his city, concealed it; caused another statue to be formed precisely on its model, and placed it in the centre of the lower town, in a spot accessible to the people at large, this being the statue carried off by the Greeks, while the real palladium was subsequently taken away by Æneas and conveyed to Italy with the other Trojan gods. The Romans were so persuaded that this was the actual statue that, like Dardanus, they secured it in some spot known only to the priests, and had several made in imitation of it. Many towns, among which are enumerated Lavinium, Argos, and Sparta, contended for the honour of possessing the genuine statue; but the Trojans would never admit their having been deprived of it; and some ancient authors assert that Fimbria, a Roman general who fought in the Pontic war, having burnt Ilium, discovered the statue of Minerva entire and perfect among the ashes of the temple of the goddess.

281.—*His children.*] Antiphates and Thymbræus.

305.—*Th' offended maid.*] Minerva.

324.—*The god's.*] Apollo's.

340.] THERSANDER. This chief probably owes his existence to the invention of Virgil, as Thersander (the son of Polynices and Argia) is generally allowed to have fallen in battle with Telephus at the commencement of the Trojan war.

341.—*Down the cable.*] This circumstance is mentioned to denote the size of the horse.

342.] THOAS. The Ætolian chief. (See Thoas, II. ii. 775.)

342.] ATHAMAS, or ACAMAS. The son of Theseus and Phædra. (See *Lædæa*, IL. iii. 167.)

342.] PYRRHUS, or NEOPTOLEMUS.

343.—*Podalirius hero.*] Machaon.

359.—*Æacian spoils.*] Armour of Achilles, grandson of Æacus. (See *Patroclus*.)

390.—*Her (Troy's) gods.*] The LARES and PENATES. Virgil mentions *Æneas* having received these gods at his departure from Troy, in consonance with the established opinion that the Trojan hero introduced their worship into Italy. The *lares* and *penates* were tutelar household deities of the ancients, which were supposed to reside in their habitations, where they delighted to hover around the hearth and chimney. They may be distinguished by the different offices assigned to each; for while the *lares* presided chiefly over the economy and servants of a family, the *penates* were the protectors of the master of the house: the latter are therefore honoured with the titles of paternal gods, protectors of houses and property, aborigines, hidden gods, the great and powerful gods, good gods, &c. But this distinction between the *lares* and *penates* does not appear to have been generally preserved, these names being sometimes indiscriminately applied to all domestic and guardian divinities. Their statues, which were held in great veneration, were kept in a retired part of the house, where in time of peace the Romans deposited their arms, committing them to the care of their tutelar gods. They were represented by small images made of wax, silver, or wood, of various forms; sometimes the figure of a lion, or a dog, was placed beside them, emblematic of their vigilance and fidelity; and not unfrequently they appear with the head of a dog, like the Egyptian Anubis. They were usually clothed in short dresses, to show their readiness for action; and held a cornucopia, indicating hospitality and good housekeeping. They were adorned with garlands of poppies, garlic, myrtle, violets, and rosemary; lamps were burnt continually before them; incense, wine, a crown of wool, and a small portion of every repast, were offered to them in private; and in every family a day in each month was dedicated to their particular service. A temple was erected to them on the *Campus Martius*, by Tatius; a sow was sacrificed to them at their public festival, which was held annually at Rome during the *Saturnalia*; and games called *compitales* celebrated in their honour. Anciently children were immolated on their altars, but this barbarous practice was abolished by Brutus at the expulsion of Tarquin. Great respect appears to have been paid to these domestic deities, and in opulent families a servant was appointed to attend to them. Suetonius relates that the emperor Augustus fitted up an apartment for the reception of his household gods, and that a palm-tree having sprung up between the joints of the stones before his house, he ordered it to be transplanted to the court of his *penates*, and took great care of its growth. Any domestic misfortune was ascribed by the Romans to a want of vigilance in these guardian powers; and we are informed that Caligula, dissatisfied with their services, revenged himself on them by throwing them out of window. The *lares* and *penates* were supposed to be the especial protectors of children, and hence it was the practice among the Romans for boys to offer to them the *bulla* (see *Bulla*) which they wore as amulets during their infancy, and at the same time to implore a continuance of their protection. Affranchised slaves likewise dedicated their chains to the images of these gods.

Besides the private *lares*, there were other classes of these tutelar deities: those who presided over cities were called *URBANI* (in which sense Jupiter is sometimes a *lar*); over highways, *COMPITALES* (among whom the Romans reckoned Janus); over roads and streets, *VIALES* (Apollo, Diana, and Mercury, being included in this class, as their statues were frequently placed at the side of public ways); over the sea, *MARINI*; over the country, *SUBALES*; over persons and houses attacked by enemies, *HOSTILIS*; and

over private houses, *FRESTITÆ*. They were also called by the Latins *PENETHRALES DII*; and by the Greeks, *EPHESTIOI*. In short, the terms *lares* and *penates* were conferred on all who presided over any particular place: thus Hannibal was said by Propertius to have been driven by *lares* from Rome, when his troops were panic-struck by the appearance of nocturnal phantoms; and it was customary among the ancients, before declaring war or laying siege to a place, to implore the tutelary deities of their enemies to transfer to them their protection.

The *penates*, as well as the *lares*, have been divided by some writers into various classes: thus Pallas is said to preside over the ethereal, Jupiter over the middle, and Juno over the lowest; besides the *penates* of cities and families. Others divide them into four orders, chosen respectively from among the celestial gods, the sea gods, the infernal gods, and heroes. These last originally constituted the only *penates* of the Romans, but their number was gradually increased till it comprehended every deity which was admitted into their habitations; and a law of the twelve tables forbids a family to depart from the worship and rites of these divinities as already established by their ancestors.

The *penates* were held in such veneration that no important enterprise was undertaken without consulting them; and their images were frequently carried about in journeys. It is probable that some of them delivered oracles: thus Virgil (*Æo.* iii. 203—228.) describes the gods of Æneas as appearing to him to prescribe his future course. There are various opinions respecting the origin of the *penates*. The celebrated palladium of Troy was certainly of this class, and, as similar images may be traced through Phœnicia and Egypt to India, it may be concluded that they, as well as the other deities of the Greeks and Romans, were derived from the East. It is probable that they passed from Asia into Europe with the *Cabiri*, a colony of Phœnician navigators, who, at a remote period, settled in Samothracia, and were known to the Greeks by the name of *Idæi Dactyli* (see *Cabiri*); hence an author has asserted that the *Cabiri*, or *Idæi Dactyli*, were worshipped under the denomination of *penates*. According to Varro they were transported from Samothracia to Troy by Dardanus, its founder; and thence brought by Æneas to Lavinium in Italy. Ascanius endeavoured to establish them in Alba; but twice did they miraculously leave that town, and return to their former abode. Dionysius of Halicarnassus relates, that in his time a dark temple near the *Forum* at Rome contained statues of gods, before whom a lamp was burnt continually, and incense offered; these, which some consider to have been the *penates* of Æneas, were the *penates* of the empire, and were represented as two young men, seated, each armed with a lance. No satisfactory conclusion can however be arrived at on the subject, as the palladium of Troy, the statues of Neptune and Apollo, those of Jupiter, Juno, Minerva, Vesta, Castor and Pollux, and of Cælus and Terra, have all been particularised as the gods brought from Troy into Italy. The ancients carefully concealed the real names of their cities and tutelary deities, under the apprehension that the latter might be inveigled into withdrawing their protection. The *lares* as well as the *penates*, are also by many supposed to have been confounded with the *Cabiri*. Mr. Bryant seems to concur in this opinion, as he derives their name from *laren*, a word by which the ark was signified, and supposes the *lares* and *manes* to be the arkite gods of the Latins and Etruscans, whose descendants, being scattered over the world, under the various appellations of *Cabiri*, *Curtes*, *Corybantes*, *Idæi Dactyli*, *Druids*, &c. introduced a system of idolatry commemorative of the deluge, into all countries where they settled. There are, however, many other accounts respecting the origin of the *lares*; some consider them to be the posterity of the *LAMURES*; Varro, to be the offspring of *MANIA*; and Ovid, that of Mercury and the nymph *LARA*, or *LARUNOA*, probably the same as *Mania*. According to Apuleius, the *lares* were supposed to have been the *manes* of departed ancestors, who, having acted virtuously on earth, were per-

mitted to continue their protection to their descendants. This idea probably originated in the belief that the souls of deceased persons hovered round the place of their interment; it being usual for the ancients to bury their dead in their houses (see *Funeral rites*), or by the side of public roads. The spirits of the wicked were changed into *LARVÆ*, or *LEMURES*, who wandered about the world terrifying people.

395.] *VESTA*. The ancients worshipped two divinities of this name. The first, called *Terra*, confounded with *Ops*, *Rhea*, *Cybele*, &c. (see *Earth*), represented the *Earth*; was the wife of *Cœlus*, and, according to some, mother of *Saturn*, and derived the name *Vesta*, either from the earth's being (*vestita*) clothed with plants, &c.; or, from its stability, *sua ei stat*. Under this character, *Aristarchus* of *Samos* is said metaphorically to have neglected paying due honours to *Vesta*, when he asserted that the *earth* was not the centre of the universe. *Diodorus Siculus* attributes to this goddess the invention of agriculture: it was the custom of the Greeks to offer her the first fruits of all things sacrificed, because she was one of the most ancient of their deities, and that all things spring from the earth; some, however, refer this distinction to *Vesta*, the goddess of fire.

*Vesta*, or *Terra*, is represented holding a drum in her hand, to denote the winds contained in the centre of the earth.

*VESTA. Goddess of Fire.*] *Vesta*, the goddess of fire, was the daughter of *Saturn* and *Ops*. Her worship seems to have been the most ancient of the rites of paganism, and to have prevailed very generally throughout the world: she is mentioned by *Herodotus* as one of the eight principal deities of the Egyptians, and is supposed to be the same as the *Ateran* of the Persians and orientals. She was held in such veneration among the Greeks, that they not only began and ended their religious ceremonies by the invocation of her name, but deemed all impious who neglected to pay her adoration. A temple was dedicated to her at *Coriath*; but her altars were most usually placed in the temples of other divinities; viz. in those at *Delphi*, *Athens*, *Argos*, *Tenedos*, *Ephesus*, &c. where the office of her votaries principally consisted in watching over and preventing the extinction of the sacred fire, her appropriate symbol. The worship of *Vesta* was introduced into Italy by *Æneas*; thus *Virgil* (see *Æn.* ii. 396.) represents him as removing the fire from the sacred hearth, before he left his father's palace. At *Rome* her temple was always open by day, but men were forbidden to enter the interior of it; at night they were not even permitted to approach the building. The Romans are said, by some writers, to have assigned to this goddess the protection of their city; and the titles of *Vesta*, the *Happy*, the *Mother*, the *Ancient*, the *Holy*, the *Eternal*, &c. which they bestowed on her in their inscriptions, confirm this notion of the reverence in which she was held. It was with the Romans as with the Greeks considered the greatest impiety to neglect her service: not only in public was she worshipped, but she was also ranked among the penates; and an altar, containing her sacred fire, was placed at the entrance of every private house (called hence *vestibula*), where, as the place was consecrated by the presence of *Vesta*, it was deemed sacrilegious to commit murder. *Numa Pompilius* built a temple to this goddess, of a circular form; not, says *Plutarch*, that he meant to designate *Vesta*, the *Earth*, but that the world was thought to revolve round a centre of fire, over which she presided. *Dionysius of Halicarnassus*, on the contrary, supposes that it was to *Vesta*, the *Earth*, that *Numa* dedicated this edifice. In its inmost recesses was preserved the sacred fire, which was regarded with such superstitious veneration as a pledge for the safety of the state, that its extinction was considered to portend some public calamity, the neglect being rigorously expiated, and the flame rekindled with much ceremony, either by the ignition of some combustible materials, placed in a concave vessel, by the rays of the sun; or, according to *Festus*, by the friction of two pieces of wood of a particular kind, in which manner the fire was annually renewed on the first of March. An order of priestesses, called *Vestals*, was appointed by *Numa* (see *Priests*) to guard and attend this sacred symbol.

**Anciently**, neither the Greeks nor Romans represented this goddess otherwise than by the fire they burned on her altars; but she being subsequently confounded with Vesta, the Earth, statues were erected to her honour, in which she appears in the dress of a matron, holding in her right hand a torch, or sometimes a *patera*, or a vase with two handles, called a *capidmcula*, which contained the fire; she also carries a *palladium*, or a small Victory, and often, instead of a *patera*, bears a spear, or a *cornucopia*. On a medal of Vitellius she is seated with a torch and a *patera* in her hands; and, on a Salomine medal, she is represented standing. Some writers, however, think that these figures are intended for Vesta, the Earth, and that the sacred flame is the only symbol by which the ancients denoted the goddess of *fire*.

Æneas is always described by Virgil as paying peculiar honour to this goddess (*Æn.* v. 974.) Vesta was called *HESTIA* (a word implying *hearth*) by the Greeks, and *ΛΑΙΡΗ-ΗΟΗΧΙΑ*, by the Tyrrhenians and Scythians. As one of the penates, it was usual to declare dreams to Vesta. The month of December, and the violet flower, were sacred to her.

**APPIADES.**] Divinities, who were thus called, from the proximity of their temples to the fountain of *Appius*, at Rome, and who were represented like Amazons on horseback. Vesta, Pulsa, Veous, Peace, and Concord, were of their number.

**457.] RIPHEUS.** A Trojan who fought on the side of Æneas the night that Troy was taken, and was killed, after having made a great slaughter of the Greeks.

**457.] IPHITUS, or EPHYTUS.** A Trojan who survived the ruin of his country, and fled with Æneas to Italy.

**459.] DYMAS.** } Two Trojans who fell victims, on the night Troy was taken, to

**459.] HYPANIS.** } the disguise under which they appeared in the armour of the Greeks whom they had slain.

**461.] CHORÆBUS, or CORÆBUS.** Son of Mygdon, king of Thrace, and Anaximena, who, from his love for Cassandra, offered his services to Priam, under the hope of obtaining the hand of his daughter Cassandra. This prophetess, knowing the fate which awaited him, implored him to retire from the war; but he was inflexible, and fell by the hand of Peneleus, the night that Troy was taken. Coræbus was called *MYODONIAS*, from his father.

**500.] ANDROGEOS.** A Greek, killed on the night Troy was taken, by Æneas and a party of Trojans, whom he mistook for his countrymen.

**510.—As when some peasant.]** (See II. iii. 47.)

**563.] AJAX.** Oileus.

**592.] PELIAS.** A Trojan who, undeterred by a wound which he had received from Ulysses, followed the fortunes of Æneas.

**594.—The king.]** Priam.

**601.] TORTOISE.** "The testudo was properly a figure which the soldiers cast themselves into; so that their targets should close together above their heads, and defend them from the missive weapons of the enemy; as if we suppose the first rank to have stood upright on their feet, and the rest to have stooped lower and lower by degrees, till the last rank kneeled down on their knees; so that every rank covering, with their target, the heads of all in the rank before them, they resembled a tortoise-shell, or a sort of pent-house." Kennet's *Antiq.* h. iv.

**649.] PERIPHAS.** A Greek captain, represented by Virgil as distinguishing himself in the capture of Troy.

**651.—Scyrian.]** From the island of Scyros, one of the Cyclades. These troops Pyrrhus had received from his grandfather Lycomedes.

**664.—Lonely queen, &c.]** Hecuba. In addition to the ancient practice of separating the apartments of the women from those of the men, and of considering any violation of their

privacy as among the greatest of calamities, the custom of kissing beds, columns, and doors, on quitting them, is mentioned frequently by Sophocles and Euripides.

668.—*The vaulted skies.*] Ariosto has minutely imitated this description in his *Orlando Furioso*, as he has many others in the 2nd book of the *Æneid*.

‘Sonar per gli alti e spatiosi tetti

S’ odono gridi, e femminil lamenti :

L’ afflitte donne, percotendo i petti,

Corron per casa pallide, e dolenti :

E abbraccian gli uscì e i geniali letti,

Ch’a tosto hanno a lasciare astrane genti.’ Canto xvii. Stanza 13.

760.—*All Asia.*] Poetically implying part of Asia Minor.

813.] CREUSA. The wife of Æneas, daughter of Priam and Hecuba, and mother of Ascanius. (See Æneas, for the whole of her history.)

830.—*Imperial Juno.*] This passage has been imitated by Milton, book xi. 411, and by Tasso, canto xviii. stanza 93. “In the ancient gems and marbles, the *Juno Matrona* is always represented in a modest and decent dress ; as the *Juno Regina*, and the *Juno Moneta*, are always in a fine and more magnificent one. Virgil always speaks of *Juno*, not according to the appearances she used to make among the Romans, but according to the representations of her in other countries. In the first he certainly speaks of the Carthaginian *Juno* ; and in the second, of the *Juno Argiva* ; or, at least, some particular *Juno* of the Greeks.

“It should, by the rules of propriety, be some Grecian *Juno* or other ; because she is assisting the Greeks to overturn the empire of the Asiatics. One of the most celebrated among the Grecian *Junos*, was the *Juno Argiva*. She was worshipped under that name even in Italy ; and Ovid has a long description of a procession to her at Falisci, lib. iii. El. 13.

“Helenus had ordered the Romans, by Æneas, to worship *Juno* most particularly, to get her over to their party, Virgil *Æn.* iii. ver. 556, &c. They did so, and thought that in time she came to prefer them to all her most favourite nations.” (Ovid’s *Fast.* l. vi. ver. 45—48. ; *Polymetis*, p. 56.)

846.—*Like a mountain ash.*] This simile is copied from Homer. (See *Il.* xiii. 241.)

899.—*The son.*] Polites.

931.—*Lambent flame.*] “It is certain (says Catrou) that Virgil borrowed this event from the Roman history ; for a flame appeared upon the head of Servius Tullius, according to the relations of Pliny and Plutarch, whilst he was yet an infant. It was conjectured by that incident that he would be a king. Anchises, skilled in auguries, judged by the same prognostic that a kingdom was promised to his grandson.”

1034.—*Juno’s church.*] It would appear from this passage that *Juno*, although hostile to the Trojans, was worshipped by them.

1036.] PHIGENIX. A Grecian, who, with Ulysses, guarded the spoils which, after the capture of Troy, had been deposited in *Juno*’s temple.

1057.—*Great controller of the sky.*] Jupiter.

1065.—*A quiet kingdom.*] Lavinium.

1065.—*A royal bride.*] Lavinia.

1090.] PHOSPHOR, LUCIFER, or HESPERUS. The former name was assigned to this star when it preceded the sun, and was therefore the morning star ; and the latter, when it appeared after the setting of the sun.

# ÆNEID.

## BOOK III.

7.] ANTANDROS (now St. Dimitri), also anciently called *Edonis*, *Cimmeris*, *Assos*, and *Apollonia*, is a town upon the bay of Adramyttium, in Asia Minor, near which Æneas built the fleet in which he sailed from Troy to Italy.

20.] LYCURGUS. (See Lycurgus, Il. vi. 161.)

24.] For the explanation of this line, see Troy and Samothrace.

28.] ÆNOS (now Eno). A town, according to this passage, on the coast of Thrace, which Virgil so calls from Æneas, and describes as having been built near the spot where Polydore (see Hecuba), the son of Priam, fell a victim to the treachery of Polymnestor, king of Thrace. Others consider the town founded by Æneas to have been *Ænea*, *Æneia*, or *Ænia* (now Moncasiro), a maritime town of Macedonia.

29.—*Dionæan Venus*.] (See Dione, Il. v. 471.) So called from being, according to some, the daughter of Dione. Dionæa is among the names of Venus.

33.—*Myrtle*.] This tree was sacred to Venus, and therefore necessary on the present occasion to decorate her altars.

37.—*Prodigy*.] This marvellous story was particularly pleasing to the wild imaginations of the Italian poets; Tasso has closely imitated it, book xiii. stanza 41, &c., and Ariosto, in the transformation of Astolfo; Spenser has also copied it, canto ii. stanza 30, of the Fairy Queen.

46.—*Sisters of the woods*.] HAMADRYADES. These divinities presided over woods and forests. Each one was supposed to inhabit a particular tree, with which her destiny was especially connected in life and death. Some of the ancients described them as being enclosed within the bark of the oak, or as having issued or sprung from that tree, whence they were called *querquetulanae*. They are fabled to have occasionally deserted their kindred tree for the purpose of worshipping Venus in grottos with the Satyrs.

47.—*The god of arms*.] Mars. He was the tutelary deity of Thrace.

65.] POLYDORE. (See Polydore, Il. xx. 471.)

75.—*Tyrant*.] Polymnestor, king of Thrace.

99.—*An island*.] Delos. (See Delos, and Gyrae.)

100.] DORIS. Daughter of Oceanus and Tethys, wife of Nereus, and mother of the Nereids.

105.—*The sun's temple*.] Apollo's.

105.—*His town*.] Delos.

106.] ANIUS. King of Delos, son of Apollo and Rhœo, or Rhoio, and high-priest of Apollo, who hospitably received Æneas when the Trojan prince touched upon his coast. He had three daughters, Eno, Spermo, and Elia (called Enotropes), who had received from Bacchus the gift of converting all they respectively touched into wine, corn, and oil, and who, to avoid the importunities of Agamemnon to accompany him to Troy, that their presence might ensure the supplies of his army, implored the friendly interference of Bacchus, and were by him transformed into doves. (See Rhoio.)

114.] THYMBRÆUS. (See Thymbræus, under the names of Apollo.) No mention is here made of sacrifices, as animals were never immolated on the altars of Delos. It is

on that account that the philosopher Pythagoras is said to have confined his adoration to the altars of Delos.

123.—*Laurel.*] The laurel was particularly sacred to Apollo, either on account of the transformation of his beloved Daphne into this tree, or from the virtue ascribed to it, of enduing with the spirit of prophecy all who, while asleep, had their heads covered with its branches. It was customary for such as had obtained favourable answers from the Delphic oracle to return adorned with wreaths of laurel; thus Sophocles makes *Edipus* infer that *Orestes* was the bearer of good tidings, from seeing him enter with a laurel crown. The ancients pretended to augur future events from the sound produced by burning a branch of this tree; and it was considered an ill omen if it were consumed without noise. Boughs of laurel were placed at the doors of sick persons, to propitiate Apollo as the god of medicine; and as he was likewise the patron of verse, laurel wreaths were bestowed on celebrated poets, the supposed objects of his especial favour. It is reported that the dome of Virgil's tomb, near Puzoli, is entirely covered with the laurels which have taken root upon it; and that although efforts have been made to destroy them, they still continue to flourish, as if nature herself conspired to honour this great man. Laurel (an emblem of glory) crowns were distributed at the Pythian games; and the brows of warriors were also adorned with them. At Rome it was usual to decorate the entrance to the palaces of the emperors with branches of this tree, on the first day of the year, or on the occasion of some victory; thence Pliny denominates the laurel *the door-keeper of the Cæsars*, and *the faithful guardian of their palaces*.

*Daphne and Leucippus.*] Daphne, the daughter of Terra and of the Peneus, the Ladon, or Amyclas, was greatly beloved by Leucippus, son of Enomaus, king of Pisa, who, to procure an opportunity of enjoying her company, clothed himself in the attire of one of his sisters, and under this disguise prevailed on her to accompany him on a hunting party. The stratagem succeeded; he obtained her affection, and lived happy in her society, until Apollo, who was also enamoured of the nymph, being jealous of her partiality for his rival, induced Diana to effect the death of Leucippus. Daphne, unwilling, however, to listen to the addresses of the god, who had pursued her to the banks of the Peneus, threw herself upon her father for protection, and was by him metamorphosed into a laurel; this tree, of which Apollo immediately formed for himself a crown, becoming thenceforth so dear to the god, that he decreed its eternal consecration to himself. (See Ovid's *Met.* b. i.) Daphne was called *PENEIA*.

127.—*That mother earth.*] Italy in reality; though Anchisea misinterpreted the oracle.

128.—*Your ancestors.*] Dardanus, &c. (See Dardanus, II. xx. 355.)

131.—*Wide world.*] See imitation of this passage, II. xx. 355.

148.—*Rhætean shores.*] Phrygian shores. Rhæteum or Rhætus, was a promontory of Trosæ, on the Hellespont, near which the body of Ajax was said to be buried.

148.] TEUCER. This prince is supposed to have been a native of Crete, who established himself in the province of Phrygia, in Asia Minor, where, having married the daughter of Scamander, the king of the country, he obtained his throne at his death, gave to his people the name of Teucrians, and was succeeded by Dardanus. (See Dardanus, II. xx. 255.) Some state him to have been son of the Scamander and of the nymph Ida.

152.] CYBELE. This goddess is distinguished by the appellation of *mother of the gods*. She received the name of Cybele from *Cybelus*, a mountain of Phrygia; and was, according to Grecian mythology, the offspring of Deucalion, who, in Pagan superstition, repopled the earth after the deluge (see *Georgic* i. 93, &c.); the Romans ascribe her origin to Cælus and Terra; and the Phrygians, to Menoa or Meones and Dindymene, a prince and princess of their country. It is however conjectured by the best mythologists,



that she was the same as Isis, worshipped, according to the countries in which her rites were observed, under the various names of DAMATER, RHOIA or RHEA, PARSEPHONE, MELITTA or MELISSA, BEROS, CERES, BONA MATER, OPS, VESTA, BEREYCYNTHIA, &c. (See Isis, Ceres, Beroe, &c.) As the Phrygian Cybele, it is said that she was exposed on a mountain by her mother immediately after her birth, but was there nourished and preserved by wild beasts; and that she subsequently became enamoured of the beautiful Phrygian shepherd Atys, to whom she confided the care of her altars, and the superintendence of all her religious ceremonies. Her worship passed from Phrygia into Crete, and thence into Greece, where its principal solemnities were established at Eleusis, under the title of Eleusinian mysteries. It was not introduced at Rome until the time of Hannibal; when the Romans, upon consulting the sibylline books, were informed that the enemy would never be driven from Italy unless Rome were blessed with the presence of the mother of the gods. They accordingly despatched deputies to solicit her statue from Attalus, king of Pergamns; the king returned by them a large stone, the form under which she was revered in the magnificent temple dedicated to her honour at Pessinus in Phrygia. This was introduced with great pomp into the city by the second Scipio Africanus (a distinction conferred on him by the senate, on account of his high moral character), and placed in the temple of Victory on Mount Palatine. Games were instituted in honour of the event; the image was considered emblematical of the stability of the empire; and the welfare of the latter was supposed to depend on its conservation. The Pagans assigned the name of *mother* to the goddesses of the first rank; to some pastoral divinities (see Mother Goddesses, in the enumeration of the deities—article Enrope); and in Sicily to the Curetes and Corybantes. The festivals of Cybele were, like those of Bacchus, celebrated with the confused sound of timbrels, cymbals, &c. and with the howlings of her votaries, whose violent gestures are supposed to be expressive of the labour necessary in the cultivation of the earth, as is the sound of the instruments of the noise made in using implements of agriculture. Her priests were designated Curetes, Corybantes, Galli, Dactyli, Telchines, Cubeboi, &c. She had also priestesses named Melissæ, who were so called from Melissa, daughter of Melisseus, king of Crete. The victims offered upon her altars were the sow, the bull, and the goat. Among trees, the box, as furnishing the wood for the flutes used in her festivals, and the pine, into which she had transformed Atys, were sacred to her.

She is represented as a robust woman, either wearing a crown of oak, to imply that men fed on the fruit of that tree until instructed by her in the arts of agriculture, or crowned with turrets, emblematical of the cities under her protection, as is the key in her hand of the treasures which the earth contains within itself in the winter, and produces in summer. Her car is drawn by lions, indicating that maternal tenderness can overcome the most apparently insurmountable difficulties; and she is clothed in green, and has a drum at her side, in allusion to the verdure and spherical form of the earth. (See Cybele, under the representations of Isis.)

ATYS.] Atys is described by Ovid as a beautiful Phrygian shepherd; by Servius, as high-priest of Cybele; by Julian, as the great god Atys; and by Lucian, who relates that his statue was of gold, and placed with those of Bendis, Mithras, and Anahis, as the sun. He is said to have been changed into a pine by Cybele, enraged at his desertion of her for the nymph Sangaride. (See Sangaride.)

Among the various appellations under which Cybele is known, are the following:—

AGDESTIS, from a mountain of this name in Phrygia.

APIA, her name among the Lydians.

ASPORENA, from *Asporeus*, a mountain of Mysia.

BERECYNTHIA, from *Berecynthus*, a mountain of Phrygia.

CELENEA DEA, from *Celeneæ*, a city of Phrygia.

CIMMERIS, her name among the *Cimmerii*.

CONSIVA, Lat. her name as the protecting divinity of whatever is enclosed in the earth.

CUBEÆ, thence her priests *Cubeboi*.

DAMIA, Gr. her name from a sacrifice which was offered to her for the *people*.

DINDYMENE, from *Dindymus*, a mountain of Phrygia.

ENTHEA, Gr. *divinely inspired*; a name applied to all persons who delivered oracles and prophecies.

FORMA, Lat. *beauty*.

HERTA, her name among the *Suevi*.

INÆA, her name on Mount *Ida*, in *Troas*, where, at the annual celebration of her festivals, a Phrygian man and woman paraded the town with her statue, asking alms, and playing upon the flute and the dulcimer.

MAGNA MATER, *great mother*.

MAIA, Gr. *mother*; *nurse*; or because, at the feasts celebrated in honour of the *Pleiad Maia*, a trout, an offering peculiarly acceptable to *Terra*, was sacrificed.

MEGALE, Gr. *mighty*.

METRAGYRTE, Gr. *mother of the jugglers*; the term *jugglers* being applied to her priests, who often frequented public spectacles, for the purpose of telling fortunes, and of exhibiting feats of sleight of hand.

NIA, her name among the *Sarmatians*.

OPS, Gr. from her *overlooking* the earth.

PALATINA, her name in *Provence*: perhaps also from Mount *Palatine*, where she was worshipped.

PESSINUNTIA, her name at *Pessinus*, a town of Phrygia, where were a celebrated temple and statue of the goddess.

PHASIANÆ, her name at *Phasis*, in *Pontus*.

PLACIANA MATER, her name at *Placia*, an ancient town of *Mysia*.

SIPYLENE, her name at *Sipylum*, a town of *Lydia*.

TELLUS, Lat. *the earth*.

TURRIGERA, Lat. *bearing a tower*; her epithet when represented with a *tower* on her head.

Among the epithets applied to Cybele by Virgil are:—

*Mother of the gods*, Æn. vi. 1067.

*The grandame goddess*, ix. 94.

157.—*Gnossian shore*.] *Cretan*. (See *Gnosus*.)

171.] NAXOS (now *Naxia*). The largest of the *Cyclades*, so called from *Naxius*, the son of *Palemon*, who, at the head of a *Carian* colony, settled in the island. It was more anciently called *Strongyle*, *Dia*, *Dionysius*, and *Callipolis*, and was remarkable for its vines and fruits. *Bacchus* was the chief deity of the island, and his orgies were therein celebrated with peculiar solemnity. It is celebrated in fable for the adventures of this god and *Ariadne* (see *Ariadne*), and for its having been, according to the *Naxians*, one of the places in which the birth of the former is said to have occurred; the same fable assigning to him as nurses the nymphs *Philia*, *Coronis*, and *Cleida*.

172.] DONYSA, or DONUSA. This island, one of the *Cyclades*, is termed *green*, either from the colour of its marble, or because it is covered with trees.

173.] PAROS. This island, remarkable for the whiteness and beauty of its marble, and as the birthplace of *Phidias* and *Praxiteles*, is supposed to have derived the name of *Paros* from *Paros*, a son of *Jason*. It was originally peopled by the *Phonicians*, and afterwards considerably colonised by *Cretans*. The different names of *Pactia*, *Minos*, *Hiria*, *Demetrius*, *Zacynthus*, *Cabarnis*, and *Hyleassa*, have been applied to the island.

174.] CYCLADES. The ancients comprehended, under the denomination of *Cyclades* and *Sporades*, all the islands in the *Ægean* sea, situated between *Tenedos* and *Crete*. The *Cyclades*, so called from a Greek word signifying a *circle*, and the *Sporades*, from one signifying to *scatter*, comprehend—

ÆGILIA (now *Cerigo*).

AMORGUS (now *Amorgo*).

ANAPHE, or *NAMPHIO*.

ANDROS or -US, so called from *Andrus*, the son of *Eurymachus*, had also the names *Cauros*, *Lasia*, *Nonagria*, *Epagris*, *Antandros*, and *Hydrusia* (now *Andro*).

ARTHEDON.

ASCANIAN Islands.

ASTYPALÆA (now *Stampala*, or *Stampolia*).

CALYMNA (now *Calmina*).

CARPATHUS (see *Crapathus*, II. ii. 824.; now *Scarpanto*).

CEOS, *CEA*, or *CIA* (now *Zia*).

CHIOS (see *Chios*).

CIMOLIS (more anciently *Echinusa*, or the *Island of Vipers*, now *Argentiera*).

CELE.

COS, *COOS*, or *COUS* (see *Cos*).

CYTHNUS (now *Thermia*).

DELOS (see *Delos*).

DIA (now *Standia*).

DIDYME.

DONYSA (see line 172 of this book).

GETHONÆ.

GYARA (see *Gyre*).

HELENA, more anciently *Macris* and *Cranæ* (now *Macronisi*).

ICARIA, very anciently *Doliche*, *Macris*, and *Ichsiæsa* (now *Nicaria*; *Diana* was its chief deity).

IOS (now *Nio*).

LADE, more anciently *Late*.

LAGUSÆ.

LAMIA.

LEROS.

LESSOS, very anciently called *Pelasgia*, from the *Pelasgi*, and *Macaria* (now *Mitylin*; see *Lesbos*).

MELOS (now *Milo*).

MYCONE or -US (now *Myconi*).

NAMPHIO.

NAXOS or -US (see *Naxos*).

NISYRA (see *Nisyros*).

OLEAROS, or *OLIAROS* (now *Antiparos*).

PAROS (see *Paros*).

PATNOS, or *PATHNOS* (now *Palmosa*).

PHARMACUSA.

PHOLEOANDROS (now *Polecandro*).

PLATEÆ.

PLATE.

PLITANIA.

PREPESINTHUS.

RUENEA.

SAMOS (see *Samos*).



## SCOPELOS.

SEIRIPHUS (now Serpho; the rugged and steep mountains of this island having given rise to the fable of the transformation of the inhabitants into stones by Perseus).

## SICINOS (now Sikino).

SIPHNUS (now Siphanto, or Sifano; more anciently *Merope*, *Merapia*, and *Acis*).

SYROS or -US (now Siro, Syra, and Zyua; see Syrus).

## TELOS (now Procopia).

TENOS or -US, more anciently *Hydrusia* and *Ophiussa* (now Tina; the Tenians adored Neptune as the god of physics).

THERA, called also *Callista* (now Santorin, or Santorino).

The ancients were not agreed upon the number of these islands.

183.] PERGAMUS. The town which Æneas built in Crete; so called after Pergamus in Troas.

206.] PHOEBE. Moon.

215.—*An ample realm.*] Italy.

216.—*A town.*] Rome, by anticipation.

224.—*The leader's name.*] Italus.

225.] IASIUS. (See Iasion, Od. v. 161.)

248.—*Phrygian gods.*] The gods of Troy.

264.] PALINURUS. Pilot of the vessel of Æneas; son of Iasius, a Trojan. While sailing near Capree he yielded to sleep, and fell into the sea; a circumstance which Virgil has dignified by representing Morpheus as overpowering Palinurus, who had been already exhausted by the fatigues of watching. He floated in safety during three days; but, on landing near Velia, he fell a victim to the ferocity of the inhabitants, who (it seems) were wont to assail and plunder the shipwrecked mariner. When Æneas visited the infernal regions, he assured Palinurus that, though his bones had been deprived of sepulture, and that he was thereby prevented crossing the Stygian lake before the lapse of a hundred years, there should yet be a monument dedicated to his memory on the spot where his body had been inhumanly mangled. The promontory Palinuro is supposed to have been so called after him.

274.] STROPHADES (now Strivali). Two islands in the Ionian sea, formerly called *Plotæ*, opposite Peloponnesus, situated near Zacynthus, which became the seat of the Harpies, after they were driven from the coast of Phineus. (See Harpies.)

278.—*Winged warriors.*] ZETHES, ZETES, or ZEUS, and CALAIS, sons of Boreas and Orithyia. They were remarkable for their beauty, and are described as having had wings. They were of the number of the Argonauts; and, in the progress of the expedition to Colchis, delivered their brother-in-law Phineus, king of Salmydessus (see Harpies, Argo, and Orithyia, Æn. xii. 130.), from the persecution of the Harpies, whom they pursued to the islands in the Ionian sea called Strophades. Their death is attributed to Hercules, who is said to have killed them either in a fit of rage, after a dispute in which he had been involved with Typhis, the pilot of the ship Argo, or, from their having insulted his favourite Hylas. The gods, who compassionated their fate, changed them into the winds which precede the rising of the dog-star: thence their appellation PROEROMOT.

279.—*Costly fare.*] In the abode of Phineus.

302.—*The ravenous birds.*] } Harpies. (See Harpies.)

308.—*The hellish nation.*] }

313.] MISENUS. A son of Æolus, one of the companions of Æneas. He fell a victim to his arrogance for vying with Triton in the art of sounding the trumpet. (See Æn. vi. 242.)

322.] CELÆNO. One of the Harpies. (See Harpies.)

326.—*Their native reign.*] The Strophades.

329.—*The Furies' queen.*] Celeno.

336.—*To grind the plates.*] This prediction, that the Trojans should be so oppressed by famine as to devour their trenchers, is fulfilled, *Æn.* vii. 151—175. This was an historical tradition, reported by Dionysius Halicarnassus and Strabo.

352.] NERITOS. (See II. ii. 770.)

356.—*The Sun's temple.*] That of Apollo. (See Leucadius, among his names.)

356.—*The sailor fears.*] In allusion probably to the dangerous navigation in doubling the promontory.

359.—*The little city.*] Leucas.

363.—*Actium.*] Virgil insinuates that these games were instituted by Æneas, as a compliment to Augustus, attributing the act of the emperor to the hero from whom he was said to be descended. These games were established by Augustus in commemoration of his victory over Antony at Actium, and were celebrated every fifth year in honour of Apollo, thence called *ACTIUS*. The era of Augustus, commencing from the battle of Actium, 31 B.C., was termed *Actian* years.

370.—*The temple.*] That of Apollo.

371.] ABAS. The name of one of the Grecian chiefs killed during the night of the burning of Troy, whose shield Æneas consecrated in the town of Ambracia.

376.—*High Phœacia.*] Mountains of Corcyra.

378.—*Chæonia's port.*] Pelodes. (See Chæon, line 433, below.)

379.] BUTHROTUS or -UM (now Butrinto). A sea-port town of Epirus, opposite Corcyra.

382.—*Priam's captive son.*] Helenus. (See Andromache.)

386.—*The mournful queen.*] Andromache.

389.—*Her former husband.*] Hector.

415.—*Only happy maid.*] Polyxena. (See Achilles.)

425.—*Helen's lovely daughter.*] Hermione.

427.—*His two slaves.*] Helenus and Andromache.

430.—*Apollo's altar.*] The altar of Apollo at Delphi.

430.—*The ravisher.*] Pyrrhus or Neoptolemus.

431.—*The kingdom.*] Epirus.

432.—*One half.*] As contradistinguished to the other half, Phthia in Thessaly.

433.] CHAON. A son of Priam, who had been killed accidentally in hunting, by Helenus, and whose memory was (according to some) honoured by the application of his name to the district Chæonia in Epirus. It is however more probable that this name was derived from the old Pelagic tribe, the *Chæones*. Virgil adopts the former derivation, from his desire of establishing the antiquity of the Trojan name, in compliment to Augustus.

434.] PERGAMUS. A town of Epirus, built by Helenus, so called from the Trojan Pergamus.

439.—*His mother's.*] Creusa's.

446.—*The city.*] Pergamus.

451.—*Seem gate again.*] "Those who were going out to banishment, or about to travel into some distant country, were wont to embrace the pillars and thresholds of their houses. This they also did at their return. This custom they practised likewise in the colonies dependent on their respective countries." *Warton*.

458.—*The royal seat.*] Helenus.

462.—*His own tripod.*] (See Pytho.)

462.—*His holy tree.*] The laurel.

478.—*His god.*] Apollo.

495.—*Circe's island.*] *Æra*. (See *Æra*.)

497.—*The nether skies.*] The regions of the god Pluto.

501.—*A gentle flood.*] Tyber.

505.—*Thy city.*] ALBA, white; in allusion to the colour of the litter. This circumstance of finding a white sow and her thirty young ones, was founded, according to Varro, upon an ancient historical tradition. (See Alba Longa.)

509.—*That ill coast.*] That part of Italy (*Græcia Magna*, the southern) colonised by Diomed and Idomeneus. (See Diomed, and Idomeneus.)

513.—*His (Idomeneus') city.*] Salentum. The building of this city is ascribed to Idomeneus. (See Idomeneus.) The Salentini were among the people particularly remarkable for the worship of the sun; this being observed with the greatest solemnity in their town *Egnatia* (now Anazzo).

514.] *Salentinian fields.*] The country of the Salentini, a people of Italy, near Apulia, on the coast of Calabria.

515.] PETILIA. A town in the Bruttian district, near Crotona, supposed to have been built by Philoctetes after the Trojan war.

519.—*Purple veil.*] "This veil, with which the head was to be covered during sacrifice, was a piece of history of which Virgil hath made a poetical use. Aurelius Victor relates, that Æneas, sacrificing on the shore of Italy, suddenly perceived Ulysses and his fleet approaching; and for fear of being known, covered his face with a purple veil. From this adventure Virgil makes Helenus give Æneas a ceremonial precept for all his posterity." Warton.

524.] SICILY. An island in the Mediterranean sea, at the southern extremity of Italy, from which it is separated by the *Fretum Siculum* (the Straits of Messina). (For the early settlements made in Sicily, its first names, &c. &c. see Italy, pages 378—380.)

The appellation TRINACRIA was applied to the island from its triangular form; the three promontories at each extremity being called PELORUM or PELORES (now Cape Peloro, or Torre del Faro), towards Italy; PACHYNUS or PACHYNUM (now Cape Passaro), on the south; and LILYBÆUM (now Cape Boëo), on the west. Upon each of these promontories there was a celebrated temple; one dedicated to Neptune (after whose son Siculus the Siculi are said to have been named) at Pelorum; one to Apollo at Pachynum; and one to Venus on Mount Eryx, near Lilybæum.

The towns between Capes PELORUM and PACHYNUM were, MESSANA, or (more anciently) ZANCLE (now Messina); TAUROMINIUM (now Taormino); NAXUS (the first Greek colony in the island); CATANA, at the foot of Mount Ætna (now Monte Gibello); MORGANTUM; the country of the LEONTINI, more anciently *Lestrigonesii Campi*, of which the chief town was LEONTIUM (now Lentini); MEGARA or MEGARIS (more anciently *Hybla*, the town Augusta being built near its ancient site); THAPRUS or TAPRUS; and SYRACUSÆ (now Syracuse), the ancient capital of the island, which was taken by the consul Marcellus (see Marcellus, *Æn.* vi. 1160.) 212 B.C. The ports of Syracuse lay at the south below the town, which was of a triangular form, and consisted of five parts; viz. *Ortygia*, or the island called Naxos, in which was the fountain *Arethusa*; *Acradina*, *Tyche*, or *Tyche*; *Neapolis*; and *Epipolæ*. The lesser port was formed by the town and the north side of the island Ortygia; the greater port, in which was the mouth of the river Anapus, by the southern side of the island and a bay reaching to the promontory called Plemmyrium, in the recess of which promontory was a castle: Acradina was nearest the shore; the south-western side of the city lying towards the Anapos, was called Neapolis, between which and Acradina was Tyche, and above Neapolis, was Epipolæ. The principal remains of antiquity at Syracuse, are those of the temple of Minerva (Minerva and Diana were the tutelary deities of the city); of a theatre and an amphitheatre; of the catacombs; and of the Latomia, or Ear of Dionysius.

South of the Anapus, which river is joined towards the south by the *Cyane* (now *Pisma*), was the suburb of Olympium, where are still the remains of the temple of Olympian Jupiter.

Between Capes *Pachynus* and *Lilybæum* were, *Onysseum Promontorium*; *Camarina* (now *Cammarana*); *Gela*, or the *Campi Geloi* (now *Terra Nova*); *Phalarium* (now *Monte Licata*); *Agrigentum*, or *Agragas* (now *Girgenti*; see *Agri-gentum*); *Camicus* (now *Platanella*); *Heraclea*, or *Minoa*, at the mouth of the river *Halycus* (now *Platani*); *Selinus* (now *Terra delle Palci*; see *Selinus*, *Æn.* iii. 926.); *Therma Selinuntie* (now *Sclacca*), a large town, where an emporium of the *Selinuntii*, on the inconsiderable river *Mazara*, stood, the western part of Sicily being now called *Val di Mazzara*.

Between Capes *Lilybæum* and *Pelorum* were, the town *Lilybæum* (now *Marsala*); the three small islands called *Ægates*, or *Æousæ*; *Motyæ*; the promontory *Ægetharsum*; *Drepanum* (now *Trapani*; see *Drepanum*); *Mount Eryx* (now *San Giuliano*; see *Eryx*, *Æn.* v. 990.); the town *Eryx*; *Ægesta*, or *Segesta* (see *Acesta*, *Æn.* v. 541.); *Panormus* (now *Palermo*, the present capital of Sicily); *Mount Ercta* (now *Pellegrino*); *Himera*; *Cephaledum* (now *Cephaludi*); *Halesa*; *Calacta*; *Haluntium*; *Acathyrna*; *Tyndaris*, on the *Helicon*; *Mylæ* (now *Milazzo*), near the river *Longanus*; *Naulochus*, near which was a temple of *Dianna Facelina*, where the oxen of the sun (see *Od.* xii. 314, &c.) were supposed to be kept.

A considerable space of the interior of Sicily is covered by *Mount Etna* (see *Etna*, *Æn.* iii. 727.) The rest is occupied by the towns *Tissa* (now *Prandazzo*); *Inessa* or *Etna* (now *Nicolosi*); *Centuripa* (now *Centorbe*); *Adranus* (now *Aderno*, famous for a temple of *Adranus*, a tutelary god of the Siculi); *Hybla Major*; *Galeria*; *Herbita*; *Symethum*, on the *Symæthus*; *Agyrium* (now *San Filippo d'Argerone*, the birthplace of *Diodorus Siculus*); *Assorus*; *Enna* (now *Castro Iani*, the spot from which *Pluto* is fabled to have carried off *Proserpine*); the lake *Perous*; the town *Palica* (now *Occhiola*), near the temple of the indigenous divinities, the *Palici* (see *Palici*); the lake *Palicorum*; *Menæ*; *Bidis*; *Herbessus*; *Tricola* (now *Calatabolletta*); *Entella*; *Ista*; *Halyce* (now *Salemi*); *Petrina*; &c. &c.

The three parts into which Sicily is now divided are; *Val di Noto*; *Val di Mazzara*; and *Val Demona*.

*Rivers of.]* The principal rivers of Sicily, discharging themselves into the *Siculum Mare* (that part of the Mediterranean which washes the eastern shores of the island), were, the *Onobola*, or *Taurominius* (now *Cantara*); the *Acis* (now *Aci, Jaci, or Clinci*; see story of *Acis*, *Ovid's Met.* b. xiii.); *Amenanus* (now *Giudicello*); *Symæthus* (now *Giaretta*; see *Symæthis*); the *Chrysus*; the *Eryxæ* and the *Terias*, joined by the *Lysus*; the *Pantagias* (now *Porcari*); the *Mylæ*; the *Alabis*; the *Anapus*; the *Cyane* (now *Pisma*); the *Cacyparus* (now *Casibili*); the *Asinarus*; the *Helorus*. The rivers flowing into the Mediterranean at the south of the island were, the *Achates* and *Vadegrusa*; the *Gela*; the *Himera*, which divides the island into two parts, and was the boundary between the Carthaginian territory and that of the tyrants of Syracuse; the *Acragas*; the *Halycus*; the *Hypsa* (now *Maduine*), joined by the *Crinessus*, *Crinissus*, or *Crinissus*; the *Mazara*.

The rivers discharging themselves from the western and northern parts of the island into the Mediterranean, were, the *Scamander* and the *Simois*; the *Orethus* (now *Annamiraglio*); the *Himera*; the *Monalus*; the *Helicon*; the *Longanus*; the *Melas*, or *Melan*.

Sicily was generally represented by the ancients under the figure of a woman crowned with ears of corn (Sicily being one of the chief granaries of Rome), holding either a scythe or a Mount Etna in her hand, and having occasionally rabbits at her side: on some coins she is described by a head placed amidst three thighs, as symbols of her three promontories.

525.] PELORUS, or PELORIS (now Cape Peloro, or Torre del Faro); one of the three promontories of Sicily, is supposed to have derived its name from Pelorus, the pilot of the ship which conveyed Hannibal from Italy. It was opposite Cænys, in Italy, and was separated from the Italian coast by the *Fretum Siculum*. (See Sicily.) There was a tower on this promontory sacred to Orion, who was called *Pelorian*.

532.—*The straits.*] *Siculum Fretum* (now Straits of Messina).

537.] CHARYBDIS. See imitation of this passage, *Od.* xii. 278.; and *Paradise Lost*, b. ii. 654.

———“ About her middle round

A cry of hell-hounds, never ceasing bark'd,  
With wide Cerberean mouths full loud, and rung  
A hideous peal: yet when they list, would creep,  
If sight disturb'd their noise, into her womb,  
And kennel there: yet there still bark'd and howl'd  
Within, unseen. Far less abhorr'd than these  
Vex'd Scylla, bathing in the sea that parts  
Calahria from the hoarse Trinacrian shore.”

548.] PACHYNUS (now Cape Passaro). The south-eastern promontory of Sicily. (See Sicily.)

561.] CUMÆ, or CYME. The most ancient, according to Strabo, of all the Grecian settlements in Italy. It was near Puteoli, in Campania, at the foot of Mount Misenum, and was celebrated for a temple and grove consecrated to Apollo and Diana, in which was a hollow, dug out of the side of a rock, called the cave of the sibyl. (See Sibyl, below.)

562.] AVERNUS. A lake of Campania, near Baïæ, of unfathomable depth, and surrounded with thick woods, said to have been so called because the stream arising from it was fatal to such birds as happened to fly over it: but Strabo considers this as a fable. Through a cave near this lake (*Æn.* vi. 338.) Virgil makes Æneas and the sibyl descend to the infernal regions while (*Æn.* vii. 788.) he sends the Fury Alecto to hell from the lake in the lowest part of the valley Amsanctus. In the fourth Georgic, Orpheus proceeds thither through a cave near Cape Tenarus; the Greeks and Romans had different places of descent.

563.] SIBYL. The Cumæan Sibyl. The ancients denominated certain women, to whom they ascribed the gift of prophecy and the knowledge of futurity, sibyls, though the appellation sibyl (signifying in the Greek, *counsel of heaven*) was first exclusively applied to the Delphian priestess. Some consider them to have been Ammonian priestesses. The ancients are not determined upon their number: Plato speaks only of *The Sibyl*: the moderns suppose that he alludes to the *ERYTHREAN*; and that her extreme longevity and various wanderings gave rise to the erroneous opinion that there were more than one of those supernatural beings. Solinus and Ausonius enumerate three; i. e. the *ERYTHREAN*, the *SARDIAN*, and the *CUMÆAN*. Ælian four; the *ERYTHREAN*, the *SARDIAN*, the *EGYPTIAN*, and the *SAMIAN*, called also Hierophyle; but Varro, whose notions upon the subject are more generally adopted, distinguishes ten, in the following order; namely, the *PERSIC*, who in the pretended sibylline verses describes herself as the wife of one of Noah's sons, and therefore of the number of those saved in the ark; the *LYBIAN*, who is represented as the daughter of Jupiter and Lamia, and as having delivered her predictions at Samos, at Delphi, at Claros, &c.; the *DELPHIC* (the daughter of the Theban prophet Tiresias, called also Artemis and Daphne), who, after the destruction of Thebes, was devoted to the service of the temple of Delphi, by the Epigoni, and was the first to whom, according to Diodorus, the name of sibyl, from her being divinely inspired, was assigned; the *CUMÆAN* (the sibyl of Virgil, called also Demo, Deiphobe, and Amphrysia Vates), whose ordinary residence was at Cumæ, in Italy, and of whom Ovid relates (*Met.* b. xiv.)



that she fascinated Apollo, promising to listen to the addresses of the god, provided he would grant her as many years of life as she had grains of dust in her hand; that this request was complied with, but that the sibyl omitted to fulfil her part of the contract; and that having forgotten to stipulate for a continuity of youth as well as of years, she was punished with extraordinary decrepitude and infirmity, and suffered to retain nothing but her voice; the *ERYTHREAN*, to whom Servius refers the history of the *Cumæan*, predicted success to the Greeks, at their setting out upon the expedition against Troy; the *SAMIAN*, whose prophecies were found in the ancient annals of the Samians; the *CUMÆAN* OF *CUMÆAN*, of *Cuma* or *Cumæ*, in *Æolia*, also called *Demophile*, *Herophile*, or *Amalthæa*, was the sibyl who presented the nine sibylline books to Tarquin for sale; the *HELLESPONTINE*, born at *Marpessa*, in *Troas*, who prophesied in the time of *Solon* and *Cyrus*; the *PHRYGIAN*, who fixed her residence in the Phrygian town of *Ancyra*; and the *TIBURTINE*, called also *Albunea*, who was honoured as a divinity at *Tibur* or *Tivoli*, in *Italy*.

It is not known by what means the collection of the sibylline verses was formed, nor in what manner the respective sibyls delivered their prophecies; and it appears useless to enumerate the opinions advanced upon the subject, when, from the predictions being all in one connected series in hexameter verse, and the sibyls neither living at the same time nor in the same place, it must be evident that the composition could not have originated in those prophetesses. The current history is, that a woman offered a whole collection of these verses, in nine books, for sale to Tarquin the Proud; that the king being unwilling to pay the price she demanded, she committed three of them to the flames; that she persisted in asking the same sum for the remaining six; and that upon the king's still refusing the desired payment, she burnt three more; but that, from an apprehension that the sibyl would destroy the only existing three, Tarquin at length consented to satisfy her demands. Upon his obtaining possession of these books Tarquin deposited them in a stone chest below ground in the temple of *Jupiter Capitolinus*, and committed the care of them to two men (*Æn. vi. 115.*), *decemviri*, of illustrious birth. In the year of the city 387, ten men (*decemviri*) were appointed to the office; under *Sylla* fifteen, and by *Julius Cæsar* sixteen; the chief of them being called *magister collegii*. These books were supposed to contain the fate of the Roman empire, and were accordingly consulted in all cases of emergency, and of public danger or calamity. They were involved in the destruction of the capitol by fire in the *Marian war*; and so great was the consternation occasioned by their loss, that ambassadors were despatched to every part of the world which had been inhabited or visited by the sibyls, to collect their oracles. From the various sibylline verses thus collected the *quindecemviri* made out new books, which the emperor *Augustus* deposited in two gilt cases under the base of the statue of *Apollo*, in the temple of that god on the *Palatine hill* (to which *Virgil* alludes, *Æn. vi. 69.*), having first caused the priests themselves to make a new copy of them. The prophecies of the *Cumæan* sibyl in *Italy* were usually written on leaves, which she placed at the entrance of her cave; and their import (see *Æn. vi. 117.*) became unintelligible in the event of these leaves being scattered by the wind.

576.—*The visionary maid.*] } The *Cumæan* sibyl.

582.—*The sacred priestess.*] }

592.—*The priest.*] *Helenus*.

596.—*Dodonæan caldrons.*] i. e. as splendid as those consecrated to *Jupiter* in his temple at *Dodona*. (See *Dodona*.)

609.—*His ancient friend.*] *Anchises*.

612.—*Twice preserved.*] When *Troy* was taken, first by *Hercules*, and afterwards by the *Greeks*, 1184 B.C.

613.—*Ausonian coast.*] *Italian coast*.

615.—*That before.*] Magna Græcia. This part of Italy is so called from the number of Grecian colonies which it contained. Its boundaries are very uncertain. Some consider it to have comprehended Apulia, Messapia or Japygia, and the country of the Bruttii, and even the island of Sicily; while others limit its extent to the provinces of Campania and Lucania. (See Italy.)

615.—*Forbidden ground.*] Because the seat of Grecian colonies.

619.—*A son.*] Ascanius.

653.] This line alludes to the Trojan descent of Helen, Andromache, and Æneas.

657.—*Double Troy.*] In allusion probably to Nicopolis, a city which Augustus built in commemoration of his victory over Antony at Actium.

660.—*Cerunian rocks, or Acroceraunian.*] High mountains of Epirus, so called from their tops being often struck by lightning.

676.—*Both the bears.*] The constellations of Ursa Major and Ursa Minor.

681.—*The pleasing shore.*] MINERVÆ CASTRUM (now Castro); a town of Calabria, near Hydruntum, upon an elevated part of which was a temple sacred to Minerva.

695.—*The happy harbour.*] } PORTUS VENERIS. The port of Minervæ Castrum.

704.—*The port.*] }

716.—*The fierce virago.*] Minerva.

723.—*Tarentum's bay.*] The TARENTINUS SINUS. It is probable that Virgil refers to some old tradition, which represents Hercules as the founder of Tarentum, a town of Calabria, now called Tarento, situate on a bay of the same name, near the mouth of the river Galsus (now Galeso). Some derive the name Tarentum from Tara or Taras, a son of Neptune.

725.—*Lacinian Juno.*] So termed from a celebrated temple sacred to her on the promontory Lacinium (now Cape Colonna), a promontory of Magna Græcia.

726.—*Caulonian towers.*] The town CAULONIA (now Castelvetro); it was founded by a colony of Achæans, and situated on a very lofty spot.

726.—*Scyllæan strands.*] The strands of the town SCYLLÆUM (now Squillace), in the bay of Tarentum. It was originally founded by a colony from Athens, on the verge of a rocky mountain called Navifragum, about three miles from the sea.

727.—*Mount Etna.*] This mountain (now Gibello) covers a considerable part of the interior of Sicily, and is the largest volcano in the world. It is about two miles in perpendicular height, but its circumference at the base has never been accurately ascertained; some assign to it a hundred miles, others considerably more. The ancients by the flames of Etna solved future events. They consigned to the gulf seals of gold or silver, and all sorts of victims, which, if consumed by the devouring element, were of good presage, and if rejected by the volcano, of disastrous. "Thucydides makes mention of three eruptions of Mount Etna, the last of which happened in the third year of the 88th Olympiad; the former about fifty years before, that is, in the last year of the 76th, or the first year of the 77th Olymp. Of the date of the first eruption he makes no mention. Probably no more was known in his time about it, than that it was the first, and the only one, besides the two above mentioned, that had happened from the time of the Greeks first settling in Sicily, as he expressly tells us. The city of Etna, founded on the ruins of Catana, was built by Hiero in the 76th Olymp., and stood in the neighbourhood of Mount Etna, from which it derived its name. Pindar is the first poet that has given us a description of these fiery eruptions of Mount Etna; which, from Homer's having taken no notice of so extraordinary a phenomenon, is supposed not to have burned before his time." Pyth. Ode i. Dec. v.

—— "The shatter'd side

Of thund'ring Etna, whose combustible

And fuel'd entrails thence conceiving fire,

Sublim'd with mineral fury, aid the winds,  
And leave a sined bottom all involved  
With stench and smoke."

*Paradise Lost*, book i. 33, &c.

715.—*Cyclopiàn shores*.] *PORTUS CYCLOPUM*.

755.] *ENCELADUS*. (See *Typhæus*.)

757.—*Th' avenging father*.] *Jupiter*.

805.] *ACHÆMENIDES*. Son of *Adramastus*, a native of *Ithaca*; one of the companions of *Ulysses*, who, though he escaped the jaws of *Polyphemus*, was not of the number of those who returned to the ships with his chief. *Æneas*, upon landing in *Sicily*, took compassion upon his deserted condition, and admitted him on board his fleet. (See *Polypheme*, *Od.* i. 91.; and *Ovid's Met.* b. xiv.)

809.—*Cyclop's den*.] The den of *Polyphemus*.

816.—*His food*.] *Virgil* states that only two *Grecians* were devoured by the cyclops; *Homer* (*Od.* ix. lines 343 and 369.) speaks of four.

860.—*This cruel race*.] The race of the cyclops.

876.—*The well-deserving stranger*.] *Achæmenides*.

893.—*The tow'ring tree of Jove*.] The oak; there being generally a plantation of trees in the vicinity of the more celebrated temples.

903.] *PANTAGIAS*. A small river on the eastern coast of *Sicily* (now *Porcari*).

905.] *THAPSUS*, or *TAPSUS*. A town at the north of *Syracuse*, in *Sicily*.

905.] *MEGARA*, or *MEGARIS*. A town on the eastern coast of *Sicily*, more anciently called *Galeotis* and *Hybla*; supposed to have derived its name from *Megarus*, a son of *Jupiter* and one of the nymphs called *Sithnides*; near the spot where it stood is now the town *Augusta*.

908.] *PLEMMYRIUM* (now *Massa Oliveri*). A promontory opposite the great harbour of *Syracuse*.

909.—*An isle*.] } The little island *Ortygia*, within the bay of *Syracuse*, in which

909.—*Ortygian land*.] } was the fountain *Arethusa*. (See *Arethusa*, and *Sicily*.)

914.—*Helenus enjoin'd*.] More correctly translated by *Pitt*;

"Admonish'd I adore the guardian gods;"

i. e. admonished by *Anchises*, and not by *Helenus*.

917.] *HELORUS*. A river on the eastern shore of *Sicily*, a little above the promontory of *Pachynnum*. (See *Sicily*.)

920.] *CAMARINE* (now *Camarana*). A town on the southern shore of *Sicily*, between the rivers *Oanus* (now *Frascolari*) and *Hyparis* (now *Camarana*), more anciently called *Hyperia*. It seems, on the authority of *Thucydides* and others, that *Camarine* was thrice built.

921.—*Fenny lake*.] The *Camarinian marsh*. "The oracle forbid the inhabitants to drain this marsh; they neglected to observe it, and their enemies entering through the part that was drained, committed a great slaughter. *Servius* observes that this oracle was not delivered so early as the time in which *Æneas* lived, and that it is therefore a chronological error in the poet." *Warton*.

922.—*Geloan fields*.] The *Campi Geloï*. (See *Sicily*.)

923.] *GELA* (now *Terra Nova*). This was anciently a very large city, on the southern coast of *Sicily*, at the mouth of the river *Gela* (now *Fiume di Terra Nova*).

924.] *AGRAGAS*. A hill on which *AGRIGENTUM* was built. The ancient *Agrigentum* (now *Girgenti*), between the rivers *Agragas* (now *Fiume di Gergenti* and *Fiume di San Biaggio*) and *Hypsa* (now *Fiume Drago*), was the most considerable city in *Sicily*, next to *Syracuse*. It was founded by a colony of *Rhodians* or of *Ionians*, and was, among other wonders of art, remarkable for a celebrated temple of *Jupiter Olympius*, the

sculpture on part of whose walls is said to have corresponded with Virgil's description (*Æn.* i. 639.) of the painting in the temple of Juno at Carthage. It was celebrated for its fertility, and for the magnificence and luxury of its citizens, who derived their wealth from its being the emporium of the Carthaginian trade. The Agrigentines reared horses for the purpose of contending in the public games of Greece. Theron, a native of this town, is recorded by Pindar among the Olympic victors. The remains of antiquity are more considerable near Agrigentum than in any other part of Sicily; they lie about a mile from the modern city, and consist chiefly of temples, catacombs, and sepulchres. Of the temples, the most entire are those of Venus and Concord; and of the tombs, that of Theron.

926.] SELINUS, or SELINUNS (now supposed to be Terra delle Palci). A town on the southern coast of Sicily, on a river of the same name (now Maduine), founded by a colony from Megara. Its ancient greatness is proved by the extraordinary assemblage of its ruins still remaining. They lie in stupendous heaps, with many columns still erect, and at a distance bear the appearance of a town with a crowd of steeples. The soil abounded in palm-trees.

927.—*Lilybran strand.*] The shores of the promontory Lilybæum, the most westerly point (see Sicily) of Sicily (now Božo, or Marsalla).

930.] DREPANUM, or DREPANA (now Trapani). A town near Mount Eryx, on the western coast of Sicily, where Anchises died in his voyage to Italy from Troy, and where his tomb is still shown. The district of Drepanum was rather barren, and for the most part destitute of trees and herbage; the soil was sandy, and had many stagnant pools of sea-water; and from this gloomy aspect, as well as from the death of Anchises, it receives from Virgil the appellation of *unhappy*.

936.—*The prophet.*] Helenus.

# ÆNEID.

## BOOK IV.

1.—*The queen.*] Dido.

11.] ANNA. Daughter of Belus, and sister of Dido and Pygmalion. She accompanied the unfortunate Dido into Africa, and, after her death, gave up Carthage to Iarbas, king of Gætulia, and retired to the island of Malta. According to some authors, she fled from Malta to Italy, and was there hospitably received by Æneas. Lavinia, however, conceived so violent a jealousy against her, that Anna, warned in a dream by Dido, of her danger, took flight during the night, and threw herself into the river Numicus, where she was transformed into a nymph. The Romans instituted festivals, which were always celebrated on the 15th of March, in her honour, and generally invoked her to obtain a long and happy life; thence the explanation of the epithet *Anna Perenna*, assigned to her after her deification. Some have supposed her to be the moon, and she is by others confounded with Themis, Io, and Maia.

51.] IARBAS. A king of Gætulia; son of Jupiter and a Libyan nymph, whose name is unknown. Garamantis is sometimes mentioned as his mother, but the term seems rather to imply her nation than her person. From this prince Dido purchased the land on which she afterwards founded her city. Iarbas was one of the suitors of Dido, and, irritated by her refusal of his addresses, he declared war against the new colony. The Carthaginians would have compelled their queen to avert the danger of the war by espousing Iarbas, but, according to some, the queen, to avoid his importunities, fell by her own hand. (See Dido.) Virgil states that Iarbas was one of the most reverent votaries of Jupiter, to whose honour he had erected a hundred temples, and that in consequence of Iarbas' remonstrances to the god against Dido's hospitable reception of Æneas, Jupiter was induced to command the Trojan prince to resume his destined course towards Italy.

56.—*Gætulian cities.*] The cities of the inland province of Gætulia, in Africa. (See Africa.)

57.—*Numidians.*] Poetically implying the African princes who inhabited the northern deserts of the country. NUMIDIA was one of the five provinces into which the north of Africa was anciently divided. It now forms the kingdom of Algiers and Bidulgerid.

59.] SYRTES. Two gulfs situated off the northern coast of Africa; viz. *Syrtis Major*, in the bay of Sidra, near Cyrenaica; and *Syrtis Minor* (Capes), on the shore of Byzacena. They were greatly dreaded by mariners, as the hidden rocks, sandbanks, and whirlpools which they contained, generally proved destructive to all vessels that approached them. Hence the name of Syrtis has been applied, almost proverbially, to any part of the ocean where navigation is attended with danger; it is sometimes given likewise to sandy deserts, especially to those of Africa. The tract of country lying between the two Syrtis was called *Syrtica Regio*; and the sea which washed its coast, *Mare Syrticum*.

60.—*Barcæan.*] Of BARCÆ, a city of Cyrene. This city is named by way of anticipation, as it was not built till 515 years before the Christian era.

78.—*To Ceres, &c.*] From this passage it may be inferred that *Placbus*, *Bacchus*, and *Ceres*, were among the deities worshipped at Carthage.

86.—*Sabæan smoke.*] Incense composed of some of the gums of *SABA*, in Arabia. This town, of which the inhabitants were called *Subai*, was celebrated for frankincense, myrrh, and aromatic plants :

"Od'rous frankincense on the Sabæan bough."—*Geor.* ii. 164.

136.—*Two gods.*] *Venus* and *Cupid*.

143.—*Your Trojan.*] *Æneas*.

143.—*My Tyrian.*] *Dido*.

149.—*Misguide.*] "These lines contain a direct and most indisputable proof that Virgil introduced this episode of *Dido* with a view to the rivalry that existed between Carthage and Rome." *Warton*.

187.—*Massylian.*] i. e. African. *MASSYLA*, the country of the warlike and intrepid *Massyli*, was an inland part of Mauritania, near Mount Atlas.

199.—*Golden clasp.*] *Fibula*. (See *Fibula*, under *Toga*.)

204.—*Like fair Apollo.*] "Augustus, it seems, affected to be thought like Apollo; there is therefore a peculiar propriety and address in the poet, in his comparing *Æneas* (by whom Augustus was undoubtedly meant) to that god. And it seems to have been an usual piece of flattery in the courtly writers of that time to compare the emperor (who was in reality beautiful) to Apollo. I would not assert (says Mr. Spence) that Virgil had the famous figure of the Apollo Belvidere in his eye, in writing this comparison; but thus much is plain, that they both relate to the Apollo *Venator*, set off more than he is usually in that character; that both in the poet, and in the marble, this god is represented as the standard of beauty; that this divine beauty of his, and his motion, are the two principal points aimed at by Virgil in this similitude, and the two chief things that strike one in viewing the Apollo Belvidere; and on the whole, that if the one was not copied from the other, they are at least so much alike, that they may very well serve to give a mutual light to each other." *Polymetis*, Dial. viii.

208.] SCYTHIANS. In the original, the *AGATHYRSI*, an effeminate people of Scythia, who derived their name from *Agathyrus*, the son of *Hercules*. Scythia is used by some as a generic term for that part of the north of Asia beyond the Euxine and Caspian seas, and divided into Scythia *intra Imaum* (or Scythia on the west of the mountain *Imaus*), and Scythia *extra Imaum* (or Scythia to the east of the mountain). There were regions in many different parts of the world to which the name Scythia was assigned: viz. a great part of Thrace, *Mæsin*, and all the *Tanrica Chersonesus*; Scythia *Limyrica*, a widely-extended tract upon the great Indian ocean; a province in Egypt, in Syria, and in Asia Minor, upon the *Thermodon*, above *Galatia*; but the region of *Colchis*, all the country at the foot of Mount *Caucasus*, as well as that upon the *Palus Mæotis* and the *Borysthene*, is what was, most generally, of old, esteemed Scythia.

*Mythology of.*] The Scythians, who were fire-worshippers, are supposed to have been the same as the *Cuthæans* or *Cuthites*, of Babylonian origin, and to have been dispersed under the various names of *Colchians*, *Iberians*, *Cimmerians*, *Hyperboreans*, *Alani*, *Amazonians*, *Alazonians*, &c. They worshipped *Vesta*, the goddess of fire, as *TABITHA HORCHIA*; *Jupiter*, as *PAPÆUS*; *Terra*, as *APIA*; *Mars* (whom they adored under the form of a rusty sword, and to whom they sacrificed human victims), as *HESUS*; *Apollo*, as *ETOSTYRUS*; *Venus Urania*, as *ARTIMPASA*; *Neptune*, as *THAMIMAGADES*; *Hercules*, &c. (See *Horace*, b. iii. Ode 24.)

256.—*Her feet on earth, &c.*] This passage is a literal copy of Homer's description of *Discord*. (See *Il.* iv. 595.)

282.—*The goddess.*] *Fame*.

286.—*This prince.*] *Iarbas*.

286.] GARAMANTIS. By some supposed to be the daughter of a Libyan monarch named Gargamas. (See Iarbas.)

288.] AMMON, or HAMMON. (See Ammon, under the names of Jupiter.) Jupiter Ammon was the only god adored by the Garamantians, a people whose country, bordering on the eastern side of Ethiopia, is now called Zara. The temple and oracle of Jupiter Ammon were esteemed of the highest antiquity: all temples in which the rites of fire were in ancient times performed, were called Prutanea and Puratheia, and all oracular places, Omphalian, the Grecian term Omphalus being formed of Ompha-El, or Al-Ompha, and having relation invariably to an oracle of the sun. Among the regions and cities styled Omphallan, from the worship of Jupiter or Osiris as this imaginary, were Egypt, Epirus, Elis, Ætolis, Eana in Sicily, the island of Calypso, &c. The terms Olympus, Olympia, and Olympiaca, are supposed to be of the same etymology. (See Nymphs, Od. x. 415.)

289.—*Wakeful fire.*] “In Pitt’s translation, *everlasting fire*. Plutarch mentions, as an historical fact, this lamp that was for ever burning before the altar of Jupiter Ammon. Virgil takes care to borrow from history every thing that can adorn and enrich his poem. Here is one instance of his great learning.” Catrou.

300.—*The Moorish race.*] i. e. the Mauritanian. MAURITANIA, now the empire of Fez and Morocco, was very anciently called *Tingitana*, from its principal city Tingis (supposed to have been founded by Sophax, the son of Hercules), and was one of the five provinces into which the north of Africa was divided.

308.—*A wand’ring woman.*] Dido.

317.—*Lydian.*] Used for Phrygian.

332.—*The future city.*] Rome.

334.—*Twice won.*] First, by Venus from Diomed, in the 5th; and secondly, by Neptune from Achilles, in the 20th Iliad.

338.—*His ancient line.*] (See Teucer, Æn. iii. 148.)

342.—*His son.*] Ascanius.

345.—*A hostile shore.*] i. e. the African; so termed in anticipation of the Carthaginian wars.

355.—*His magic wand.*] The caduceus.

362.] ATLAS. The mountain. (See Atlas, Od. i. 67.) There is a famous statue of Atlas in the Farnese palace at Rome, supporting the globe of the heavens.

400.—*The Ausonian sceptre.*] The empire of Italy.

415.—*Three chiefs.*] Maestheus, Sergestus, and Cloanthus.

436.—*Bacchanalian dames.*] The women occupied in celebrating the orgies of Bacchus.

437.—*Nightly god.*] Bacchus. The orgies of this god were always celebrated by night.

438.—*The wreathy spear.*] The thyrsus.

463.—*A tyrant.*] Iarbas.

464.—*The Libyan.*] i. e. African.

464.—*The Tyrian state.*] Pygmalion.

496.—*The Delphian oracle.*] In the original, Apollo is here termed Gryneus, from being worshipped in Asia Minor at Gryneum, an oracle which Æneas might, with more probability, have consulted.

510.—*The herald of the gods.*] Mercury.

525.—*Hyrcanian.*] HYRCANIA was a large tract of country situated to the south-east of the Caspian sea (thence called the Hyrcanian sea), between Media, Morgiana, and Parthia, and separated from the latter by Mount Corose. Its principal towns were, Hyrcania (its metropolis, now Jorjan, or Corcan), Barange, Adrapa, Casape, Sinica, Aber-

bina, Amarusa, Sacæ, Asmurna, and Mausoca. Hyrcania being a mountainous country, covered with forests which abounded in serpents and wild beasts, was inaccessible to cavalry. The inhabitants were a fierce and barbarous race of people; and are said to have kept dogs to devour the bodies of their dead. The Hyrcanians who formed an alliance with Cyrus against the Babylonian empire, and whom he afterwards settled on the borders of Assyria, appear to have possessed a district between the Euphrates and Tigris.

542.—*A god.*] Jupiter.

544.—*Lycian lots.*] i. e. the oracle at Patara in Lycia.

544.—*Delian god.*] Apollo.

555.—*Black sulph'ry flame.*] Virgil here alludes to the opinion that perjured persons were haunted by the Furies, who, in the character of avenging deities, are often represented with a burning torch in their hand.

618.—*His father.*] Anchises.

664.—*Her murder'd love.*] Sichæus.

681.] PENTHEUS. Son of Echion and Agave, and successor to his maternal grandfather Cadmus on the throne of Thebes. His adventures are variously described by mythologists. According to some, he being an enemy to the excesses which were committed in the festivals of Bacchus, presented himself upon Mount Cithæron to obstruct the celebration of the orgies of the god, and was there put to death by the Bacchanals, his mother and her sisters Ino and Autonoe being of their number: according to others, he merely watched the transactions of these infuriated votaries from a tree in which he had concealed himself on Mount Cithæron. (See Fawkes' Theocritus, Idyl. xxvi.; and Horace, b. ii. Ode 19.) Euripides combines these two accounts. The tree on which the Bacchanals found Pentheus was cut down by the Corinthians, in obedience to the oracle, and applied to the formation of the two statues of Bacchus which were placed in the Forum of Corinth.

682.—*Two suns.*] Virgil alludes to a passage in Euripides, who represents Pentheus as declaring that, in his frenzy, his vision was so distorted as to see a double sun and a double Thebes.

683.—*Mother's.*] Clytemnestra's.

686.—*The stage.*] The madness of Pentheus and Orestes was a favourite subject with dramatic poets.

700.—*Th' Hesperian temple.*] The residence of the HESPERIDES, who were daughters of Atlas and Hesperis, the daughter of Hesperus, brother of Atlas. According to the poets they were three in number, Ægle, Arethusa, and Hesperethusa; some, however, add a fourth, named Erytheis, who is said to have been changed into an elm. They are celebrated as having been entrusted with the care of the golden apples presented by Juno to Jupiter on their marriage, which were placed in a garden in the country of Hesperitis, guarded by an ever-watchful dragon or serpent.

"Groves whose rich trees wept odorous gums and balm;

Others whose fruit, burnished with golden rind,

Hung amishle, Hesperian fables true,

If true, here only, and of delicious taste."—*Par. Lost*, b. iv. 248.

Eurystheus having imposed on Hercules the task of obtaining this fruit, he applied to Nereus and Prometheus to inform him where it was situated: the latter referred him to Atlas, king of Lihya, who received him kindly; and, transferring to Hercules the burden of the heavens, which it was his province to support (see Atlas), offered to go himself in quest of the apples. He however returned without success: but Hercules, by slaying the dragon, at length achieved the adventure, and carried the apples in triumph to Eurystheus. This fable has been explained by supposing that Atlas devoted himself to the study of astronomy; that he detained Hercules at his court in return for the assistance of



the hero in rescuing his daughters from Busiris, king of Spain, who had sent pirates to seize them; and that he imparted to him a knowledge of the heavenly bodies, presenting him, on his departure, with the apples he came to seek, or, according to other writers, with some sheep, called *golden* on account of their beauty, which were tended by a shepherd named *Draco*, the same Greek word signifying sheep and apples. The situation of the gardens of the Hesperides has been much disputed. Some authors place them in Spain, anciently called Hesperia, where Hesperus is said to have reigned; others assert that the Hesperides either inhabited the island Atlantis, of which Atlas was king, or the Fortunate isles; Persia, and even Sweden have also been considered as having contained these gardens; but the majority concur in fixing them in the neighbourhood of Mount Atlas.

The Hesperides, in common with the other daughters of Atlas, are sometimes called ATLANTIDES, and hence have been confounded with the Hyades and Pleiades, the offspring of Atlas and Pleione. They are also styled *ÆTHE SORORÆ*. According to Hesiod, they were descended from Nox, or Night, this idea having probably arisen from their inhabiting the west. (See Atalanta, II. ii. 782.; and story of, in Lord Bacon's *Fables of the Ancients*.)

701.—*Dragon.*] Serpent.

702.—*Poppy-seeds.*] The poppy was the attribute of the god of sleep; and, being frequent in corn-fields, was sacred to Ceres.

719.—*The priestess.*] The Massyllan, mentioned in line 698.

735.—*The man's image.*] A small figure representing Æneas. Among the amatory incantations of the ancients it was usual for women to burn a waxen image of the person whom they loved, as if the original would either soften in proportion, with his waxen representation, or perish in the same gradation, if perfidious.

739.] NIGHT. Poetically, for the infernal gods.

739.] EREBUS. Son of Chaos and Night, and father of Air and of Day. He was metamorphosed into a river, and precipitated into the infernal regions, for having assisted the Titans in their war against Jupiter. Erebus sometimes stands for hell itself.

739.] CHAOS. By Chaos is generally understood that mass of confused elements from which the universe was formed. The more specific opinions respecting it are various, and differ according to the opinions and traditions which each poet and theologian chanced to find current in his respective nation, or which he attempted to embellish by the suggestions of his own fancy. By Hesiod and Orpheus Chaos is represented as a person, the father of Erebus and Nox; and from the intermarriage of their children proceeded the various gods by whom the earth was formed, and the heavens peopled. These and similar absurdities it is unnecessary to state in detail: we will therefore confine our attention to the description which Ovid has given of Chaos, and which is so far deserving of attention, as it renders us acquainted with the notions prevalent on this obscure point, at so late a period of the civilised world as the age of Augustus. (See Garth's Ovid, Met. b. i. line 7, &c.)

740.] HECATE. The daughter of Jupiter and Latona, and sister of Apollo, denominated by the ancients, the Moon in heaven, Diana on earth, and Proserpine in the infernal regions. The name Hecate is susceptible of three interpretations according to the Greek: it signifies either *hundred*, which is explanatory of the hundred victims offered on her altars, and of her detaining for a hundred years on the shores of the Styx those souls whose bodies remained unburied; or *far*, because the moon darts her rays *far*. Hesiod and Musæus consider her to be the daughter of the Sun; Orpheus, of Tartarus and Ceres; Bacchylides, of Night; Pherecydes, of Ariston; and others, of Perseus and Asteria. All these authors assign to her a character conformable to her ætymology, and Hecate is therefore a divinity whose qualifications and attributes are invariably con-

founded. The Hecate of Hesiod, for instance, is a benevolent deity, especially esteemed by Jupiter; whereas the daughter of Perseus and Asteria is represented in a very different light: she is described as an expert huntress; as versed in the use of poisons, and as exercising that art on her own father; as raising a temple to Diana, and sacrificing on her altars all strangers whom chance threw upon the shores of the Taurican Chersonesus; as being the wife of Æetes, king of Colchis, and mother of Medea and Circe; as presiding over magicians, incantations, dreams, apparitions, and expiatory sacrifices. Ulysses dedicated a temple to her when in Sicily, in order to deliver himself from the spectres by which he was tormented. Her worship was introduced into Greece from Egypt by Orpheus; and in Italy, where she was invoked under the name of Dea Feralis, she had several temples: she was confounded with Diana, and worshipped indiscriminately with her at Ephesus, at Delos, at Brauron, in Attica, at Magnesia, at Mycenæ, at Segesta, and on Mount Menelaïus, near Sparta. The sculptor Alcámenes was the first that represented this goddess under a triple form; her three faces being supposed, by some, to designate the three aspects of the moon; and by others, Lucina, presiding over the birth of mankind, Diana, the preserver of life, and Hecate, attending on its termination. In some statues these heads are decorated with roses, and have an agreeable appearance, while in others, they resemble those of a dog, a horse, and a boar. As a sorceress, Hecate appears with serpents on her head, a branch of oak in her hand, surrounded by light, and accompanied by the horrible yellings of her infernal pack, and by the doleful screams of the nymphs of the Phasis. Sometimes she holds a torch, in order to diminish the darkness of Tartarus, or a *patra*, for the purpose of sacrificing to the manes: at others, she has a key in one hand, and cords for binding, or a dagger for striking the unhappy criminals, in the other. Of animals, the dog, and of plants, the oak, were sacred to her. Her altars, of which one was in the temple of Æsculapius, at Rome, were of a triangular form, and she was often designated by the number *three*.

Among the appellations of Hecate are the following:—

CANICIDA DEA, Lat. her name in the island of Samothracia, where *dogs* were sacrificed on her altars.

ENONIA, Gr. her name at Colophon, where her statues were used like those of Mercury, as landmarks, being merely columns surmounted by a head.

PHYLAX, Gr. *guardian*; her name at Elis, as guardian of the infernal regions: she is represented under this title, either holding a key and cords, or, as the threefold Hecate, by three statues, one of which has a crescent on her head, surmounted with a flower, the second a Phrygian cap, surrounded by a radiated crown, and the third holds in her hands a sword and a serpent.

SCOTIA, Gr. the *dark*; the name under which she had a magnificent temple on the borders of the lake Acherusia, in Egypt.

TITHRAMBO, Gr. *who inspires fury*; one of her Egyptian epithets.

TRIBONA, Lat. *threefold*.

TRIFORMIS DEA, Lat. *the goddess with three heads or forms*. (See Diana.) Lucina, as presiding over birth; Diana, over life and health; and Hecate, over death.

TRIOLA, or TRIOLANTINA, Gr. her name among the Vandals and Lusatians, as represented with three heads: under this epithet the Athenians sacrificed a *mullet* to her.

742.—*Aternian drops*.] The waters of the lake Avernus were indispensably necessary in all magical incantations.

743.—*Phæbe's light*.] The light of the moon.

782.] This line alludes to the ingratitude of Laomedon towards Hercules. (See Laomedon.)

785.—*Whom*.] Her Tyrian followers.

788.—*Their second Tyre*.] Carthage.

822.—*The celestial messenger.*] Mercury.

875.—*Fiends.*] } Avenging deities of hell; those to whom Æneas had perjured

875.—*Violated gods.*] } himself.

876.] Dying persons are endued, by poets, with the power of prophecy. (See Funeral rites.)

904.] Dido is thus represented as foretelling the future fortunes of Æneas. He experienced "a race untamed and haughty foes" in the person of Turnus and other Italian princes. He was "torn from his son's embrace" when compelled to leave his camp besieged by Turnus, while he himself went to beseech the aid of Evander. His "friends in battle slain" may be exemplified in Pallas and others. He "lay unburied on the sand," being stated, by some historians, to have fallen in battle with Mezentius, a petty king of the country. "The avenger of the Libyan blood" was realised in the person of Hannibal.

909.] BARCE. The nurse of Sichæus.

915.—*Stygian Jore.*] Pluto.

933.] (See Æn. i. 915.)

941.—*My lord.*] Sichæus.

1000.—*The sisters.*] The FATES. The Fates, or PARCÆ, were goddesses, whose power among the ancients was considered to be absolute. They were supposed to preside over the birth, life, and death of mankind; but mythologists differ with respect to their number and origin. Hesiod and Apollodorus trace the latter to Nox, or to Jupiter and Themis; Orpheus, to Erebus; Lycophron, to the sea and Jupiter Zeus; and others, to Necessity and Destiny. Cicero identifies them with the fatal necessity or destiny by which all things are directed and governed; Lucian confounds them with Destiny, or Eimarmene; while others describe them either as the ministers of that divinity, of Jupiter, or of Pluto. With respect to their number, it is the received opinion that it was three; and the names generally applied to them are, CLOTHO, LACHESIS, and ATROPOS. The number three is said to imply, by an ingenious allegory, the three divisions of time, as referred to the present, the past, and the future; Clotho, who held the distaff, in the act of spinning, designating the present; Lachesis, a well-filled spindle, the past; and Atropos, a pair of scissors with which she cut the thread (emblematical of the course of life), the future. Pansanias enumerates three other goddesses, who discharged the offices of the Fates: viz. Venus Urania, Fortune, and Ilithyia. Some add to these Proserpine, or Stygian Juno (who often disputes with Atropos the office of cutting the thread of life), and Opis, the same as Nemesis, or Adrastia. The Romans assigned the names DECIMA, NONA, and MORTA, to the Fates. Many of the ancients affirm that they were not subject to any of the gods, except Jupiter (see Il. xvi. 535.); while others (see Æn. x. 662.) maintain that even Jupiter himself was obedient to their commands: some, on the contrary, assert that it was DESTINY to whose control the king of the gods was subject. The Fates inhabit, according to Orpheus, as the ministers of Pluto, a dark cave in Tartarus; according to Ovid, a palace, in which the destinies of mankind are engraven on iron and brass, so that neither the thunders of Jupiter, the motion of the heavenly bodies, nor any convulsion of nature, can efface the decrees.

*Representations of.*] Plato and other philosophers place their abode in the celestial regions, describing them as decorated with starry white robes, with crowns on their heads, seated upon thrones of resplendent brightness, and joining in harmonious strains with the Sirens. Among other representations, they are depicted under the semblance of decrepid old women, entirely covered by a white robe edged with purple, wearing crowns, composed either of flocks of wool and narcissus flowers, or of gold (their heads being often however encircled by a simple fillet), and holding respectively a distaff, a spindle, and a pair of scissors; sometimes a crown with seven stars, a variegated robe, and a light blue

drapery, are exclusively assigned to Clotho; a robe covered with stars, and a pink drapery, to Lachesis; and a long black veil, to Atropos; the great age of the *Parce* denoting the eternity of the divine decrees; the distaff and spindle, the regulation of these decrees; and the mysterious thread, the little importance which should be attached to a state of existence depending on the most trifling casualties. Lycophron describes them as being lame; and Hesiod as having black and ferocious countenances. They are sometimes placed, with the Hours, round the throne of Pluto; and, at Megara, they were sculptured on the head of a Jupiter, to imply the subjection of the god to DESTINY, of whom, according to such representation, the FATES were the ministers.

The Greeks called them ΜΟΙΡΑÆ, the Romans in later times, ΜΑΤΡΑÆ, and erected altars to them at Olympia, Megara, Sicily, and Sparta, at Rome, in Tuscany, and at Verona; in Gaul, these divinities were worshipped under the appellation of GONDESS-MOTHERS.

DESTINY and NECESSITY.] These divinities, when distinguished from each other, are thus described:—

DESTINY, the son of Chaos and Night, is represented blind, with a crown surmounted with stars, a sceptre, a globe under his feet, and the urn which contains the fate of mortals in his hands; he is also depicted under the figure of a wheel fixed by a chain, at the top of which is a large stone, and, at the bottom, two cornucopiæ, with points of javelins.

NECESSITY, the daughter of Fortune, is variously represented: on an elevated throne, holding between her knees a diamond spindle, of which one end touches the earth, and the other is lost in the air; the three Fates placed at the foot of an altar, turning it with their hands. Horace (b. i. Ode 35.) represents her preceding Fortune, and assigns to her, as attributes, hands of bronze, in which she holds wedges, hooks, and melted lead. Winckelmann describes her with long nails, and with her arm extended, in the attitude of dictating laws or decrees: he adds to this representation a yoke; and Cochin suspends to her girdle a weight which necessarily impels her.

NEMESIS.] This divinity (see Furies, Prayers, II. ix. 624, Castor and Pollux, and Fates, above) is, by Pausanias, called the daughter of Ocean; by Hesiod, of Night; by Euripides, of Jupiter; and by Ammianus Marcellinus, of Justice. She is described as the most formidable of the divinities, directing even the hand of Destiny in the appropriation of the good and evil which he draws from his urn: she is the sovereign of mortals, the judge of their motives, the minister of justice, the avenger of crimes, and distributor of rewards. Her worship was universal; but she was held particularly sacred by the Persians, the Assyrians, the Egyptians (fifteen chapels were dedicated to her in the labyrinth near the lake Mœris), at Rhamnus, in Attica, at Samos, at Side, at Ephesus, at Smyrna, at Rome, and in Etruria.

She is variously represented: with a crown, either ornamented with precious stones or narcissus flowers, or surmounted with a stag's horn; her head enveloped in a veil, as symbolical of the impenetrability of vengeance; resting against a rudder, or standing on a wheel; holding a vase in one hand, and a spear in the other. At Brescia, she is crowned with laurel, having a wheel and compass under her feet: in a mosaic of Herculaneum, clothed in white, covering her eyes with part of her robe, as if to avoid witnessing the criminal actions of mankind, and holding a sheathed sword: at Smyrna, having a griffin with extended wings at her side: at Cortona, her statue is without legs, resting upon a griffin's foot, with two extended wings, a radiated crown upon her head, and upon her shoulders the peplos: in Tuscany, like an Egyptian divinity with a veil entirely wrapped round her.

The statues of Nemesis are often placed near those of Juno and Isis.

At Rome, where her altar was in the Capitol, sacrifices and a sword were offered to her

by persons prior to their quitting the city on warlike expeditions. She presided over the right ear, and one represented in silver was frequently offered to her.

Among the appellations of Nemesis are the following :—

ADRASTIA, from *Adrastus*, king of Argos, who dedicated a temple to her.

ANCHARIA, her name at Asculum, in Picenum, where she was particularly invoked as presiding over war, and represented with a winged cap like Mercury, her legs covered with buskins, her left hand behind her, and her right leaning on a double-edged spear.

EOIS, Gr. *eternal* ; an Etruscan epithet.

ICHNEA, Gr. from her pursuing the *track* of the guilty.

LUA, Gr. from her presiding over *expiations*.

OPIS, Gr. from the mysterious veil, which *conceals* the destiny of mortals.

NAUTIA, her name among the Etrurians and Volscians.

RHAMNUSIA, from *Rhamnus*, a town of Attica, where her statue (placed in a magnificent temple, dedicated to her honour, on an eminence) was composed of one block of the finest Parian marble, and classed among the most celebra'd works of antiquity. Some ascribe it to Phidias, and others to Agoracritus of Paros : the statue represents the goddess with a crown surmounted by little figures of stags and victories, holding in one of her hands a branch of the apple-tree, which was sacred to her, and in the other a vase, upon which Ethiopian figures were sculptured ; the bass-reliefs of this statue representing Castor and Pollux, Agamemnon, Menelaus, Neoptolemus, Æneus, and Leda, this last being in the act of presenting Helen to Nemesis.

[See story of Nemesis in Lord Bacon's *Fables of the Ancients*.]

# ÆNEID.

## BOOK V.

4.—*Punio shore.*] Carthaginian.

40.—*Anchises' bones.*] (See *Æn.* iii. 933.)

41.—*A prince of Trojan lineage.*] *Acestes.*

48.—*The hero.*] *Æneas.*

51.—*His mother.*] *Egesta*, mother of *Acestes.*

52.] *CRINISUS*, or *CRIMISUS*. A Trojan prince, contemporary with *Laomedon*. Neptune, in order to punish the perfidy of *Laomedon*, who had withheld from him the reward due for building the walls of *Troy*, raised up a monster, which laid waste *Phrygia*, and to whose voracity the Trojan maidens were exposed. (See *Hermione*, under *Laomedon*.) When the daughter of *Criniscus* was of age to be drawn by lot, with her companions, to become the prey of this monster, her father secretly placed her on board of a small bark, and committed her to the winds and waves. At the expiration of the time in which the monster usually visited *Troy*, *Criniscus* set out in quest of his daughter; he landed in *Sicily*, where, gaining no tidings of her, he bewailed her with tears so abundant, that the gods, moved by his sorrow, metamorphosed him into a river, conferring also upon him the power of assuming whatever form he might find it convenient to adopt. He fought with *Achelous* under that of a bull and a bear, for the nymph *Egesta*, the daughter of *Ilippotes*, whom he subsequently married. *Acestes* was their son.

58.—*Rising ground.*] That is, a tribunal raised of turf, from which it was the custom for Roman generals to address their soldiers.

61.—*The shining circle of the year has filled, &c.*] The action of the *Æneid* is generally supposed to have been comprised in one year.

67.] *ÆTULIA*, or *Africa* generally. *Gætnlia* was a country of *Libya*, near that of the *Garamantes*.

77.—*The god.*] *Anchises*. (See line 992 of this book.)

81.—*His gods and ours.*] In allusion to the *LECTISTERNIUM*, when the images of the gods were taken from their pedestals and placed upon couches round the altars during the celebration of any great festival, as if for the purpose of their participating in the same.

82.—*Nine days.*—The funeral solemnities of great men generally lasted nine days: on the ninth day a sacrifice was performed, called *novendiale*, with which these solemnities were concluded. (See *Funeral rites*.)

94.] *HELYMUS*. A huntsman at the court of *Acestes*, in *Sicily*.

98—783.] These lines contain the description of the funeral rites and games, &c. celebrated at *Drepanum* in honour of *Anchises*. (See *Funeral rites*.) "The critics and commentators seem not to have perceived the design which the poet undoubtedly had, in this episode, of the apotheosis of *Anchises*, and in the description of the games which are celebrated at his tomb. It is *Augustus* that *Virgil* represents here under the character of *Æneas*. The pious *Augustus*, by the apotheosis (or deification) with which he honoured *Julius Cæsar*, his father, and by the games which he caused to be performed to celebrate this new god, gave *Virgil* an occasion of inventing this episode, and of making these games and honours the subject of one entire book." *Catrou*.

112.—*A serpent.*] All antiquity, more particularly the Tuscans and the Romans, were accustomed to represent the GENII, whether of places or of men, under the form of *serpents*. See beautiful description of this animal in Milton, b. ia. 496.

" ——— not with indented wave,

Prone on the ground, as since ; but on his rear,  
Circular base of rising folds, that tower'd  
Fold above fold a surging maze, his head  
Crested aloft, and carbuncle his eyes ;  
With burnish'd neck of verdant gold, erect  
Amidst his circling spires, that on the grass  
Floated redundant."

127.—*This.*] The serpent.

127.] GENIUS. A divinity whom the Pagans worshipped as the author of all things : not only did they consider every individual, but even empires, towns, and particular spots, to be under the immediate protection of a superintending GENIUS : it was indeed supposed that over man presided two GENII, the one tending to *good*, the other to *evil* : every one, on the anniversary of his birth, paid homage to his GENIUS ; and the sacrifice consisted of wine, flowers, and incense.

The GOOD GENIUS is represented as a young man, crowned either with poppies or other flowers, and holding a cornucopia, ears of corn, or vine leaves and grapes. The plane-tree was sacred to him.

The EVIL GENIUS is represented as an old man, with a long beard and short hair, and with an owl, a bird of bad omen, in his hand. It was thus, according to Plutarch, that he appeared to Brutus. Virgil, in this passage, shows that the offices of the attendant GENII were not limited to the life of their charge, but were continued after death.

144.—*Gifts.*] From such passages as these we gain our information relative to the nature of the prizes distributed to the victors in ancient games. Virgil here enumerates, among other things, triple crowns, palm wreaths, armour, purple robes, and talents of gold and silver.

145.—*Palm.*] The palm is a tree which is said never to cease bearing ; its branches were therefore anciently regarded as symbols of fertility, and were represented on the medals of those emperors whose subjects had enjoyed prosperity and abundance. The palm, an emblem of royalty, was, from its durability, also emblematical of the permanence of empire ; and from its elasticity, and easy recovery from pressure, of victory ; a palm branch being usually placed in the hand of conquerors. Thus Cæsar, being on the point of giving battle to Pompey, hailed, as a favourable omen, the circumstance of a palm tree having sprung up at the base of the statue dedicated to him in the temple of Victory.

149.] TRUMPETS. The period when trumpets began to be employed to sound the signals of battle, as well as that of their first invention, is very doubtful. Homer, indeed, in various passages, seems to allude to the sound of metal trumpets (see Il. xviii. 259.) ; but as he only mentions them in his similes, and never in the regular progress of his narrations, it may perhaps be inferred that they were an invention of his time, and that shells were the only species of trumpet in use among the Greeks during the Trojan war ; an idea which is corroborated by Virgil, who (Æn. vi. 251.) represents Misenus (the trumpeter of Hector and Æneas) as challenging the sea-gods to a trial of skill, in playing on a shell. These shells resembled the conchæ with which the Tritons (see Triton) are represented. [Metal trumpets were, however, certainly known to the Jews many ages before the siege of Troy.] Six different sorts of trumpets were principally used among the ancients. The *first* of these is said, by some, to have been of Greek invention ; the *second*, which was employed at sacrifices to assemble the worshippers, of Egyptian ; the

*third*, which was small, and emitted a shrill sound, of Celtic; the *fourth*, which was adorned with the figure of an ox, and was of a deep tone, of Paphlagonian; the *fifth*, which was played by means of a pipe made of reeds, of Median; and the *sixth*, which was principally used in battle (see *Æn.* viii. 695.), was called *Tyrrhene*, either from the Tyrrhenians, or from Tyrrhenus, a son of Hercules, and was introduced into Greece by Archondas, an ally of the Heraclidæ. Other kinds of trumpets, such as the Libyan, &c. are mentioned by various writers; but they appear to have been little used. Trumpets (*tuba*) were, by the Romans, employed in war as signals for the infantry, in the same manner as the *lituus* was appropriated to the cavalry; both are, however, often comprehended under the general term *tuba*, and are also by the poets named *concheræ*, from having originally been of shell.

151.—*Four galleys.*] The four galleys are, the DOLPHIN, commanded by Mnestheus; the CHIMÆRA, by Gyas; the CENTAUR, by Sergestus; and the SCYLLA, by Cloanthus.

Virgil endeavours to give interest to his funeral games, by varying the fortunes and circumstances of the competition. In the contest of the galleys, Gyas gets the start, Cloanthus follows next; Mnestheus and Sergestus are nearly equal in pursuit. On arriving at the goal, Gyas, seeing that his pilot Menœtes is making too wide a sweep round it, precipitates him into the sea; and, from inability to guide the ship, is impeded in his progress. Sergestus, in his endeavour to pass closely round the rock, runs aground. By this accident, Mnestheus is enabled to pass Sergestus: he next outstrips Gyas, as he would Cloanthus also, had not the latter, by his vows to the sea-deities, conciliated their assistance. Cloanthus, the conqueror, is rewarded with a purple cloak, embroidered with gold, and a laurel crown; and to his men are given three steers, wine, and a talent of silver. To Mnestheus, who arrived second, was given a massive coat of mail, composed partly of gold. Gyas received two brazen caldrons and two silver bowls. Sergestus, for having rescued his ship, was rewarded by a female slave. (See line 371.)

154.] MNESTHEUS. } A Trojan captain (the son of Clytius, and brother of Acmon),

154.—*Memmian kind.*] } who followed Æneas into Italy. Virgil compliments him by making him the founder of the Memmian family. Mnestheus distinguished himself in the games held in Sicily on the death of Anchises, and gained the second prize in the naval contest and in archery. (See *Æn.* v. 657.) He also displayed great valour in the wars in Italy between Æneas and Turnus. The *Memmian family* were of plebeian origin; but the Memmii who rendered himself illustrious by his eloquence and poetical talents, who held the office of tribune and prætor, and was afterwards governor of Bithynia, and to whom Lucretius dedicated his poem, acquired the rank of a Roman knight.

155.] GYAS. (See Gyas, *Æn.* i. 306.) Virgil, though he marks the origin of the *Sergii*, the *Memmii*, and the *Cluentii*, does not mention the *Geganii*, who were descended from Gyas.

160.—*Sergian race.*] (See Sergestus.)

163.] CLUENTIUS. A Roman citizen, whose family, the *Cluentii*, was descended, according to Virgil, from Cloanthus. (See Cloanthus.) Cluentius lived about sixty years B.C.

170.—*Hero.*] Æneas.

176.—*Poplar boughs.*] Some commentators suppose that the propriety of selecting the *poplar boughs* consists in their being used in funeral games, Hercules having been crowned with poplars when he descended into the infernal regions to drag up the dog Cerberus. This tree was also sacred to the hero, in consequence of his having killed the monster Cacus in a spot where the poplar abounded, the Arcadian king Evander, who first instituted sacred rites in his honour, being, at their celebration, crowned with black and white poplar. (See *Æn.* viii. 365.)



213.] MENETES. The pilot of Gyas' ship Chimæra, whom his captain precipitated into the sea for having so ill steered his vessel, as to prevent his obtaining the prize in the contest of galleys. (See *Galleys*, line 151.)

246.—*Hector's followers.*] Simply, my Trojan followers.

251.—*Malæan flood and Syrtis.*] The force of this allusion consists in the dangerous navigation of these places, the promontory of Malæa being formidable from its whirlpools, and the Syrtis having already proved fatal to the fleet of Æneas. (See *Æn.* i. 160.)

289.—*The ship without a pilot.*] The Clámæra.

304.—*Wat'ry pow'rs.*] Sea-deities.

312.—*The choir of nymphs.*] The Nereids, Oceanides, &c. &c.

312.] PHORCUS. The same as Phorcys (see *Phorcys*).

313.] PANOPEA. One of the Nereids.

314.] PORTUNUS, or PORTUMNUS. A Roman deity, indiscriminately called MELICERTA and PALÆMON by the Greeks, who presided over havens. He is represented on ancient coins as a venerable old man, leaning against a dolphin, and holding a key in one of his hands.

315.—*The galleys.*] Scylla, the successful vessel of Cloanthus.

320.—*The prince.*] Æneas.

339.] DEMOLEUS. A Greek, who had been killed by Æneas under the walls of Troy.

371.] PHOLOE. A Cretan slave, awarded to Sergestus by Æneas.

383.—*Rival runners.*] The foot-race was a military exercise among the Romans.

385.] NISUS.

385.] EURYALUS. } The principal competitors in the foot-race are, Nisus, Euryalus, and Dioreas, Trojans; Salius, an Acarnanian; Patron, an

389.] DIORES. } Arcadian; Helymus and Panopes, Sicilians. To all were

promised two Cretan javelins and a battle-axe embossed with gold: but to the three first more honourable rewards were also proposed; to the victor, a horse with suitable trappings; to the second, a quiver and belt; to the third, an Argolic helmet. Nisus, at the outset, is far before his rivals; he is followed by Salius; Salius, at some interval, by Euryalus: Helymus comes next, and is but a few paces before Dioreas. Nisus, in the latter part of the race, falls, where the blood of a late sacrifice had made the ground slippery; in rising, he opposes the passage of Salius, who by this artifice is precipitated to the earth, while Euryalus reaches the goal in triumph. Helymus arrives second, and the third victor is Dioreas. Salius is indignant, and asserts the prize, which he considered to be unfairly wrested from him. Æneas pacifies the contending youths by bestowing a lion's hide upon Salius, and a Grecian shield upon Nisus.

Nisus and Euryalus were the sons of Hyrtacus and Opheltius; their friendship was so great, that they were inseparable. After the celebration of the funeral games in honour of Anchises at Drepanum, they accompanied Æneas to Italy. During the prosecution of the war with Turnus in that country Nisus, to whom the defence of one of the entrances of the camp was entrusted, determined to sally forth in search of tidings of Æneas. Euryalus accompanied him in this perilous undertaking. Fortune at first seconded their scheme; but they were at length surprised by a Latin detachment. Euryalus was cut down by Volscens (*Æn.* ix. 579.); the latter was as immediately despatched by the revengeful band of the unhappy Nisus; and this hero, overpowered by numbers, soon shared the fate of his faithful friend.

Dioreas, who was a young Trojan prince related to Priam, was subsequently killed by Turnus in the Rutulian war.

390.] SALIUS. A native of Acarnania, follower of Æneas, one of the competitors in the foot-race at the funeral games of Anchises (see note to line 385.): he was subsequently killed by Nealcus, in the Rutulian war (*Æn.* x. 1068.)

390.] **PATRON.** A native of Arcadia, settled at Aluntium, in Sicily. He was one of the competitors in the foot-race (see note to line 385.) Some confound him with the warrior of that name who fled with Evander from Arcadia to Italy.

392.—*Acarnanian earth.*] **ACARNANIA** (now Carnia), one of the four ancient provinces of Epirus. It extended from the river Achelous (now Aspro Potamo) to the Ambracian gulf, and contained the towns of Ceniadæ, near the mouth of the Achelous, Anactorium, and Actium (now Azio). North-west of Ceniadæ are the Teleboides, and the island of Leucadia (now St. Maure), which was more anciently a peninsula called *Neritos*, joined to the continent by a bridge. The extreme south-western promontory of Leucadia was named *Lencate* (see *Leucate*).

The north-eastern part of Acarnania was called *Amphilochia*, from *Amphilochus*, the son of *Amphiarus* and *Eriphyle*, who there built a city distinguished by the appellation of *Amphilochium Argos*. The country is still called *Filoquia*.

394.] **PANOPES.** A Sicilian hunter at the court of *Acestes*.

403.—*Gnossian.*] *Cretan*; in allusion to the skill of the *Cretans* in archery.

409.—*Thracian arrows.*] The *Thracians* were remarkable for the use of the bow.

430.—*The careless victor.*] *Nisus*.

470.—*Th' indulgent father.*] *Æneas*.

472.] **DIDYMAON.** A famous artificer, to whom Virgil ascribes the execution of a shield which *Æneas* had taken as a spoil from a Grecian temple sacred to Neptune.

479.—*Gauntlet.*] The *cestus*; thongs of leather filled with plummets of lead and iron, originally reaching no higher than the wrists, but afterwards enlarged and carried up to the elbow, and sometimes as high as the shoulder. The *cestus* is said to have been invented by *Amycus*, the king of the *Bebrycians*, who was killed in the game by *Pollux*, when the ship *Argo* touched upon his shores; and hence appears the propriety of Virgil's representing the pugilist *Butes* as descended from *Amycus*. In the combat of the *cestus* *Æneas* proposes as rewards, a bull to the victor, and a sword and helmet to the vanquished. *Dares*, a Trojan, famed for his contest with *Paris*, stands forward for the prize; his well-known prowess for a while deterred all competitors, until at length the Sicilian *Entellus*, an aged friend of *Acestes*, is persuaded to enter the lists. At first, somewhat wearied by the vigour of his more youthful antagonist, he falls to the ground, while endeavouring to give a heavy blow to *Dares*; but rising with emotions of shame and indignation, he returns to the combat with irresistible energy; and the friends of *Dares* deem it prudent to withdraw him from the contest.

486.] **DARES.** A famous athlete, who distinguished himself at the funeral games celebrated in honour of *Hector*, and subsequently in this pugilistic contest with *Entellus*. He (or a Trojan of the same name) was killed by *Turnus* in Italy (*Æn.* xii. 540.)

493.] **BUTES.** } One of the descendants of *Amycus* (see line 479.) Son of

493.—*Amycian stock.*] } Neptune and the nymph *Nelin*, and king of the *Bebryces*, or *Bithynians*, a nation of Thracian origin, near *Pontus*, in Asia. He passed over into Sicily, and there became enamoured of *Lycaste*, a woman who, on account of her great beauty, was called *Venus*. She was the mother of *Eryx*.

515.] **ENTELLUS.** A famous athlete, among the friends of *Æneas*, who distinguished himself at the funeral games of *Anchises*, in Sicily. Virgil seems to have introduced him in consonance to the opinion which ranked him among the old heroes of Sicily. The town *Entella* was probably called after him.

516.—*The Trojan's.*] *Dares*'.

521.] **ERYX.** Son of *Butes* and *Lycaste*. Vain of his prodigious strength and of his reputation in pugilism, he defied all who attempted to enter the lists with him, and never failed to kill his antagonist. He at length ventured to challenge *Hercules*, on the arrival of that hero in Sicily. The price of the conflict was, on the one side, the oxen of

Eryx, and, on the other, the kingdom of Eryx. The king was at first indignant at the conditions; but when he found that, with the loss of his oxen, Hercules would also be deprived of his hopes of immortality, he acceded to them. Eryx was vanquished by the hero, and buried on the mountain where he had built a temple to Venus, and which, from him, was called Eryx. Virgil applies the epithet god to Eryx in the next line.

543.—*The hero.*] *Æneas*.

548.—*Your brother.*] As being both sons of Venus.

598.—*His ancient mother.*] His native earth, Sicily; Entellus being a Sicilian.

601.—*The differing nations.*] Sicilians and Trojans.

645.—*I resign.*] It was the custom to dedicate to some god the implements of any employment, which was thenceforth renounced by the dedicator. Thus a poet, on ceasing to pursue his studies, consecrated his harp to Apollo; a huntsman, his bow to Diana, &c.; thus Entellus his cestus to Eryx. (See Implements; and Horace, b. i. Ode 5.)

647.—*Strife of archers.*] The competitors for the prize in archery are, Hippocoon, Minestheus, Eurytion, and Acestes. The arrow of Hippocoon hits the mast; that of Minestheus cuts the string by which the dove was tied to the post; that of Eurytion transfixes the dove. Acestes discharges into the air his arrow, which, taking fire in its passage, gave rise to various interpretations of the circumstance.

655.] HIPPOCOON. A Trojan, son of Hyrtæus, a competitor in archery at the funeral games of Anchises.

658.] EURYTION. A son of Lycaon; brother of Pandarus (see Pandarus, II. ii. 1001.) He was one of the competitors in archery at the funeral games of Anchises in Sicily.

662.—*The bottom.*] Of the helmet.

680.—*His brother god.*] Pandarus, whom Eurytion here invokes as a hero.

689.—*Dire portent.*] The dire portent, included in the arrow taking fire, may refer to the approaching conflagration of *Æneas'* ships, or more probably to the future wars between the Romans and Carthaginians in Sicily. *Æneas* was justified in interpreting the omen favourably (*Æn.* v. 698.), fire being often considered as the omen of fame and celebrity.

705.—*Thracian Cissus.*] (See Cissus, II. xi. 285.)

715.] PERIPHANTES. The tutor of Ascanius; he was the son of *Æpytus*. In this passage Virgil alludes to the Roman custom that boys of noble birth should be attended by a *pedagogus*.

732.—*Three graceful leaders.*] Young Priam, Atys, and Ascanius.

734.] PRIAM. Son of Polites, and grandson of Priam. He was one of the companions of *Æneas*.

737.—*Latian name.*] The particular family, which might have traced its descent from the young Priam, is not specified by Virgil: the *Latian name* did, however, receive new honours from the family of this Priam; Polites, his father, whom Virgil, *Æn.* ii. 718, represents as slain by Pyrrhus, having been said, by Cato, to have settled in *Latium*, and to have founded the city of Politorium.

741.] ATYS. A Trojan who accompanied *Æneas* to Italy, and was supposed to be the progenitor of the *Atii* at Rome. Virgil mentions the *Atian* family out of compliment to Atia, mother of Augustus. The *Atii* are said to have come from Aricia, one of the most ancient towns of Italy. The poet celebrates the friendship of Atys and Iulus, as if foretelling the intimacy which would, in future ages, unite the *Atian* and *Julian* families.

769.—*Cretan labyrinth.*] (See Dædalus.)

777.—*Ascanius taught.*] This Iulus Trojan, a mock fight, performed by young noblemen on horseback, seems to have been a very ancient game. It was revived by Julius Cæsar, and celebrated by Augustus and succeeding emperors. Virgil, in giving it a

place among the funeral ceremonies in honour of Anchises, may not only have thereby complimented his patron Augustus, but have diffused an air of historical antiquity over his poem by thus incorporating the traditions current among his countrymen. Tacitus and Suetonius affirm, that the game performed by noble youths of Rome was called *Troia lusus*; the latter imagines that tilts and tournaments owed their origin to the *ludus Troja*, and that *tornimento* is but a corruption of *Trojamenta*.

778.] ALBA. Alba Longa.

780.—*Graceful art.*] The *ludus Troja*.

795.—*Alone.*] It was not customary for females to be present at gymnastic games.

796.—*With sighs, &c.*] Virgil alludes to the ceremony of employing women (*præfæ*) as mourners at funerals. (See Funeral rites.)

803.—*The goddess.*] Iris.

805.] BEROE. The wife of Doryclus, whose form was assumed by Iris when, at the instigation of Juno, she advised the Trojan women to burn the fleet of Æneas while at anchor in Sicily.

806.] DORYCLUS. A king of Thrace, husband of Beroë, and third son of Phineus.

820.—*Kindred land.*] Sicily; from the relationship, as Trojans, existing between Æneas and Acestes. (See Æn. i. 271.)

836.—*Neptune's altars.*] It seems from this, that sacrifices had been previously offered to Neptune for the purpose of procuring a favourable voyage.

841.] PYRGO. The nurse of Priam's children; she followed Æneas in his flight from Troy.

866.] EUMELUS. A companion of Æneas.

922.] NAUTES. One of the companions of Æneas. Nantes is here introduced out of compliment to the family of the *Nautilii*: to them was assigned the care of the palladium, which their great ancestor Nautes or Nautius is said to have conveyed with him from Troy into Italy. (See Palladium.)

941.] ACESTA. A very ancient town of Sicily, built by Æneas, and named Acesta, from king Acestes. It was also called *Egesta* and *Ægesta*, and is now Segesta.

963.] SIBYLLA. The Cumæan sibyl.

973.—*Hot embers.*] These seem to have been the cinders on the altars of the penates.

975.—*Cakes.*] They were composed of bran and meal, mixed with salt, and crumbled on the head of the victim.

984.—*Plough.*] When a city was to be built, the founder, dressed in a Gabinian garb, yoking a cow and a bull to the *plough*, of which the coulter was of brass, marked out by a deep furrow the whole compass of the city, all the people and planters following and turning inwards the clods cut by the plough. The two animals, with other victims, were afterwards sacrificed on the altars.

990.] ERYX. A mountain of Sicily (now Giulano), near Drepanum, which received its name from the hero Eryx (see Eryx, line 521.), who was buried there, and on its summit had built a temple to Venus, hence called Erycina.

991.—*Paphian queen.*] Venus.

993.—*Priest.*] These lines allude to the custom of appropriating, in honour of any particular god, a *flamen* (or priest), and a portion of consecrated land. (See Priest, Æn. vi. 1104.)

994.—*Blest abode.*] Tomb of Anchises; which is here considered as a *fast* or temple.

995.—*Nine days.*] (See Æn. v. 82.)

1009.—*On Eryx' altars.*] Sacrifices are here offered to Eryx, as was the custom to many deceased heroes.

1010.—*Stormy seas.*] The tempests, or winds. (See Winds.)

1011.—*Halsers.*] *Retinacula*, or the rope by which a ship was tied to the land.

1013.—*Olive.*] These lines are in reference to the custom of propitiating the gods on the commencement of a voyage. Æneas, crowned with olive, casts into the sea the entrails of a victim, and wine poured from a *patena*.

1039.—*Foreign coast.*] Sicily.

1046.—*My kingdom.*] (See *Anadyomene*, among the names of *Venus*.)

1060.—*A cloud.*] (See Il. xx. 370.)

1063.—*Ungrateful Troy.*] In allusion to the perjury of *Laomedon*.

1065.—*Lalian shore.*] *Cumæ*.

1066.—*One destin'd head.*] *Palinurus*.

1069.—*Saturnian Neptune.*] From his father *Saturn*.

1073.—*Sea subsides.*] This passage is copied from Il. xiii. 46, &c.

1079.—*Martial powers.*] *Palmæon*, *Phorcus*, *Melicerta*, *Thetis*, *Melite*, *Panopæa*, *Nesæe*, *Spio*, *Thalia*, and *Cymodice*.

1084.—*Raise the masts.*] When a ship left the harbour, the mast, which was erected in the middle of it, was raised; and when it approached the land, it was taken down. The ships of the ancients had only one mast.

1087.—*Master-pilot.*] *Palinurus*.

1091.—*The soft god of sleep.*] (See *Somnus*.)

1093.] *PALINURUS*. The episode of *Palinurus* does not appear essentially necessary to the general subject of the *Æneid*. Virgil perhaps inserts it, either in imitation of *Homer*, who in the third *Odyssey* represents *Phrontes* (the pilot of *Menelaus*) as falling overboard; to render the passage from Sicily into Italy more diversified by events; or to interweave the more ancient tradition of history, that the promontory (now called *Palinuro*) received its appellation from the name of Æneas' pilot.

1096.] *PHORBAS*. Virgil probably borrows this name from Il. xiv. 575.

1106.—*The siren south.*] *Siren*; used poetically for deceitful.

1111.] *LETHE*. One of the rivers of hell; called also *the river of forgetfulness*; *the oily river*; and *deus tacitus* (the silent god); because it flowed without the least murmur. The shades drank of its waters, which not only possessed the property of causing oblivion of the past, but of inspiring fortitude under the infliction of fresh miseries. On its shores, as on those of the *Cocytus*, there was a gate of communication with *Tartarus*. The *Lethe* is personified under the figure of an old man, holding an urn in one hand and a cup in the other.

“ ——— a slow and silent stream,

*Lethe*, the river of oblivion, rolls

Her wat'ry labyrinth, whereof who drinks

Forthwith his former state and being forgets,

Forgets both joy and grief, pleasure and pain.”

*Par. Lost*, b. ii. 581.

1111.—*Stygian desc.*] Used poetically for *Tartarean*.

1125.—*Siren's cliffs.*] } *THE SIRENUSÆ*. These rocky islands, the fabled abode of the

1128.—*Rocks.*] } *Sirens*, are about thirty miles from the shore, directly off Naples, and very near the south side of the island *Caprææ*. (See *Sirens*.)

# ÆNEID.

## BOOK VI.

1.—*He.*] *Æneas.*

2.—*The Cumæan shore.*] The shore of Cumæ.

11.—*The sacred hill.*] } Probably the hill on which the citadel of Cumæ was after-

12.—*Phœbus is ador'd.*] } wards built.

13.—*His venerable maid.*] The sibyl Deiphobe.

14.—*A cave.*] In the bottom of the rock, on which stood the temple of Apollo. (See lines 62—67.)

16.—*Trivia's grove.*] Diana's. Trivia is here used as being the appellation under which the three denominations of the goddess, viz. Hecate, Luna, and Diana, were comprehended; Hecate being the name under which she was worshipped in the infernal regions. (See Diana.)

18.] DÆDALUS. There are three celebrated artificers and sculptors of this name, natives of Athens, of Sicily, and of Bithynia; but it is to the first of these, who was a descendant of king Erectheus, and a pupil of Mercury, that the most extraordinary productions are attributed. He combined the knowledge of architecture and sculpture, and was the inventor of the axe, the level, the wimble, sails, &c.; he made animated statues which, according to Aristotle, were enabled to move by the operation of the quicksilver with which they were filled. He put to death his nephew Talus, who had excited his envy by the ingenuity which he also displayed in works of art, and was in consequence condemned to exile. Dædalus fled to Crete, and in that island constructed the labyrinth so celebrated by the poets for the reception of the Minotaur, a monster, half man and half bull, who was fed on human flesh. (See Androgeos.) Dædalus was condemned to be immured in its inextricable recesses with his son Icarus and its savage tenant. His dexterity, however, enabled him to extricate himself from his imprisonment: he formed artificial wings, and having applied them to his shoulders and those of Icarus, he effected his departure from Crete. He first landed on the Cumæan shore in Italy; but Icarus, neglecting his father's caution, soared too near to the sun, the heat of which dissolving the waxen cement of his wings, he was precipitated into that part of the Mediterranean, which from him was denominated the Icarian sea. Dædalus having erected a temple to Apollo at Cumæ, thence directed his course to Sicily, where, according to some accounts, he was put to death by Cocalus, the king of the island, from an unwillingness on the part of that monarch to grant an asylum to any individual who had incurred the vengeance of Minos. Dædalus is said to have embellished Memphis by many works of art, and to have consequently received divine honours in that city. (See Hor. b. i. Ode 3.; Ovid's Met. b. viii.; and story of Icarus in Lord Bacon's *Fables of the Ancients*.)

19.—*Jointed pinions.*] (See Dædalus, the preceding line.)

22.—*Costly frame.*] Temple of Apollo.

26.] ANDROGEOS. Son of Minos, king of Crete, and of Pasiphaë. He yearly attended at Athens the feasts of the Panathenæa, and from his dexterity at the games therein exhibited, was perpetual victor. This so excited the jealousy of the youth of

Megara and of Athens, that they, already disposed unfavourably towards him, in consequence of his having espoused the cause of the Pallantides (see Theseus), put him to death. On this outrage Minos besieged Athens, and thus soon compelled its king Ægeus to sue for peace. This was granted by Minos on the inhuman conditions, as commonly stated, that he should receive annually, during seven or nine successive years, a tribute of seven boys and as many girls, to be devoured by the Minotaur. This circumstance has, however, been so variously represented, that a transcript of the passage in which Plutarch, in his life of Theseus, mentions the discrepancies, may be considered satisfactory :—

“ Not long afterward, there came the third time from Crete the collectors of the tribute, exacted on the following occasion : Androgeos having been treacherously slain in Attica, a fatal war was carried on against that country by Minos, and divine vengeance laid it waste ; for it was visited by famine and pestilence, and want of water increased their misery. The remedy that Apollo proposed was, that they should appease Minos, and be reconciled to him, on which the wrath of heaven would cease, and their calamities come to a period. In consequence of this, they despatched ambassadors with their submission ; and, as most writers agree, engaged themselves by treaty to send every ninth year a tribute of seven young men and as many virgins. When these were brought into Crete, as the fabulous account informs us, they were destroyed by the Minotaur in the labyrinth ; or, wandering about, and unable to find the way out of it, perished in its mazes. The Minotaur, according to Euripides, was

‘ A mingled form, prodigious to behold,  
Half bull, half man !’

The Cretans, however, according to Philochorus, deny this, and contend that the labyrinth was only a prison, of which the sole inconvenience was, that those who were confined in it could not escape ; and Minos having instituted games in honour of Androgeos, the prize for the victors was those youths, who had been kept till that time in the labyrinth. He that first won the prizes in those games was Taurus, a person of high authority in the court of Minos, and general of his armies ; and being unmerciful and savage in his nature, he had treated the Athenian youths with great insolence and cruelty.”

Some authors affirm that Androgeos was killed by the bull of Marathon, which Neptune had caused to ravage Crete, in consequence of Minos having neglected to render homage to the god of the element by which his island was surrounded.

34.—*The Cretan queen.*] Pasiphaë, the wife of Minos the second.

39.—*Wonderous maze.*] The labyrinth.

41.—*The monster.*] The Minotaur.

43.—*The kind artist.*] Dædalus.

44.—*The loving maid.*] Ariadne.

46.] (See Theseus.)

47.] ICARUS. (See Dædalus, line 18.)

55.—*The priestess.*] The priestess of the Cumman sibyl. “ In Virgil’s account of

55.] DEIPHOBE. } Æneas’s preparation for his descent into hell, most people are apt to confound the priestess of the sibyl and the sibyl herself together. The priestess’s name is Deiphobe, the daughter of Glaucus, which was not the name of any of the sibyls. The sibyl was herself a goddess, and as such required an introduceress to her. Virgil calls Deiphobe generally by the name of Sacerdos ; and the sibyl, Virgo, Vates, and Dea.

“ The whole course of the thing is thus : Æneas (ver. 3.) puts in with his fleet near Cape Miseno. He sets out from thence for Cumæ, and stops (ver. 17.) in the portico of Apollo’s temple there, while Achates goes for the priestess. She (ver. 55.) comes, and (ver. 61.) introduces him into the temple, where he makes his prayer (ver. 88.), and has

his answers (ver. 129, &c.) from the sibyl herself, who orders him to search for the golden bough, and to bury the person who lies dead (ver. 227.) in his fleet. He returns and finds that person to be Misenus.

"Æneas himself assists (ver. 270.) in getting the wood for Misenus' funeral pile, which at the same time occasions his finding (ver. 296.) the golden bough. He carries it (ver. 305.) to the sibyl's, and returns (ver. 331.) to pay his last rites to Misenus.

"Æneas goes to the lake of Avernus (ver. 337.), between his fleet and the city of Cumæ, and is met there by the priestess. They perform (ver. 350.) the sacrifice. The sibyl (ver. 369.) comes, and (ver. 372.) leads the way to hell.

"Virgil does not say that Æneas arrived at Cumæ, but on the Cumæan shore. Now a great part of the coast about that city (and particularly what we now call the coast of Baiæ) was then called the Cumæan shore. Ovid calls it so (Met. xiv. 105.) in speaking of this very point, and says that Æneas' fleet left Naples to the right, and steered on towards Cape Miseno on their left hand. That they anchored under the promontory of Miseno, appears too from Æneas' returning to bury Misenus, whose dead body (as the sibyl said) polluted his fleet. He buried it in that hill, and fixed his trumpet (ver. 332.) and an oar on it; which remained there to Virgil's days, and for some time after, for Statius mentions it more than once.

"The sibyl's grot, as it is called, by which Virgil makes Æneas descend into hell, has one opening by the lake Avernus, and had another at Cumæ; and there was a passage went all under the hill, from one to the other. Virgil makes Æneas go quite through it, by his perpetual way of inferring things, rather than saying them directly; and then returns (ver. 1243, &c.) the nearest way to his fleet, and set sail for Caieta. Ovid says expressly (Met. xiv. 157.) that he came out at Cumæ." *Holdsworth and Spence.*

90.—*The Dardan dart.*] The dart of Paris.

91.—*The proud Grecian's.*] Achilles' only mortal part, the heel.

94.—*Crew.*] i. e. band.

107.—*The twin-gods.*] Phæbus and Diana.

115.—*Holy priests.*] Virgil here alludes to the *quindecimviri*. (See Priests, Æn. vi. 1104.)

136.—*A new Achilles.*] Turnus.

137.—*Goddess.*] The nymph Venilia.

142.—*Foreign mistress.*] Lavinia.

142.—*Foreign guest.*] Æneas.

146.—*Grecian town.*] Pallanteum.

178.] ORPHEUS. The son, according to fable, either of Cæger, king of Thrace; of Thamyris; or of Apollo and Calliope or Polyhymnis. Aristotle and Cicero attribute the poems which bear his name to a Pythagorean philosopher, named Cecrops; and others, to Onomacritus, a poet who lived in the age of Pisistratus: Pausanias and Diodorus Siculus speak of Orpheus as a person equally remarkable for his universal knowledge and for his talents as a poet and musician: some consider him to have introduced and established the rites of the gods and all mysterious worship in Greece, to have travelled over many regions of the earth as a priest and a prophet, to have been confounded with Linus, Melampus, and Cadmus, and his wife Eurydice with the most ancient divinities of paganism; others maintain that the religious system of Greece did not originate with him, but that he very much contributed to its formation, by the communication of the knowledge which he had acquired in his travels of the mysteries of Egyptian superstition. He is said to have delivered his doctrines in verse, and to have added to their recital the accompaniment of the lyre. From his excellence in playing that instrument, and the melody of his voice, the poets have ascribed to him the power of taming lions and tigers; of arresting the course of the most rapid rivers; and of rendering the trees and rocks susceptible of the charm of his



tones. His affection for his wife Eurydice or Agriope (who was one of the Dryads), is a favourite theme among the poets. While flying from Aristæus, the son of Apollo and the nymph Cyrene, she was mortally stung by a serpent. Orpheus, disconsolate at her loss, ventured to descend in quest of her into the regions of Pluto. His harp was there attended with its usual efficacy: influenced by its magic sounds, the wheel of Ixion ceased to turn, the stone of Sisyphus to roll, the vultures to tear the heart of Tityus, the Danaïdes to perform their thankless labour, and Tantalus to be afflicted by his perpetual thirst; the Furies themselves were appeased, and Pluto and Proserpine were so overcome by the melody of his strains, that they agreed to restore Eurydice, provided he forbore turning his head to look at her until he should have reached the extreme confines of Tartarus. Orpheus, in his impatience to behold his restored Eurydice, forgot the imposed injunction; and she was snatched for ever from his embrace. He endeavoured in vain to re-enter the infernal regions; and his sorrows during the remainder of his life admitted of no alleviation but from the sound of his lyre, amid the deepest solitude. His death is by some ascribed to the Ciconian women, who, irritated at his resisting their solicitations to relinquish his secluded life, availed themselves of the celebration of the orgies of Bacchus, to execute their vengeance upon him. It is stated that his lyre and head were thrown into the Hebrus, and that, while the torrent impelled them towards the sea, his lyre still emitted sweet sounds, and his tongue never ceased to murmur the name Eurydice. (See Ovid's *Met.* b. x. and xi.; Georgic iv. 451, &c.; and story of Orpheus in Lord Bacon's *Fables of the Ancients*.)

Orpheus is called RHODOPEUS, from Mount *Rhodope*, in Thrace; and THRAICUS SACERDOS, from his Thracian origin.

ARISTÆUS, and } The son of Apollo and Cyrene, or of Bacchus. The Dryads, in  
AUTONOE. } revenge for the death of Eurydice (see above), of which he had  
been the cause, destroyed all his bees; this loss was, however, subsequently repaired; for, at the expiatory sacrifice which, by the advice of his mother and Proteus, he made to the manes of Eurydice, he perceived a cloud of those insects arise from the carcases of the victims. Aristæus subsequently married Autonoe, one of the four daughters of Cadmus and Hermione, and was father of Actæon (see Actæon, under Diana). Autonoe fled in despair from Thebes to Megara, at the destruction of her son by his own dogs, and after death received divine honours: Aristæus repaired to the island of Cos, and thence passed successively from Sardinia into Sicily and Thrace; he established himself in the last of these countries, after having been initiated in the orgies of Bacchus on Mount Hæmus, whence he eventually disappeared, and was placed among the constellations in the zodiac under the name *Aquarius*. He was particularly worshipped in Greece and in Sicily, and was ranked among the pastoral divinities.

179.—*Ruthless king.*] Pluto.

180.—*His wife.*] Eurydice. (See Orpheus, line 178.)

184.—*His greater friend.*] Hercules.

187.—*My mother.*] Venus; the goddess being superior to the mortal Alcmena.

189.—*Hand on the altar.*] Those that fled to the gods for help were accustomed, in mark of supplication, to take hold of the altar.

190.—*The prophetic divine.*] The sibyl.

196.] JUPITER. (See Jove.)

205.—*Th' innavigable lake.*] Styx: i. e. which was not permitted to be crossed.

207.—*The queen (Proserpine) of Stygian Jove.*] Of Pluto.

210—214.—*One bough.*] (See Charon, line 413.)

226.—*Your unhappy friend.*] Misæus.

228.—*Your host.*] Your whole fleet.

241—335.] Within these lines are comprehended the funeral rites of Misæus.

243.—*God of winds.*] *Æolus*.

244.] (See *Trumpets*.)

282.—*His mother's birds.*] *Doves*. These birds were sacred to *Venus*.

294.—*The slow lake.*] *Avernus*.

296.—*Double tree.*] From having branches of different natures.

298.] **MISTLETOE.** A parasitic plant, which grows upon the trunk and branches of various trees: it was, however, only the mistletoe found upon the oak that was held in such peculiar veneration among the druids, who imagined (according to Pliny) that the gods had especially chosen this tree for the purpose of bearing the mistletoe. They used it medicinally in the cure of various diseases, and the juice expressed from its berries was believed to be a sovereign and universal remedy for every evil to which the human frame is liable; and hence, probably, originated the superstitious reverence with which this plant was regarded. The oak trees on which it grew were carefully sought, and when any were discovered the event was celebrated with rejoicings; but it was only lawful to gather it once a-year, in the sacred month of December, on the sixth day of the moon (the number six being considered particularly fortunate). The principal druid then marched in procession to the spot, accompanied by augurs singing hymns in honour of the gods, a herald holding a caduceus, and three other druids bearing implements of sacrifice; and having ascended the tree, he cut the mistletoe with a golden sickle. It was respectfully received by the attendant druids in the *sagum*, or cloth of white serge; two white bulls were immolated; and the solemnity concluded with a feast, when the gods were implored to bestow happiness on all those to whom the sacred plant should be distributed. This distribution took place on the first day of the year, with the additional ceremonies of blessing and consecrating the mistletoe by the druids, who at the same time invoked prosperity for the assembled people. The name of the druids was, by some, derived from a Greek word signifying *oak*, and by others, from the old British *drau*, or *deru*, *oak*.

303.—*Shining bough.*] (See *Æn.* vi. 210—214.)

327.] **CORYNÆUS.** A priest who officiated at the funeral honours paid to *Misenus*. He was the pontiff or supreme priest of the Trojan colony.

335.—*The lofty cape.*] *Cape Misenus* (now *Miseno*).

337.—*Nether world.*] The ancients understood by the term hell, or infernal regions, a receptacle for the good as well as the bad. This imaginary world is divided by Virgil into five parts: viz.

1. The first, or previous region, which the poet has filled with the personification of such things as produce the natural and artificial miseries of mankind; the former comprehending discord, want, grief, cares, distempers, old age, &c.; and the latter the creatures of our imagination, under the semblance of gorgons, harpies, chimeras, &c.

2. The second, or region of the *Styx*, was that which all were supposed to pass in order to enter into the other world; the imaginary personages of this division being the souls of the departed, who are either passing over, or suing for a passage, and *Charon*, who conveys them over in his boat, provided they are eligible candidates for admission (see *Charon* and *Funeral rites*), according to his caprice and pleasure.

3. The third, or region of *Erebus*, was the bank on the opposite side of the *Styx*. It was of great extent, in a dreary marsh caused by the overflowing of the river, and consisted of many subdivisions; viz. a receptacle for infants; for such as had been unjustly condemned to death (their sentences were here reconsidered by *Minos*); for suicides; for the victims of love (this being a secluded spot in the midst of myrtle groves); and for departed warriors; the several districts of *Erebus* being disposed in a line, at the termination of which a path on the right led to *Elysium*, and on the left to *Tartarus*.

4. The fourth, or region of *Tartarus* (see *Tartarus*), was the place of torments, and

contained a city surrounding a vast deep pit, wherein the tortures were inflicted. In this place of horror Virgil especially places those who had been guilty of impiety, of disobedience to parents, of insubordination, of fraud, of treachery, of hatred, of avarice, of contempt of the laws, &c. &c.

5. The fifth, or region of Elysium, was the place of the blessed. This contained the pure and upright, patriots, inspired poets, the inventors of arts, general benefactors, &c. &c. In this region of uninterrupted, unlimited, and interminable bliss, was the vale of Lethe or forgetfulness, and the river of the same name, in which many of the ancient philosophers (the Platonists in particular) supposed that the souls which had passed through some period of their trial were immersed, preparatory to their inhabiting new bodies.

These five divisions, over which Pluto and Proserpine, as sovereigns of the whole subterraneous world, presided, are generally comprehended under the term *Orcus*, while that of *Ades* or *Hades* is exclusively applied to the three last, i. e. those on the other side of the Styx; Minos superintending the region of Erebus; Rhadamanthus that of Tartarus; and Æacus that of Elysium. The palace of the king and queen of hell was at the entrance of the path leading to the Elysian fields.

350.—*Priestess.*] Deiphobe.

351.] (See Funeral rites.)

356.—*Hell and night.*] In Pitt's translation, "*earth and night.*"

384.—*Just in the gate.*] The poet ingeniously places in the entrance of the regions of death such forms as seem connected with death.

385.] CARES. Cares are here personified, and are associated with the other torments of the human race. In this passage they designate principally the cares of an evil conscience. CARE is represented with wings, a cock at his feet, and holding two hour-glasses; and the sun, as truly emblematical of care, is seen proceeding in his uniform course.

385.] SORROWS. The ancients personified GRIEF: this divinity was, according to some, a male; and to others, the daughter of Erebus and Nox, or of Air and Earth. As the latter, she is represented in a sitting posture, with a sad countenance, her hands upon her knees, and covered with a large veil. As the former, Grief is personified under the figure of a melancholy, pallid man, clothed in black, and holding a torch which is just extinguished, but still smoking; his head enveloped in a black mantle; or, holding some wormwood, out of which he is squeezing the juice into a vase for his beverage, with a wound in his heart, from which fall drops of blood.

386.] DISEASES. The ancients also personified diseases; Virgil places them in the vestibule of his infernal regions.

386.] AGE. Old Age was the daughter of Erebus and Nox. She had a temple at Athens, and is represented as an aged woman, covered either with a black drapery, or with one of the colour of dead leaves, having a cup in her right, and a staff in her left hand; she sometimes holds a withered branch, in the act of contemplating an open pit, on the brink of which is an hour-glass, whose almost exhausted sand is an emblem of human life drawing to its close. The god SENIUS presided over old age.

387.] WANT. INDIGENCE or POVERTY was an allegorical divinity among the ancients, by some considered to be the offspring of Luxury and Indolence, and, by others, of Excess. She is personified under the figure of a pallid, anxious female, in tattered vestments, in the attitude of a person asking alms; or, gleaning in a barren field: sometimes she appears famished, with a wild, ferocious aspect.

MISERY.] The daughter of Erebus and Nox, was also personified by the ancients.

387.] FEAR. (See Fear, II. v. 915.)

387.] FAMINE. HUNGER was a divinity, according to Hesiod, the daughter of Night. Virgil places her at the entrance of the infernal regions, and others on the

shores of the Cocytus, where trees, destitute of foliage, throw a sad and gloomy shade. She is sometimes sitting in a barren field, tearing up with her nails some infertile plants. In the temple of Minerva, at Chalcia, in Eubœa, she is represented under the figure of a haggard, pale, thin, emaciated woman, with hollow temples, sunken eyes, shrivelled forehead, and lank hands and arms tied behind her back. Ovid's description of Hunger (*Met. lib. viii.*) is not less appalling.

388.] TOILS. LABOUR, the son of Erebus and Nox.

388.] DEATH. (See Death, *Il. xvi. 551.*)

388.] SLEEP. (See Somnus, *Il. xiv. 273.*)

390.] PLEASURES. By this expression we must here understand either that satisfaction which the malignant derive from viewing the calamities of others, or the gratification which evil men feel in the commission of guilt.

PLEASURE.] This allegorical divinity, son of Cupid and Psyche, is represented as a young man, winged, playing cymbals or timbrels; with golden locks, crowned with roses and myrtle, partially covered with a light variegated drapery, holding a harp or a lyre with one hand, and with the other a magnet; receiving a cup from a siren, two doves billing at his feet; or, clothed in green, with a number of fish-hooks fastened to a net, and a rainbow extending from one shoulder to the other.

391.] FRAUDS. } Frauds and Force are not mentioned in the original. FRAUD was

391.] FORCE. } a divinity among the ancients, represented with a human head of an agreeable countenance, with the body of a serpent, and the tail of a scorpion. The Cocytus was the abode of the monster, of which, as an appropriate emblem of fraud, nothing was seen above water but the most alluring part of the figure, the head.

FORCE, or strength, was personified by the ancients as the daughter of Themis, sister of Temperance and Justice, under the figure of an Amazon, encircling a pillar with one arm, and holding a branch of oak in the opposite hand. The lion was the most usual attribute of the divinity. Sometimes the ancients represented Force as an austere old man, armed with a club.

392.] FURIES. (See Furies, *Il. iii. 351.*)

392.] STRIFE. (See Discord, *Il. iv. 501.*)

396.—*The god of sleep.*] Somnus.

397.] DREAMS. (See Dreams, *Il. ii. 9.*)

398.] See imitation of this passage, *Par. Lost. b. ii. 624.*

399.] CENTAURS. (See Centaurs, *Il. i. 357.*)

399.—*Double shapes.*] Scyllæ. (See Scylla, *Od. xii. 107.*)

400.] HYDRA. (See Hydra, *Il. ii. 879.*)

401.] BRIAREUS. (See Briareus, *Il. i.*)

402.] GORGON. (See Gorgon, *Il. v. 917.*)

402.] GERYON. Son of Chrysaor and Callirhoe, daughter of Ocean; king of Erythia or Bœtica, and a person, according to Hesiod, of gigantic strength. Later authors have represented Geryon as a three-bodied monster, celebrated for the herds of cattle which he kept in the island of Erythia, under the guard of a two-headed dog, Orthos, or Gargittos, a seven-headed serpent, and the herdsman Eurythion, and as having been killed by Hercules, with his attendant monsters, when that hero carried off his cattle. (See *Æn. viii. 266.*) According to Pliny, Erythia was the same with Tartessus, or Gades (now Cadiz).

403.—*Vain.*] i. e. unsubstantial. (See Chimæra.)

405.—*The guard.*] The monsters mentioned in the preceding lines, 398—403.

410.] ACHERON. (See Acheron, *Od. x. 609.*)

412.] COCYTUS. (See Cocytus, *Od. x. 611.*)

413.] CHARON. One of the divinities of hell, son of Erebus and Nox. His office

was to conduct over the Styx and the Acheron, in a narrow mean bark, the shades of those who had received sepulture, and had paid their passage into the infernal regions. The sum exacted was never less than an *obolus*, or *danace*, and could never exceed three; this piece of money being generally placed by the heathens in the mouth of the departed, for the purpose of securing the good offices of the god. The shades of those who had been deprived of the rites of sepulture wandered a hundred years (see *Æn.* vi. 445—452.) on the shores of the Styx. No living mortal could enter the bark of Charon without producing, as a key of admission, a golden bough of the tree sacred to Proserpine (see *Æn.* vi. 210—214.), a custom which the sibyl confirmed by presenting one to Æneas when he determined to penetrate into the regions of Pluto. The infernal boatman had suffered a year's banishment and punishment in one of the most dismal recesses of Tartarus, for having ferried over Hercules (see line 531.) without the required passport.

The poets have represented Charon as a robust old man, of a severe, though animated and inspiring countenance, with a white and bushy beard, vestments of a dingy colour, stained with the mire of the infernal rivers, and with a pole for the direction of his bark, the sails of which are of iron-colour. According to Herodotus, the fable of Charon originated in Egypt, where was a priest of that name in the service of Vulcan, who acquired almost sovereign power, and amassed such immense riches from the tribute which he raised upon the inhumation of the dead, that he was supposed to have been the author of the famous labyrinth, to which superstition soon assigned the epithet of the vestibule of the infernal regions. Charon was also called *PORTHMEUS* and *PORTITOR*.

428.—*Thick as the leaves, &c.*] This comparison is drawn from Homer, *Il.* iii. 5, &c.

442.—*The Stygian floods.*] Styx.

444.—*Attests in oaths.*] (See Oaths.)

446.—*Depriv'd of sepulchres, &c.*] (See Funeral rites.)

457.] *LEUCASPIS*. One of the companions of Æneas, who was drowned in the *Tyrrhene sea*.

458.—*The brave leader of the Lycian crew.*] Orontes.

459.—*Tyrrhene seas.*] The *MARE TYRRHENUM*, *ETRUSCUM*, or *INFERUM* (now the *Tuscan sea*).

491.—*The cruel nation.*] *Velini*.

499.—*Velin coast.*] The coast of *VELIA*, a maritime town of *Lancania*, founded by a colony of *Phocians*.

504.—*This wretch.*] *Palinurus*.

505.—*Forbidden.*] Because unburied.

515.—*Th' inhuman coast.*] The *Velin coast*.

531.—*Nor was I pleas'd.*] In consequence of having ferried over living persons without the golden bough.

533.—*Strong Alcides.*] "The old author, under the name of Orpheus, affirms, that Charon was so struck and astonished at the majestic appearance of Hercules, that he seized him at once into his boat without resistance." *Warton*.

535.—*One.*] Hercules.—*The barking porter.* Cerberus.

536.—*His sovereign's.*] Pluto's.

537.—*Two.*] Theseus and Pirithous.—*His beauteous bride.* Proserpine.

551.—*The golden rod.*] The golden bough. (See *Æn.* vi. 210.)

563.—*The triple porter.*] Cerberus.

564.] *CERBERUS*. A dog, the offspring of the giant Typhon and the monster Echidna, to whom Hesiod assigns fifty, Horace one hundred, but the greater part of myologists, three heads. The poets describe him with black enormous teeth, and represent his heads as encircled by serpents instead of hair. His office in the infernal regions was

to guard their entrance, as well as the palace of Pluto; and from his den, which was a cave on the shores of Styx, to which he was confined by bands of serpents, he caressed the shades that entered, and harked furiously at those who wished to quit Tartarus. The origin and signification of the fable of Cerberus have very particularly occupied the attention of ancient as well as modern writers; but their opinions are too vague and unsatisfactory to deserve enumeration. The only representation of Cerberus among the ancients was by Polygnotus of Thasos, in a painting of the most appalling nature at Delphi. The twelfth labour imposed upon Hercules by Eurystheus (see II. viii. 440—448.), was to bring the dog Cerberus upon earth. This hero is described as having bound the monster when he descended into the infernal regions for the purpose of liberating Alcestis, and as having dragged him from the throne of Pluto, under which he had taken refuge.

Cerberus was also called ΚΡΕΒΟΡΟΣ, and ΣΚΟΡΠΙΑΟΣ, *flesh-devourer*. (See Horace, b. ii. Ode 13.)

"Cerberus, cruel monster, fierce and strange,  
Through his wide threefold throat, harks as a dog  
Over the multitude immers'd beneath.  
His eyes glare crimson, black his unctuous beard,  
His belly large, and claw'd the hands, with which  
He tears the spirits, slays them, and their limbs  
Piecemeal disparts." *Carey's Dante.*

580.—*Lots—judges.*] The meaning of the line is, that "the ghosts are arraigned before judges, who, according to the nature of the case, assign to them their respective stations." The *prætor* (the great civil magistrate of Rome, in conducting criminal trials) was often assisted by select judges, or *assessors* (line 583.), whose names were drawn by *lot*. To this custom Virgil alludes in the words *lots and judges*; Minos, in this line, discharging the duty of the *prætor*.

582.] MINOS. (See Minos.)

"There Minos stands,  
Grinning with ghastly feature, he, of all  
Who enter, strict examining the crimes,  
Gives sentence, and dismisses them beneath,  
According as he foldeth him around;" &c. &c. *Carey's Dante.*

596.—*Mournful fields.*] Virgil describes this region as the peculiar seat of unhappy lovers. (See Infernal Regions.)

599.—*Myrtle.*] The myrtle was sacred to Venus.

604.—*Her son.*] Alcmaon. (See Eriphyle and Amphiaraus.)

604.] PASIPHÆ. Daughter of Sol and Perseis, and queen of Minos the 2nd, king of Crete. She was mother of several children, among whom were Dædalus, Glaukus, Androgeos, Ariadne, Phædra, &c. (See Dædalus, Androgeos, and Crete.)

606.] LAODAMIA. Daughter of Acastus, a Thessalian prince, and Astydamia, and wife of Protesilaus. (See Protesilaus.) When she learnt the death of her husband, she caused a statue of him to be formed, which she never suffered to be out of her sight. Her father ordered the statue to be burnt, that her thoughts might be diverted from this melancholy contemplation; but Laodamia threw herself into the flames, and perished with it. Thence probably the tradition adopted by some poets, that the gods restored life to Protesilaus for three hours, and that this hero finding the decree by which he was to return to the shades below, was irreversible, prevailed on Laodamia to accompany him thither. She was also called PHYLACIA.

606.] EVADNE. A daughter of Mars, or of Iphis, and the nymph Thebe, who attracted the admiration of Apollo; but she disregarded his addresses, and married Capaneus, one of the seven celebrated Theban chiefs. (See Theban war.) Her husband was struck

dead by Jnpiter, with a thunderbolt, for his impiety in having declared that he could take Thebes without the aid of the god. During his funeral obsequies, Evadne threw herself on the burning pile, and perished in the flames. She is called by Ovid *IPHIA*.

608.] *CÆNEUS*. (See *Cæneus*, and Ovid's *Met.* b. xii.)

610—642.] (See *Dido*.)

633.—*Disdainfully she look'd, &c.*] This passage is copied from the silence of *Ajax*, *Od.* xi. 666, &c.

646.—*Meleager's race*.] *Parthenopæus*: he was son of *Meleager* and *Atalanta*, and one of the seven *Argive* chiefs in the first *Theban* war.

648.—*Pale Adrastus, &c.*] *Pale* and *ghastly*, as being a shade. (See *Adrastus*, *Il.* ii. 689.)

651.] *GLAUCUS*, *MEDON*, and, as the original adds, *THERSILOCHUS*, are names borrowed from *Il.* xvii. 255.

652.—*Antenor's sons*.] *Acamas*, *Agenor*, and *Helicaon*.

652.—*Ceres' sacred priest*.] *Polyphates*, a *Trojan*, the priest of *Ceres*.

672.—*Teucer's race*.] *Deiphobus*.

675.—*Our last and fatal night*.] The night that *Troy* was taken.

740.—*Tow'r*.] By *tower* seems meant, according to the original, the space enclosed within these treble walls.

741.] (See *Tartarean gods*.)

744.] *Milton* imitates this passage, *Par. Lost*, b. ii. line 643 :

" At last appear  
Hell-hounds, high reaching to the horrid roof,  
And thrice threefold the gates ; three folds were brass,  
Three iron, three of adamantine rock  
Impenetrable, impaled with circling fire,  
Yet unconsumed."

749.] *TISIPHONE*. One of the three *furies*. (See *Furies*.) She is represented by the poets as watching perpetually, covered with an ensanguined robe, at the entrance of *Tartarus*, and as summoning her sisters to second her in driving to their abodes of eternal terror the unhappy criminals on whom irrevocable sentence has been passed. *Tisiphone* had a temple on *Mount Cithæron*, surrounded with *cypress* trees.

771.—*The fury*.] *Tisiphone*.

772.—*Brandishes her snakes*.] Her whip of snakes. The *Furies* are formally represented with snakes in their hands for the punishment and terror of the guilty.

773.—*Her sisters*.] *Megara* and *Alecto*.

776.—*Stalking ghost*.] *Tisiphone*.

778.—*More formidable hydra stands within*.] " Fiercer than the common hydra, which, in the original, is placed *without*." *Warton*.

780.—*Gulf*.] *Tartarus*.

782.—*Titan race*.] These were the giants. (See *Titans*.)

784.—*Th' Alocan twins*.] *Otus* and *Ephialtes*.

820.—*The queen of furies*.] *Megara*, or *Alecto*.

826.—*Client*.] " That the patricians and plebeians might be connected together by the strictest bonds, *Romulus* ordained that every plebeian should chuse from the patricians any one he pleased, as his *patron*, or protector, whose *client* he was called. It was the part of the patron to advise and to defend his client, to assist him with his interest and substance ; in short, to do every thing for him that a parent uses to do for his children. The client was obliged to pay all kind of respect to his patron, and to serve him with his life and fortune in any extremity. It was unlawful for patrons and clients to accuse, or bear witness against each other ; and whoever was found to have acted otherwise might

be slain by any one with impunity, as a victim devoted to Pluto and the infernal gods. Hence both patrons and clients vied with one another in fidelity and observance, and for more than 600 years we find no dissensions between them. Virgil joins to the crime of beating one's parent, that of defrauding a client. It was esteemed highly honourable for a patrician to have numerous clients, both hereditary, and acquired by his own merit." *Adam's Roman Antiquities.*

827.—*Sit brooding.*] The ancient poets usually assign to a concealed treasure some guardian animal, as a vulture, or a serpent, who *sits brooding* on the spot, without slumber, and without the ability of enjoying what it guards. The miser and the penurious discharge that office for themselves.

832.—*Deserters.*] This passage is supposed to refer to the tribune Scribonius Curio, who deserted from Pompey to Julius Cæsar.

842.] PHLEGYAS. One of the kings of the Lapithæ, son of Mars and Chrysa, father of Ixion and of the beautiful Coronis, who was beloved by Apollo, and was the mother of Æsculapius. Phlegyas, enraged at the success of the god, marched against Delphi, and reduced its temple to ashes. Apollo, on this, killed Phlegyas, and placed him in hell, where a huge stone is said to have been suspended over his head; and thus, from the apprehension of its falling, to have kept him in a state of perpetual alarm. Virgil has represented Phlegyas as continually pronouncing this warning lesson: "Learn righteousness, and dread the avenging deities." Phlegyas is, by some, identified with the Mithras of the Persians.

866.—*Fatal.*] i. e. required by the Fates. (See line 206 of this book.)

866.—*Pluto's love.*] Proserpine.

868.—*Plains of pleasure.*] Elysian fields. (See Elysium.)

870.—*Purple.*] Resplendent; bright.

877.—*The Thracian bard.*] Orpheus.

881.—*Teucer's old heroic race.*] Trojan heroes of the older day, as Ilius, Assaracus, &c.

884.—*Him who founded Troy.*] Dardanus.

893.] PO. The PADUS, or ERIDANUS. A river of Italy, rising in the Alps, and falling by several mouths into the Adriatic. Virgil, in representing this river as flowing through Elysium, is supposed to have adopted some ancient poetical story, which is now lost; or to have used Eridanus as a generic term for any considerable river whatever. Its name was derived from *Eridanus*, which was another appellation of Phaeton. (See Phaeton.) The Eridanus is also said to have been originally called *Adonis*.

908.] MUSÆUS. A very ancient Greek poet, supposed to have been son or pupil of Linus or Orpheus, and to have lived 1400 years B.C. Virgil has distinguished him by placing him in the Elysian fields, attended by a great multitude, and taller by the head than his companions. Diogenes Laërtius has ascribed to him the invention of the globe, and made him the author of a theogony.

911.—*The bitter lake.*] Generally, for the rivers of Tartarus.

946.—*The bay.*] Of Cumæ.

1006.—*Bear.*] That is, undergo purifying ceremonies, as described in the preceding lines.

1015.—*The driving god.*] Mercury.

1032.—*Shining spear.*] A spear without any iron on it.

1033.] SILVIUS. Virgil, in speaking of Silvius, represents him as the posthumous son of Æneas and Lavinia; other writers, among whom is Livy, make him the son and successor of Ascanius. Being by accident born in a wood, he received the name of Silvius.

1037.] LAVINIA. The daughter of Latinus (see Latinus, Æn. vii. 68.) and Amata. She had been promised by her mother in marriage to Turnus, king of the Rutuli; but



this connection was obstructed by various prodigies. An oracle had declared that Latinus should form an alliance for his daughter with a foreign prince. The arrival therefore of Æneas in Italy seemed so favourable to the realization of the prediction, that Latinus was not only prompted to become the friend and ally of the Trojan prince, but to offer him his daughter in marriage.

Turnus upon this declared war against the king and Æneas; but on the death of Turnus by the hand of his rival, Lavinia became the wife of Æneas. Critics have accused Virgil of a defect in judgment, in representing Lavinia as previously attached to Turnus, a young and gallant hero: whereas, if Lavinia had been described as doomed to marry a haughty unwelcome lover, Æneas would then have appeared in the more amiable light of her deliverer. Lavinia was the mother of the Æneas Silvius from whom all the kings of Alba were subsequently called Silvii, and of Romus, the reputed founder of Capua.

1039.] ALBA. Alba Longa.

1041.—*Then.*] i. e. standing next to Silvius Æneas, not next in succession to the throne; the kings of Alba being here enumerated without any reference to the exact order of their reigns.

1041.] PROCAS. A king of Alba, who succeeded Aventinus, and was father of Amulius and Numitor.

1042.] CAPYS. One of the kings of Alba; he seems to have derived his name from the Trojan prince Capys.

1042.] NUMITOR. Son of Procas, king of Alba, and brother of Amulius. (See Romulus.)

1044.] SILVIUS ÆNEAS. This Silvius is son of the former Silvius (line 1033.), and father of Latinus Silvius.

1049.—*Oaken wreaths.*] The highest military reward was the civic crown, *corona cirica*, made of oak leaves, assigned to him who had saved the life of a citizen in battle. The line therefore implies that the persons therein mentioned were illustrious warriors. (See Crowns, Æn. viii. 961.)

1050.—*Gabian walls.*] The walls of GABII, a city of the Volsci, thirteen miles from Rome; a colony was sent thither by Latinus Silvius, fourth king of Alba. Juno was the chief deity of the place.

1050.] FIDENÆ. A city of the Sabines, founded by the Albans. Castel Giubelo is built on its ruins.

1051.] NOMENTUM. A city of the Sabines, fourteen miles from Rome. The little town of Lometana is built on its site.

1051.] BOLA, or BOLÆ. A town of the Æqui, on the Appian road, ten miles from Rome.

1051.] POMETIA. A city of the Volsci, near the Pontine marsh.

1052.—*Collation tow'rs.*] i. e. COLLATIA, a town built by the people of Alba on the hills which lie between the Prænestine road and the left bank of the Anio. Dryden omits the two towns of CASTRUM INUI and CORA; the former a town of the Rutuli, the latter of Latium, both Latin colonies.

1057.—*A priestess.*] Ilia.

1058.—*Sire.*] Mars; but some by the word sire understand Jove, the sire of the gods. (See Pitt's translation, lines 1090 and 1091 of this book.)

1059.—*Two crests.*] Common soldiers had only small crests; the principal officers in the service of great personages were distinguished by plumes of larger size, and frequently took a pride in wearing two, three, or four together. Suidas is of opinion that the poets have ascribed three heads to Geryon, because his helmet was adorned with three crests. Virgil describes Turnus' helmet after the same manner (Æn. vii. 1073.)

1060.] In allusion to the deification of Romulus under the name of Quirinus.

1064.—*Imperial Rome.*] August; victorious.

1067.—*The mother of the gods.*] Cybele. Rome was the mother of heroes, many of whom were equal to gods in exploits, and some of whom were deified: hence the propriety of the comparison.

1071.—*Hundred.*] Numerous.

1074.—*Julian progeny.*] (See *Julii*, *Æn.* i. 300.)

1075.—*Mighty Cæsar.*] AUGUSTUS CÆSAR. According to Dryden's translation, Julius Cæsar. Virgil seems to have broken the order in which he makes Anchises show *Æneas* the rest of his descendants according to the succession in which they were to appear in the world, for the purpose of complimenting Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person that was to rise in that empire, which the other had founded.

Caius Julius Cæsar Octavianus was the first emperor of Rome. He was son of Octavius, an edile of the people, and Accia, the niece of Julius Cæsar, and was born sixty-three years before Christ. His family was of Velitæ, an ancient town of Latium. Augustus was only four years old when he lost his father, and only eighteen when at Apollonia, in Epirus, he heard of the murder of his uncle.

He forthwith repaired to Rome, in order to revenge his death and to claim the inheritance, which was due to him as the adopted heir of Julius Cæsar. On his arrival in that city, instead of finding Antony as he expected from his former pretensions, an active partisan in his cause, he met in him a competitor for power. Antony not only refused to comply with the demand of Octavianus, that he should render a full statement of the immense wealth of the dictator, but used all his efforts to counteract his ambitious views, by preventing the assent of the people to his adoption. Octavianus was not discouraged by the opposition of Antony, but even sold his patrimonial estate to pay such public and private legacies as Cæsar had bequeathed; and thus, in addition to assuming the name of Cæsar, so ingratiated himself with the people, that the late followers of his uncle flocked in numbers to his standard.

Thus the state was divided into three distinct factions: that of Octavianus, who aimed at procuring Cæsar's inheritance and revenging his death; that of Antony, whose sole view was to obtain absolute power; and that of the conspirators, who wished to restore the senate to its former authority. Octavianus, by the powerful assistance of Cicero, succeeded in bringing over the senate to his interest; Antony had been nominated by the people to the government of Cisalpine Gaul, contrary to the inclinations of the senate, who had pronounced him an enemy to the state, in consequence of his having driven Decimus Jun. Albinus Brutus (consul elect) from that province, and besieged him in the city of Mutina (now Modena). Octavianus was accordingly despatched with the two consuls Hirtius and Pansa, at the head of a numerous army, to oblige Antony to raise the siege: Antony was defeated; but the victory was purchased with the blood of the consuls; Pansa having, previous to his death, confided to Octavianus that the senate had no other view in sending him to fight against Antony than that of weakening him as well as his antagonist. The truth of this communication was confirmed by the refusal of the senate to grant Octavianus a triumph, and by their assigning the command of a part of his army to Decimus Brutus; he also obtained a further proof of their hostile dispositions towards him by their refusal to comply with his subsequent demand of the consulship. He accordingly no longer disguised either his original designs or his present resentment, and thus so intimidated the senate, that they not only granted him the office of consul, but an authority superior to all law.

The first use Octavianus made of his power was to arrange a meeting with Antony and Marcus *Æmilius* Lepidus, a Roman of illustrious family, who had the command of Transalpine Gaul; this he effected upon a little island near Mutina; where, after a mu-

tual reconciliation with his former opponent Antony, it was agreed that they should form the second triumvirate; appropriating to themselves the appellation of *Triumvirs; Reformers of the republic, with consular power*. In the division of this power Gaius was allotted to Antony; Spain to Lepidus; and Africa and the Mediterranean islands to Octavianus; Italy and the eastern provinces remaining in common, until their general enemy should be entirely subdued. At this conference they arranged the project of massacring all who should either oppose their ambitious views, or had been involved in the murder of Cæsar: among the proscribed, amounting, according to the authors of that age, to about three hundred senators, and two thousand knights, Cicero, the original friend of Octavius, was included, as well as the uncle of Antony and the brother of Lepidus. This treaty was cemented by a contract of marriage between Octavianus and Claudia, the daughter-in-law of Antony. As many as could escape the cruelty of the triumvirs, fled into Macedonia to Brutus, or found refuge with Sextus Pompey in Sicily.

At length, the vengeance of the triumviri being fully satiated at Rome, Octavianus and Antony, leaving Lepidus to defend that city, marched into Macedonia against Brutus and Cassius, the most prominent among the murderers of Cæsar, and there defeated them on the plains of Philippi, forty-two years B.C. Both these generals, the first of whom had taken refuge in Macedonia, and the latter in Syria, after the death of Cæsar, unable to survive their defeat, fell upon their swords. Octavianus ordered the head of Brutus to be brought into his presence; and after loading it with execrations, he ordered that it should be conveyed to Rome, and there thrown at the foot of the statue of Julius Cæsar. It is observed that of all those who were implicated in the death of Cæsar not one died a natural death.

From the moment of Brutus' death the triumviri began to act as sovereigns, and to divide the Roman dominions among them, as theirs by right of conquest. Their power being thus established upon the ruins of the commonwealth, Antony passed over into Greece, and thence into Asia, where all the monarchs of the East, who acknowledged the Roman power, came to pay him their obedience. In this manner he proceeded from kingdom to kingdom, attended by a crowd of sovereigns, exacting contributions, and distributing favours and crowns, according to the suggestions of his caprice: he transferred the kingdom of Cappadocia from Ariarathes to Sysenes; he fixed Herod the Great on the throne of Judæa; and even ordered Cleopatra, the celebrated queen of Egypt, to appear before him to answer an imputation of treachery against Serapion, her governor in the island of Cyprus, for having formerly furnished succours to the conspirators. Cleopatra had already experienced the effect of her beauty upon Julius Cæsar, and therefore determined on attending the court of Antony in person. Antony was at Tarsus, a city of Cilicia, at the mouth of the Cydnus; the queen accordingly sailed down the river in a magnificent galley covered with gold, the sails being of purple, the oars of silver, keeping time to the sound of flutes and cymbals; while she herself reclined on a couch spangled with stars of gold, and with such decorations and ornaments as poets and painters usually ascribe to Venus. Her conquest over Antony was complete; and the triumvir, sacrificing all other considerations, accompanied her into Egypt. Octavianus in the mean time returned to Italy, where he rewarded his soldiers with the lands of those who had been proscribed by the triumvirs, and of several other of the inhabitants of the country, whom he thereby subjected to every extremity of misery and wretchedness. Among the numerous individuals driven from their possessions, was Virgil; but he, owing to the intercession of Mæcenas, the friend and counsellor of Octavianus, obtained the restitution of his property; and, in gratitude to Octavianus, devoted his first Bucolic to his praise, the *Æneid* being subsequently undertaken, as it is supposed, with the adulatory view of drawing a comparison between Augustus and Æneas, and of tracing the lineal descent of the Julian family to that hero. The connection which subsisted between Octavianus

and Antony was interrupted by the natural indignation of Fulvia, the wife of the latter, against her husband, in consequence of his disgraceful passion for Cleopatra. She prevailed upon Octavianus to espouse her cause, and a meeting was held at Brundisium for the purpose of discussing her wrongs: the death of Fulvia, however, retarded hostilities; and a reconciliation being effected between the rivals, the immediate fruits of it were, the marriage of Antony with Octavia, the sister of Augustus, and a new division of the empire between the triumvirs. Octavianus was to have the command of the west, Antony of the east, and Lepidus of the African provinces; Sextus Pompey being permitted to retain Sicily and Peleponnesus, with all the islands he had already possessed.

Thus was a general peace concluded, and a cessation of the calamities, under which Rome had been so long suffering, looked for; but these expectations proved fallacious. Octavianus found it essential to his views to get rid of Sextus Pompey. He was master of two fleets, one which he had caused to be built at Ravenna, and another which, under Menodorus, had revolted from Pompey. With these resources he determined to invade Sicily. He made two unsuccessful attempts, having during the interval of twelve months which occurred between them, received an addition of one hundred and twenty ships to his fleet from Antony. These reverses so exhilarated Pompey, that he assumed the epithet of the *Son of Neptune*. Octavianus was, however, not to be deterred from his fixed purposes; he accordingly reinforced his navy and army, and gave the command of both to Agrippa, who, after a severe struggle with the adversary, gained a complete and final victory over him. (See *Æn.* viii. 903—906.)

Pompey fled to Antony, and notwithstanding the asylum which he had once afforded Julia, the mother of the triumvir, was slain by order of his lieutenant Titus. (See Pompey, Julius Cæsar, Antony, and Cleopatra.)

After the removal of this obstacle to his absolute power, Octavianus next provided for the banishment of Lepidus, and having exiled him to Circum, a town of Latium (where he died 13 years B.C.), incorporated his provinces with his own portion of the empire. The last and most important object of Octavianus, was the annihilation of his only remaining antagonist.

Antony was trifling away his time in the company of Cleopatra, not only regardless of the business of the state and the obvious consequences of his supineness, but, in the indulgence of his profligate attachment, alienating, for her gratification, many kingdoms, which formed part of the Roman empire. He assigned to her all Phœnicia, Cœle-Syria, and Cyprus, with a great part of Cilicia, Arabia, and Judæa. Octavianus took advantage of the disgust excited by the conduct of his rival to render him still more obnoxious, by despatching his wife Octavia to Egypt, with the professed view of recalling him to a sense of their mutual situation, well knowing that Antony would refuse her admittance. His speculations were realised, as Antony not only denied her an interview, but entirely repudiated her, and thus furnished Octavianus with a justifiable pretext for an open rupture. The latter was at that time engaged in quelling an insurrection of the Illyrians, but the following year he made active preparations for the execution of his designs against his colleague. Antony and Cleopatra, on their part, also collected a formidable force, and both armaments being arrayed for the contest, the engagement, which was to decide the fate of Rome, was fought at the entrance of the gulf of Ambracia, near Actium, a city of Epîrus, 31 B.C. The combat, which lasted four days, terminated in the defeat and total ruin of Antony; the catastrophe being attributed, in a great degree, to the flight of Cleopatra from the scene of action with sixty sail. Octavianus, in commemoration of this victory, instituted the Actian games in honour of Apollo. (See *Æn.* iii. 363.) The defection of Cleopatra induced Antony to follow her into Egypt; and that country once more became the theatre of contending Roman armies. Octavianus landed on its shores, and advancing towards Alexandria, was there met by Antony, who obtained

at first some advantages, but was soon deserted by his adherents: his antagonist obtained possession of the city, and Antony, apprised of the defection of his own troops and the treachery of Cleopatra, who from personal apprehension had betrayed his schemes and caused his fleet to pass over to the enemy, stabbed himself in despair. Octavianus, after the death of his adversary, made his entry into Alexandria; and Cleopatra, finding escape impossible, resolved to avoid the ignominy of gracing the victor's triumph by immediate death, which she effected by the bite of an asp, conveyed to her in a basket of fruit.

After having settled the affairs of Egypt, Octavianus returned to Rome through Syria, Asia Minor, and Greece. He entered the city in the month of Sextilis, from him afterwards called August, and was allowed three triumphs; one for the victory gained over the Dalmatians, another for the battle of Actium, and a third for the siege of Alexandria. The defeat and death of Antony left Octavianus sole master of the universe. His penetration and sagacity, however, prompted him to bear in mind the example of former usurpers of sovereign power; and his scrupulous rejection of any external symbol of what he virtually enjoyed, so admirably succeeded, that the senate, which was filled with his own creatures, compelled him to accept of the sovereignty, prefixing the name of Augustus to those of Cæsar Octavianus. It was agreed that the government of the empire should be confirmed to him for ten years, then to be renewed, unless the burdensome nature of its duties should impel him to replace it in the hands of the senate and people. He raised the number of conscript fathers to 1,000; and before he entered on his sixth consulship he took a census of the people, the number of men fit to bear arms being found to amount to 463,000; he celebrated the games which had been decreed by the senate for his victory at Actium, and their repetition was ordered in every fifth year; he revised and enlarged the laws, expunging several of peculiar severity which had been enacted during the triumvirate; he assigned to the members of the senate such of the provinces as were quiet and peaceable, keeping to himself those which were exposed to the incursion of barbarous nations; giving to the latter the appellation of *imperial*, and to the former that of *senatorial* provinces. Over the provinces of both descriptions were appointed such persons as had held the office of consul or prætor, under the titles of proconsul and prætor; he raised many magnificent public buildings, repaired the old, and erected in the Forum that celebrated pillar of gilded bronze, which served as a central point for all the high roads which commenced at Rome. The city, if we may credit the accounts of some authors, was about fifty miles in compass.

The extent of the empire may be computed at about 4,000 miles in length and about half as much in breadth, and its yearly revenues at more than 40,000,000 of our money. One of the views of Augustus' policy was to ingratiate himself with the soldiers, and for this purpose he dispersed them through different parts of Italy in thirty-two colonies; he kept on foot twenty-five legions, seventeen of which were in Europe; viz. eight on the Rhine, four on the Danube, three in Spain, and two in Dalmatia; the other eight were dispersed in Asia and Africa. All these forces, amounting to 170,650 men, were kept up for many ages by the Roman emperors; twelve cohorts (10,000 men) were always quartered in the neighbourhood of Rome, nine being termed prætorian, and three, city cohorts. Augustus constantly kept at sea two powerful navies, the one riding at anchor near Ravenna, in the Adriatic, and the other at Misenum, in the Mediterranean. He finally subdued the Cantabrians and Asturians, and formed many advantageous alliances with the Asiatic nations. The empire, however, was so extended beyond the power of efficient control, that even in the reign of Augustus, the Germans, the Rhæti, the Vindelici, the Norici, made such inroads, that it was deemed necessary to despatch his son Drusus, and his son-in-law Tiberius, to quell them; indeed, during the last years of this emperor, the northern barbarians became so formidable, that although Tiberius opposed

them with great vigour, and was even honoured with a triumph in consequence of his exploits, the Romans sustained one dreadful overthrow from the German general Arminius, under the consul Quintus Varus. Augustus associated Tiberius with him in the empire; and the last of his public acts was the appointment of Germanicus to the command of the forces acting against the northern barbarians, and of Tiberius to oppose the Illyrians.

Augustus died in the seventy-sixth year of his age and the fifty-sixth of his reign. A.D. 14, at Nola, in Campania, on his way back to Rome from Naples, where, notwithstanding his advanced age, he had been present at the games there celebrated in his honour. In addition to the temporal honours enjoyed by Augustus, he was in the year 13 B.C. created pontifex maximus, an office which he continued to hold till his death, and which was enjoyed by his successors down to the reign of Theodosius, 396 A.D. The senate also decreed divine honours to him.

Augustus was married three times; to Claudia, to Scribonia, and to Livia. His only child was the depraved Julia, who was successively married to Marcellus, the son of Marcellus and Octavia; to Agrippa Vipsanius, the celebrated Roman who favoured the cause of Augustus at Actium and Philippi; and to Tiberius, the adopted son and successor of Augustus. She paid the forfeit of her crimes under the reign of her tyrannical and cruel husband; he starved her to death.

The age of Augustus is considered, in a literary point of view, as one of those which has done most honour to the human race. Virgil, Horace, Livy, Tibullus, Ovid, Mæcenas, Macer, Propertius, Vitruvius, Strabo, &c. were among the constellation of great men by whom it was dignified.

Augustus can scarcely be said to have possessed any inherent virtues; all the qualities by which he gained the hearts of many of his contemporaries, and of the people in the different countries which he visited, and by which he acquired popularity among his troops, were the effect of policy and dissimulation, of a singularly happy address, and of an extraordinary facility of expressing the ideas with which his enlarged and cultivated mind abounded. To these were superadded the advantages of an agreeable exterior, his eyes being said to dart a fire irresistible in its brilliancy. His proscriptions, his appropriation of the finest lands in Italy to the army, and many individual acts of barbarity, attest his cruelty and injustice; while the rigour with which he exacted the observance of moral law, and the total disregard of order in his own conduct, equally manifest his tyranny and his profligacy. When he was on the point of dying, he observed that he had found Rome of brick and had left it of marble; and then, desiring a looking-glass to be brought, and ordering his attendants to dress him, he asked his surrounding friends "whether he had acted his part well?" They answered in the affirmative. He then added, "clap your hands, the play is over!"

(See Horace, b. i. Ode 2. iii. 3. 5. 14. iv. 5. 14. 15.; and Ovid's *Met.* b. iv.)

1079.—*Long foretold.*] Virgil is supposed to allude, in this passage, to a certain oracular prediction which, just previous to the birth of Augustus, generally prevailed, that there would soon be born a person who should be master of the universe. The reader is referred to Virgil's Pollio, and Pope's Messiah.

1080.—*The realm.*] Italy. (See Janus.)

1081.—*Better age of gold.*] The reign of Saturn was so mild and happy, that the poets, who distinguish it by the name of the *Golden Age*, have celebrated it with all the pomp and luxuriance of imagination. (See *Georgic* i. 191.; and Garth's *Ovid*, *Met.* l. 112.)

1082.] AFRIC. } The poet alludes to the extension of the Roman empire in Africa

1082.] INDIA. } and Asia. India is a poetical expression for the East; and, in this acceptance of the word, Virgil refers partly to the restoration, by Phraortes, king of

Parthia, of the Roman standards which had been taken in the victories gained over Crassus and Antony; and partly to the embassy of the Indi sent to Augustus while he was in Syria. The Indi are supposed by some to have been the Cuthite Ethiopians.

AFRICA was called LIBYA by the Greek and Roman poets; the name which we apply to the whole continent being confined by the ancients to one of the five provinces into which the north of that country was divided. These provinces were:—

1. MAURITANIA (now Morocco and Fez); of which the chief towns were Cæsarea and Tingis.

2. NUMIDIA (now Algiers); of which the two chief states were the Massyli and Massesyli (the kingdoms of Masinissa and Syphax); and the chief towns, Tabraca; Hippo Regius (now Bona), the episcopal seat of St. Augustine; Rusicade; Cirta (subsequently Sittianorum Colonia, and Constantina Vaga); Sicca; and Zama, famous for the defeat of Hannibal by Scipio at the end of the second Punic war, 202 B.C.

3. AFRICA PROPRIA (now the kingdom of Tunis), of which the chief city was Carthage (see Carthage); and the places of less note, Tunes (now Tunis); Mercurii Promontorium, or Hermæum (now Cape Bona); Clupea (now Aklibea); Hadrumetum; Thapsus (now Demeas, near which Julius Cæsar defeated Cato and Juba); and Utica (see Cato Uticensis); the country to the east and west of Africa Propria being called Byzacium or Emporise, and Zeugitana.

4. LIBYA, which contained the two countries of Cyrenaica and Marmarica (now Barca), a district of Cyrenaica being called *Pentapolis*, from five cities of particular celebrity: these cities are differently enumerated by geographers, who select them from the following: Cyrene (now Curin); Barce (now Barca); Berenice or Hesperis (now Bernic, near which was the fabled garden of the Hesperides); Apollonia (now Marza Susa); Ptolemais (now Tolometa); Darnis (now Derne); Arsinoë; and Teuchira; the whole of Cyrenaica being, moreover, comprehended within the tract of the Nomades. *Regio Syrtica*, or the country between the two Syrtes (now Tripoli), of which the three principal cities were Leptis, Cæa, and Sabrata (now Sabart).

5. ÆGYPTUS (see Egypt).

The Gætuli, Garamantes, Libyes, and Æthiopes, whose limits are not defined, inhabited the more inland and southern parts of Africa. West of Gætulia (now Biledulgerid) were the *Insula Fortunata* (now the Canaries), north of which were the *Insulae Purpurariae* (now the Madagascars). The Cape Verd Islands are supposed to have been the *Insulae Hesperides* of the ancients.

The chief rivers of Africa were, the Nilus (see Nile); the Niger, or Guin, Jin, or Joliba (by some supposed to be the same with the Senegal); the Bagradas (Megerda); the Cinyphus (now the Wad-Quaham); the Tritonis; the Mulucha or Molochath (now Malva); the Amsagas (now Wad-il-Kiber); the Daradus; the Massitholus; the Stachir, &c.

South of Marmarica, in the midst of the sands of the Libyan desert, was the beautiful and verdant spot, or Oasis, in which were the temple and oracle of Jupiter Ammon. (See Ammon, among the appellations of Jupiter, and Ammon, Æn. iv. 288.) The ancients mention, under the name of Oasis, three situations, namely, the *greater Oasis*, which appears to consist of a number of detached fertile spots or islands, extending in a line parallel to the course of the Nile, and along which the caravans from Cairo to Darfur pass; the *lesser Oasis*, which, like the greater, consists of a chain of narrow islands running parallel to the Nile, and beginning at the distance of forty miles to the northward of the greater Oasis; and the *Oasis of Jupiter Ammon*.

The knowledge of the ancients concerning Africa seems to have been, in a great degree, limited to the countries either adjoining the Mediterranean or the Red sea. Previous to

the time of Herodotus, the whole of its coast is said to have been explored by the conductors of an expedition fitted out by Necho, a king of Egypt, who reigned about a hundred years before the conquest of that kingdom by Cambyses, the son of Cyrus, 525 B.C. Herodotus appears to have divided Africa into three belts or regions parallel with the Mediterranean, the northern of which extended along the sea-coast, from Egypt to the promontory of Solæis (now Cape Cantin), on the coast of Morocco, and was bounded on the south by Mount Atlas and other ridges; the middle one was the tract now called the country of Dates; and the third, the great African Desert. To the people of the first of these, inhabiting the coast from Egypt westward of the lesser Syrtis, he applies the term *Nomades*, and the country farther to the west, including the present states of Morocco, Algiers, and Tunis, he describes as mountainous and woody, and as infested by wild beasts and serpents of an enormous size. The African nations he enumerates in the following manner, beginning from Egypt and proceeding westward: the *ADYMACHIDÆ*; the *GILLIOAMNÆ*; the *AUSCHICÆ*; the *CABALES*; and the *ASUVATÆ* (the last, who were an inland tribe, being remarkable for the use of chariots drawn by four horses, Herodotus conceives the Greek custom of harnessing four horses to a chariot to have been derived from this people); the province of Cyrenaica (now Kairoan); the *NASAMONES*; the *PAVILLI* (a people who enjoyed the reputation of being able to charm serpents); the *MACÆ*; the *GINDANES*; the *LOTOPHAOTI*; the *MACHLYES*; the *AVSES*; the *MAXYES*; the *ZAVCES*; and the *ZYGANTES*; the last appearing to have been the inhabitants of the province which contained the city of Carthage. Of the interior of Africa the account of Herodotus is very indistinct. He assigned so wide an extent to Ethiopia as to include the whole region inhabited by men of a black complexion, calling it the extremity of the habitable world; and of the Nile, he affirms nothing with certainty, but that it rose in the west, and abounded in crocodiles.

Africa was personified by the ancients under the figure of a woman, with a scorpion in her right, and a cornucopia in her left hand, and at her feet a basket filled with fruits and flowers. On a medal of the reign of Adrian, her head is surmounted with that of an elephant; and on one of the reign of queen Christina, Africa is depicted under the form of Atlas, covered with the skin of the elephant's head and trunk, and contemplating the signs of the zodiac. The moderns have represented Africa under the guise of a Moorish woman, with frizzled hair, an elephant's head as a crest, a necklace of coral, a horn full of ears of corn in one hand, a scorpion or the tooth of an elephant in the other, and followed by a lion and serpents.

The horse and the palm-tree were the symbols of that part of Africa which formed the Carthaginian district.

1084.—*Starry way.*] i. e. Augustus shall extend his empire over countries which lie without the tropics.

1085.] *ATLAS.* By this term Virgil designates the southern conquests of Africa.

1086.—*Caspian kingdoms.*] The people in the neighbourhood of the Caspian sea, more particularly the Hyrcani and Bactriani, who were under the Parthian dominion.

1088.—*Maotian lake.*] Probably in allusion to the Scythians.

1089.] *SEERS.* Virgil compliments Augustus, by declaring that his future grandeur had been announced by oracles, even in the remote regions of the East.

1091.] This line alludes to the submission of Egypt to Augustus, upon the death of Cleopatra. The *sevenfold gates* are the seven mouths of the Nile.

1092.—*Nephew's fate.*] An insertion of Dryden's, not warranted by the original.

1094.—*Brazen-footed hind.*] See third labour of Hercules.

1095.—*Foaming boar.*] See fourth labour of Hercules.

1096.—*Lernaean gore.*] See second labour of Hercules.



1100.—*Purple.*] i. e. adorned with purple clusters.

1104.—*Olive crown.*] Emblematical of the peaceful reign of Numa.

1104.] CENSER. Emblematical of Numa's having instituted regular orders of priests, and reduced the sacred rites of the Romans to a system.

The ministers of religion among the Romans may be thus classed : viz.

1. The PONTIFICES.

11. The AUGURES, or AUSPICES.

111. The SEPTEMVIRI EPULONES.

1v. The QUINDECENVIRI.

v. PRIESTS OF AN INFERIOR ORDER.

vi. PRIESTS OF PARTICULAR GODS.

} These were called the four colleges  
of priests.

1. The PONTIFICES. These were appointed by the college ; they were at first chosen from among the patricians, but in the sequel indiscriminately from the two orders. The chief of the pontifices was called *pontifex maximus*, and was created by the people. By his office, which was one of great dignity and power, he was supreme judge and arbiter in religious matters, his presence being moreover indispensable on all public and solemn occasions ; the director of the sacred rites, he possessed sovereign control over the priests, although invested even with consular authority ; had in certain cases power of life and death, with reservation of appeal to the people, and the regulation of the year and public calendar, a register denominated the *fasti kalendares*, in which the *fasti* and *nefasti* throughout the year were specified, and the names of the consuls and magistrates enumerated. In ancient times the *pontifex maximus* used to draw up a short account of the public transactions of every year, in a book, which was laid open in his house to the inspection of all persons. These records were called in the time of Cicero, *annales* ; but the custom of compiling them was discontinued after that of Sylla. The office of *pontifex maximus* was for life ; the emperor Augustus assumed it ; and it was held by his successors down to the time of the emperor Theodosius, who, towards the end of the fourth century, abolished heathen worship at Rome. The badges of the pontifices were the *toga prætexta* ; a woollen cap in the form of a cone (see *Æn.* viii. 881.) ; and a small rod (*virgula*) wrapped round with wool, and a tuft or tassel on the top of it.

11. The AUGURES, or AUSPICES. This body of priests, instituted by Romulus, was of the greatest authority in the Roman state, nothing of importance, either public or private, in peace or in war, being undertaken without consulting them. Their office consisted in explaining omens and in foretelling future events, from certain tokens, which were chiefly derived from the following sources ; viz. appearances in the heavens ; the flight, chirping, or feeding of birds ; of quadrupeds crossing a path in an unusual place or manner ; and any extraordinary accidents or occurrences. The augurs, of whom the chief was called *magister collegii*, were originally three in number, one to each tribe ; a fourth was added by Tullius Hostilius ; and their number was ultimately increased by Sylla to fifteen. [The number of the tribes, originally three ; viz. the *Ramenses* or *Ramnes*, the *Tatienses*, or *Titienses*, and the *Luceres*, was increased at various times, till it amounted, in the latter period of the republic, to thirty-five ; and the term which originally designated the inhabitants of a particular ward or region of the city, was applied equally to the districts of the Roman territory ; these were called *tribus rustica* ; the former, *tribus urbana*.] The badges of the augurs were a kind of robe, called *trabea*, either striped with purple, or composed of purple and scarlet ; a cap of a conical shape, like that of the pontifices ; and a crooked staff, called *lituus*, which they carried in their right hand to mark out the quarters of the heavens. The words *augurium* and *auspicium* are commonly, but not always, used promiscuously ; *auspicium* was properly the foretelling of future events, from the inspection of birds ; *augurium*, from any omens or prodigies whatever ; while each of these words (see *Æn.* lii. 121—647.) is often put for the omen itself. The Romans

derived their knowledge of angury chiefly from the Tuscans, and they considered the study of it so essential a part of education, that, by a decree of the senate, a certain number of the sons of the leading men at Rome were constantly sent in succession to each of the twelve states of Etruria to be instructed in the science. After the time of Romulus, it became customary for no one to enter upon an office without consulting the auspices; but the historian Dionysius states, that in his time the custom had, in spirit, ceased to prevail, and was only observed for form's sake. (See Angury, II. i. 131.)

The college of the *aruspices*, who were not held in such estimation as the *angurs*, was also instituted by Romulus. Their art consisted in explaining omens and determining the course of events by the appearance which the entrails of immolated victims assumed, and by the nature of the flame, smoke, and other circumstances attending the sacrifice.

III. The *SEPTENVIRI EPULONES* were priests whose office it was to act as assistants to the pontifices, in preparing the sacred feasts at games, processions, and other solemn occasions. Their number was originally three; but it was subsequently increased to seven. They wore the *toga prætexta*.

IV. The *QUINDECENVIRI*. An order of priests to whom was consigned the charge of the sibylline books. (See Cuman Sibyl, page 419.) Two persons of illustrious birth, named *dumviri*, were originally appointed by Tarquin the Proud to the office; this number was increased, A.U.C. 387, to ten (*decemviri*); and subsequently, by Sylla, to fifteen.

The sibylline books were originally kept in the Capitol, but after their destruction, with that edifice, by fire, in the Marian war, A.U.C. 670, ambassadors were universally despatched in quest of sibylline oracles. Several verses, from which the *quindecemviri* framed new books, were collected; these books being eventually deposited by the emperor Augustus, after they had been recopied by the priests, in two gilt cases, under the base of the statue of Apollo, in his temple on the Palatine Mount; hence Virgil's introduction of Apollo into the prayer of Æneas (*Æn.* vi. 113.) The *quindecemviri* were properly the priests of that god; and thus each of them had at his own dwelling a brazen tripod (see *Æn.* iii. 462.), as sacred to the divinity. Their priesthood was for life; and, in addition to their special office, it devolved upon them to perform the sacrifices enjoined in the sibylline books, to celebrate the secular games, and those exclusively in honour of Apollo. The chief of the *quindecemviri* was called *magister collegii*.

V. PRIESTS OF AN INFERIOR ORDER. Among these

The *FRATRES ARARVALES*, twelve in number, were priests instituted by Romulus, in honour of his nurse, Acca Laurentia, the mother of twelve sons, called *fratres arvales*, whose province it was to offer up sacrifices for the fertility of the ground. Their office was for life, and continued even in captivity and exile; they wore a crown formed of ears of corn, or a white woollen wreath (*infula alba*). The *infule* were broad woollen bandages, tied with ribands round the temple. (See *Æn.* x. 748.)

The *CURIONES*, thirty in number, were priests who performed the public sacred rites in each *curia*.

The *FECIALES*, supposed to have been twenty in number, and to have been instituted by Numa Pompilius, were sacred persons employed in declaring war, in making peace and treaties, and in demanding the restitution of effects from the enemy. They always carried in their hands, or wreathed round their temples, vervain (*Æn.* xii. 185.), a kind of sacred grass, plucked from a particular spot in the Capitol: in a negotiation it was considered as an emblem of peace.

The *SODALES* were priests instituted by Romulus or Tatius, to preserve the sacred rites of the Sabines. There were also colleges of priests, called *sodales*, under the emperors.

*REX SACRORUM* was a priest appointed after the expulsion of Tarquin, to perform the

sacred rites at which the kings had, before that time, themselves officiated. He was subject to the *pontifex maximus*.

VI. PRIESTS OF PARTICULAR GODS. They were instituted by Numa Pompilius, and termed *FLAMINES*, from a conical cap, or fillet, which was peculiar to them. They wore a purple robe, called *lana*, over their *toga*, and had a seat in the college of pontifices (the *flamen* of Jupiter, of Mars, and of Quirinus (Romulus), being always selected from among the patricians). There were other *flamines*, called *minores*, who might be of plebeian birth, as, the *flamen* of Carmenta, &c.

The chief of the *flamines* were,

1. *FLAMEN DIALIS*.
2. *SALII*.
3. *LUPERCII*.
4. *POTITH* and *PINARII*.
5. *GALLI* and
6. *VIROGINES VESTALES*.

The *FLAMEN DIALIS*, the priest of Jupiter, was distinguished by a lictor, the *sella curulis*, and the *toga prætexta*, and was entitled to a place in the senate. He was an officer of great dignity, but subjected to many restrictions: he was prohibited from taking an oath; riding on horseback; remaining a night without the city; and exercising the duties of his sacred function after the death of his wife; the *flaminica* (as the wife of the *flamen* was styled) being indispensable to the performance of certain religious ceremonies in conjunction with the *flamen*.

The *SALII* were the priests of Mars, the tutelar deity of Rome. They were so called, because on solemn occasions (see *Æn.* viii. 879, and Salian dance) it was their custom to proceed through the Forum to the Capitol, and other parts of the city, dancing (*saliendo*), the ceremony being also accompanied by the chanting of certain sacred songs, the composition of which was ascribed to Numa. Their dress consisted of an embroidered tunic, bound with a brazen belt; a *toga prætexta* or *trabea*; a cap rising to a considerable height, in the form of a cone, with a sword by their side; in their right hand they held a spear or rod, and in their left, or suspended from their neck, one of the *ancilia*, or shields of Mars. Their most solemn procession, which was followed by a splendid entertainment, was on the first of March, that being the day on which, in the reign of Numa, the sacred shield was believed to have fallen from heaven. The chief of the *Salii* was called *præsul*; their principal musician *vates*; and he who admitted new members, *magister*. The priests instituted by Numa were twelve in number; they had their chapel on the Palatine hill, and were thence called *Palatini*; to these Tullus Hostilius added twelve, who were styled *Agonales* or *Collini*, from the proximity of another of their chapels to the *Porta Collina* or *Agonensis*. Their office was to watch over the safety of the sacred shields, which were kept in the temple of Vesta. According to tradition, a shield (*ancile*) fell from heaven, in the reign of Numa, at a time when the Romans were labouring under a pestilence; and as this shield was considered to be a symbol of the perpetuity of the Roman empire, Numa ordered eleven of the same size and form to be constructed, in order that if any attempt were ever made to carry it away, the plunderer might not be able to distinguish the true one. The *salii* are said to have resembled the armed dancers of the Greeks. (See Pyrrhic dance.)

The *LUPERCII* were priests of the god Pan, who officiated at the *fessta* (*Lupercalia*) observed in the month of February in honour of that divinity at a place called *Lupercal*, at the foot of Mount Aventine. There were three companies of *luperci*; two very ancient, called *Fabiani*, and *Quintiliani*, and a third, in honour of Julius Cæsar, called *Julii*. The *luperci*, first instituted, it is said, by Evander, were the most ancient order of priests, and were not abolished till the time of the emperor Anastasius, A.D. 518. In the cele-

bration of the Lupercalia, the *luperci* ran up and down the city, with nothing on but a girdle of goats' skins about their loins, and having thongs, with which they struck those whom they met, of the same in their hands.

The *POTITII* and *PINARII* were the priests of Hercules; they were appointed by Evander, as being members of the two principal families of Arcadia, to officiate at the sacrifices which he instituted in honour of Hercules, after the destruction of the monster Cacus by that hero. (See *Æn.* viii. 246—403.) The *Potitii* arrived first at the celebration of the rites, and were accordingly supplied with the choicest parts of the victim. The *Pinari*, arriving too late, were compelled to put up with what remained, and were prohibited by Hercules from ever after presiding, though they were admitted as assistants, at the performance of the ceremonies.

The *Potitii* officiated for many ages as priests of this deified hero; but they in the end, by the advice of Appius Claudius, the censor, delegated their ministry to the public slaves, their whole race (consisting of twelve *familie*) becoming, as it is said, extinct within a year.

The *GALLI*, whose chief was called *archigallus*, derived their name from *Gallus*, a river of Phrygia, flowing through Pessinus; they were the priests of Cybele, and were indiscriminately called *Curetes*, *Corybantes*, *Cubeboi*, &c. (See Cybele.) Their practice was to carry about the image of the goddess, with the gestures of infuriated persons, singing, dancing, and howling to the sound of the flute. (See *Æn.* ix. 840—849.) During the spring festival, *hilaria*, they washed the image, chariot, lions, and all things used in the sacred rites of the goddess, with certain solemnities, in the Tiber, and annually perambulated, asking alms, the neighbouring villages.

The *VIROGINES VESTALES*, consecrated to the service of Vesta, were an order of priestesses of Alban origin, first instituted at Rome by Numa. Their number was originally four, and ultimately six. They were at first chosen by the kings; and, after their expulsion, by the pontifex maximus, who, when a vacancy in the order occurred, selected from among the people twenty girls between six and sixteen years of age, of whom one was nominated by lot. The pontifex then took the individual, so elected, from her parents, addressing her thus: "*Te, amata, capio.*" The vestals were bound to their ministry for thirty years; during the first ten they acquired the knowledge of the sacred rites; during the next ten they performed them; and during the last ten they initiated the younger members of their order. After the expiration of this term of years, they might leave the temple and marry; but this rarely happened. Their office was, 1st, to keep the sacred fire always burning, watching it in the night time alternately; the punishment for suffering it to go out, which was a catastrophe of unlucky omen, and to be expiated only by extraordinary sacrifices, being that of scourging: this was inflicted by the pontifex maximus, and the fire renewed (as it annually always was on the 1st of March) from the rays of the sun (see Vesta); 2d, to guard the secret pledge of the empire, supposed to have been the palladium, or the penates, of the Roman people, deposited in the innermost recess of the temple, and accessible only to the chief vestal (*vestalis maxima*); and, 3d, to perform constantly the sacred rites of the goddess Vesta.

The vestals enjoyed singular honours and privileges. The prætors and consuls, when they met them in the street, lowered their *fasces*, and made way for them: a licitor attended them in public: they rode in a chariot: sat in a place of distinction at spectacles: could free a criminal from punishment: enjoyed a salary from the public: could make a will, being neither subject to the power of a parent or guardian: and from the veneration in which they were held, were entrusted with the custody of all important deeds and testaments. If any vestal violated her honour she was, after trial and sentence by the pontifices, buried alive with funeral solemnities in a place called the *Campus Sceleratus*, near the *Porta Collina*, and her lover scourged to death in the Forum.

The vestal virgins wore a long white robe, bordered with purple, their heads being decorated with fillets and ribands. When first chosen, their hair was cut off and buried under an old *lotos* tree in the city, but it was afterwards allowed to grow.

The vestals, in their devotions, invoked the god *FASCINUS* to guard them from envy.

The priests, if they had no children, were assisted in the performance of sacred rites by free-born boys and girls, called *camilli*, and *camille*; the flamines, by boys and girls called *flaminii* and *flaminie*: those who had the care of the temples were styled *æditi*, or *æditumni*; and those who brought the victims to the altar and slew them, *pæper*, or *ministri*.

1106.—*Roman king.*] NUMA POMPILIUS (called by Livy the son of Pompo), the second king of Rome, was a native of the village of Cures, in the country of the Sabines, and succeeded Romulus, 714 B.C. He was so remarkable for his love of retirement, and disinclination to the pomp and ceremonies attendant on royalty, that he very reluctantly yielded to the solicitations of the senators, who were deputed to communicate to him the unanimous wish of the Romans that he should fill the throne, vacant by the death of Romulus. He had married Tatia, the daughter of Tattius, the king of the Sabines; and, at her death, had more particularly given himself up to seclusion. On his elevation to the throne, he entered most zealously into the duties of his new situation. Conscious that a reverence for the Deity is the firmest bond of society, he endeavoured to impress the minds of his subjects with religious feelings, by the institution of many sacred ceremonies. He established several orders of priests. (See *Æn.* vi. 1104, and Gibbon's *Decline and Fall*, vol. v. p. 92.) He dedicated a temple to Janus (see Janus), the gates of which were closed in times of peace, and open during war; but such was the tranquillity of Numa's reign, that during the whole of his government the gates of Janus continued shut. To invest his laws with additional sanctity, he would often retire into solitude, under pretence of consulting the nymph Egeria. (See Egeria.) Numa died 672 B.C., after a reign of forty-three years.

1109.] TULLUS HOSTILIUS. He was the third king of Rome, and succeeded Numa Pompilius 672 B.C. He directed his arms first against Alba: when the armies were on the point of a general engagement, it was agreed that the contest should be decided by three twin-brothers on each side, the three Horatii (Romans) and the three Curiatii (Albans). All the Curiatii being wounded, and two of the Horatii killed, the third, who was unhurt, pretended to fly; by this stratagem the three Curiatii, whose strength, from their different wounds was unequal, pursued him at intervals, and were separately slain. The lustre of this victory was tarnished by the murder of his sister, whom, upon his return to Rome, he killed for having reproached him with the murder of one of the Curiatii, her lover. He was sentenced to death for this crime: but having appealed to the people, he was condemned to the milder punishment of passing under the yoke; and a trophy, upon which were suspended the spoils of the Curiatii, was at the same time erected to his honour in the Forum. Tullus, after his conquest of Alba, which he razed to the ground, transported its inhabitants to Rome, and next turned his arms successfully against the Latins and other neighbouring states. He perished by fire, with all his family, 640 B.C. Some historians ascribe the fire by which his house was consumed, to Ancus Martius, the nephew of Numa, who as Tullus had no posterity, adopted his inhuman expedient of securing the succession to himself; while others state that he was destroyed by lightning, as a judicial punishment for having neglected the usual religious ceremonies in some magical operations. Tullus was the first that raised temples to FAVOR (see Fear), and to PALLOR (see Paleness).

1115.] ANCUS. ANCUS MARTIUS, the nephew of Numa, was the fourth king of Rome, and succeeded Tullus Hostilius, 639 B.C. He began his reign by declaring war against the Latins; this he did in a certain prescribed form (see *Æn.* vii. 847, &c.) by means

of priests called *feciales*. (See *Feciales*.) He took several towns of Latium, and transported their inhabitants to Rome; added Mounts Aventine and Janiculum to the city; built a temple to Jupiter Feretrius; and formed the port Ostia at the mouth of the Tiber. In the reign of this king Lucumo, a native of Tarquinii, a city of Etruria, established himself in Rome with his wife Tanaquil, and there by his merit and fortune, gained such an ascendancy over the citizens, and even over the king himself, that Ancus left his guardian to his children. Demaratus, the father of Lucumo, who had acquired great riches by trade, had been obliged to fly from his native place, Corinth, in consequence of a sedition; and it was from the disregard with which the Etrurians treated Lucumo, the son of an exile and a merchant, that his noble-spirited wife Tanaquil, bearing that merit constituted the only distinction at Rome, prevailed upon her husband to settle in that city. Ancus reigned twenty-four years.

1117.—*Tarquin kings.*] TARQUINIUS PRISCUS, SERVIUS TULLIUS, and TARQUINIUS SUPERBUS.

TARQUINIUS PRISCUS.] Tarquinius Priscus, the fifth king of Rome, succeeded Ancus Martius, 614 B.C. He assumed the name of Tarquin, from Tarquinii, the place of his nativity, in Etruria. (See Ancus Martius, line 1115.) At the death of Ancus he used every art to secure his succession to the vacant throne; and, by the eloquence with which he set forth his claims, and the expedient which he adopted of providing for the absence of the sons of the deceased monarch on the day of election, he succeeded in obtaining the object of his ambition. He strengthened his interest by the choice of an hundred new senators. (See Senate.) He also doubled the number of the equites, and added two to that of the vestal virgins (see Vestal Virgins), devising, moreover, the punishment of burying alive such of them as should violate their vow. Tarquin greatly adorned the city; he surrounded it with a wall of hewn stone; laid out a place between the Aventine and Palatine hills for games and spectacles, called, from its circular figure, *Circus*, and from its extent, in comparison with the other circi, *Maximus*. He drained the lower grounds by making the *cloaca*, to carry off the water into the Tiber, and laid the foundations of the Capitol; he moreover introduced from the Tuscans the triumphal and consular ornaments, the dress of the magistrates, &c. After accomplishing all these regulations, and providing for the embellishment and internal comfort of the city, he turned his thoughts to the extension of his territory, and made successful attacks upon many of the towns of the Latins, the Veientes, the Tuscans, and the Sabines. Tarquin fell a victim to the hostility very naturally entertained against him by the sons of Ancus, of whose right to the throne they foresaw it was his intention to deprive them, by the arrangement of a marriage between his daughter and Servius Tullius. They engaged two assassins to kill him; the king was mortally wounded in the vestibule of the palace; but Tanaquil, being unwilling to publish the news of the catastrophe, lest the partisans of the sons of Ancus should immediately bring forward their claim to the throne, to the exclusion of the favoured Servius, withheld the public declaration of his death until the sons of Ancus, under the presumption that their murderous scheme had failed of success, should have sought safety by flight. Tarquin reigned thirty-eight years.

SERVIUS TULLIUS.] The sixth king of Rome; he is enumerated among the Tarquin kings, in consequence of his being the son-in-law of his predecessor Tarquin. Servius was the son of Tullius (a native of Latium, who was killed in bravely defending his country against the Romans) and Acrisia, a slave of Corniculum; the latter was appointed to the service of Tanaquil, the queen of Tarquin; and Servius, who was educated in the royal palace, so distinguished himself by his good conduct and virtues, that he was raised to the throne on the death of his benefactor, 577 B.C. Servius was equally conspicuous as a warrior and legislator. The first military exploit of his reign was the reduction of the rebellious Veientes and Tuscans.

He then directed his attention to the further improvement of the internal affairs of the

kingdom, the principal enactment of his reign being that of the *census*. This was an enumeration of the names and habitations of the citizens with a valuation of their fortunes. He then, according to this valuation, divided the citizens into six *classes*, and each class into a certain number of *centuries*. The first *class* was subdivided into ninety-eight centuries; forty of young men, who were obliged to take the field; forty of old men, who were to guard the city; and eighteen of *equites*, who fought on horseback.

The second *class* consisted of twenty centuries, ten of young, and ten of old men, whose estates were of a certain value. To these Livy adds two centuries of artificers, who were to manage the engines of war.

The third *class* was divided into twenty centuries, these also depending upon a certain ratio of property.

The fourth *class* contained twenty centuries, to which Dionysius adds two centuries of trumpeters.

The fifth *class* consisted of thirty centuries; it is in this class that Livy places the trumpeters and blowers of the horn.

The sixth *class* comprehended all who either had no estates, or were not worth so much as the citizens forming the fifth class; and although the number of them was so great as to exceed that of any of the other *classes*, they were reckoned but as one *century*.

Each *class* had arms peculiar to itself, and a certain place in the army according to the valuation of the fortunes of its members.

The *census* was made at the end of every five years, first by the kings, and then by the consuls; but after the year U.C. 312, by magistrates created expressly for the purpose, called *censors*. (See *Censors*.) At the termination of the *census*, which, however, was not always held at the prescribed intervals of time, an expiatory sacrifice, called *suovetaurilia* or *solutaurilia* (when a bull, a sheep, and a sow were offered) or *lustrum*, from *lustrare*, to survey or to purify (a term also expressive of the space of five years), was made.

The *census* was anciently held in the *Forum*; but subsequently in the *Villa publica*, a place in the *Campus Martius*. At the first enumeration of the people, it appears that Rome contained 84,000 inhabitants; and, for their better accommodation, Servius enlarged the boundaries of the city, by comprehending within its walls the Quirinal, Viminal, and Esquiline hills. He also very much embellished it; and, among other edifices, erected a temple to Diana on the Aventine Mount. To attach to himself the two grandsons of Tarquinius Priscus, Tarquin and Aruns, he gave to them in marriage his two daughters; but this double union, from the opposite and violent passions of the parties, instead of being productive of the expected harmony, led to the commission of the most revolting crimes. The younger Tullia, the wife of Aruns, and Lucius Tarquinius, the husband of the elder Tullia, conceived a mutual preference for each other, and determined upon killing their respective consorts: this they effected; and having obtained permission from Servius to marry, the first act, after their compact of blood, was the murder of the peaceful and unsuspecting king. Tarquin had formed a strong party among the senators, many of whom had taken umbrage at the more equal distribution of the public lands; and having collected a guard of armed men, he rushed into the Forum dressed in the royal robes. He there placed himself on the king's seat, ordering the senators to be summoned by a herald to attend on king Tarquin. This scene was interrupted by the sudden entrance of Servius with his attendants, who, seeing the throne invaded, attempted to drag the usurper from his seat. Tarquin pushed the aged Servius down the steps of the tribunal, and deputed emissaries to despatch him, while feebly making his way to his palace. To complete this murderous catastrophe, Tullia, after having saluted her husband king, drove her chariot, in her return from the Forum, over the dead body of her father. Servius reigned 44 years. Tarquinia, the queen of Servius, died the day after the assassination of her husband.

LUCIUS TARQUINIUS.] This king exercised the sovereignty, which he had obtained by force, tyrannically, and was thence surnamed *SUPERBUS*. He put to death those of the senators whom he supposed to be attached to the interests of the deceased monarch; treated the remaining few with contempt, by making war and peace, concluding treaties and alliances, without their concurrence; and took the judgment of all capital causes entirely into his own hands. He conciliated the Latins by the marriage of his daughter with Macilius, one of their principal chiefs; he undertook a war with the Volsci; reduced their towns Suessa Pometia and Gabii; concluded a peace with the Æqui; and renewed a league with the Tuscans. His next care was the internal embellishment and comfort of the city. He completed the temple of Jupiter, the foundations of which had been laid by Tarquinius Priscus, on the Capitoline or Tarpeian Mount, depositing in its recesses the sibylline books (see Sihyl), and employed artificers from Etruria to form seats in the *circus*, and to construct the great subterranean sewer (*cloaca maxima*) for carrying off the filth of the city; two works, of which Livy affirms that the magnificence of Rome, in his time, could scarcely produce any thing equal. The expense, however, attendant upon their perfect execution so exhausted the treasury, that to divert the attention of the people from its impoverished state, he determined to engage them in a war against the Rutuli. But in the prosecution of this war the term of his conquests and splendour arrived. While his army was encamped before Ardea, the capital town of the Rutuli, a conversation arose in the tent of Sextus (the youngest of the sons of Tarquin) respecting the merits of women. Among others who were warm in the praises of their wives, Tarquinius Collatinus (the nephew of Tarquin) particularly maintained the superiority of his beloved Lucretia over every other matron in Rome. The assembled princes and nobles therefore proceeded without delay to the city, and thence to Collatia, where they found Lucretia, unlike the other women of the court, employed at the loom, in the midst of her female attendants. Thus was the dispute decided in favour of the wife of Collatinus, and the princes returned to the camp. The beauty and virtue of Lucretia so inflamed Sextus, that he was subsequently induced, in the absence of Collatinus, to devise a scheme for depriving her of her honour. He effected his purpose; but the wretched Lucretia, in presence of her husband, his friend L. Junius Brutus, her father Lucretius, and Valerius (for whom she had immediately after the ignominious outrage despatched messengers), plunged a dagger to her heart, declaring that her mind was guiltless, and urging them to pursue the violator of her peace. Brutus drew the dagger from the wound, and holding it up, protested by the blood which dropped from it, that he would henceforth use all possible means to exterminate Tarquinius Superbus, his wife, and all his hateful race, not suffering that or any other family to hold kingly power at Rome. His suffering and indignant friends took the same oath; and Brutus, without delay, convened an assembly of the people, which, as commander of the *celeres*, or king's body guard, he had a right to do, and so exasperated the multitude by his pathetic representation of Lucretia's wrongs, that Lucius Tarquinius Superbus was, by common consent, deposed, and banishment decreed against himself, his wife, and family. Brutus then, in order to secure the army, proceeded with an armed body of young men to the camp of Ardea, leaving the command of the city to Lucretius, while Tarquin, apprised of the outrage, was advancing to Rome to quell the sedition. The king was refused admittance into the city, and the sentence of banishment enforced, 509 B.C., and 244 years from the establishment of the regal power by Romulus. Tarquin retired among the Etrurians, and prevailed upon their king Porsenna to take up arms in his cause; but all their efforts to replace him on his lost throne were unavailing; and, but for the humanity of Aristodemus, a prince of Cumæ, in Campania, the exiled monarch must have perished by want. He died about fourteen years after his banishment, in the ninetieth year of his age.

Sextus took refuge in Gabii, where he was slain on account of the cruelties which he



had exercised while former sovereign of that city; and Titus and Aruns, the other sons of Tarquin, accompanied their father into Etruria.

1118.] **BRUTUS.** **LUCIUS JUNIUS BRUTUS.** He was the son of Marcus Junius and of Tarquinia, the second daughter of Tarquinius Priscus, and queen of Servius Tullius. His father and elder brother were put to death by Tarquinius Superbus; and Brutus, in order to avoid a similar fate, counterfeited stupidity, which procured for him the surname of Brutus, but which assumed character he cast off at the death of Lucretia (see Tarquinius Superbus, above). At the expulsion of the Tarquins, the chief power was vested in two magistrates, annually elected, entitled consuls (see Consuls, line 1120.) Brutus and Lucius Tarquinius Collatinus, the husband of Lucretia, were the first of these newly appointed officers. They began their magistracy by requiring from the people a confirmation of the decree of the senate, "never to suffer any one to reign at Rome." Indeed the very name of Tarquin became so odious, that Collatinus, the colleague of Brutus, was on that account obliged to leave the city. Brutus restored the senate, diminished by the murders of Tarquin, to its usual number of 300. The newly chosen senators were called *Conscripti*, the former *Patres*. They were addressed by the terms *Patres et Conscripti*; and in the sequel, the *et* being dropped, the title *Patres Conscripti* was applied to all senators. Brutus little imagined that the first to violate the decree of banishment pronounced by the senate against the Tarquins, should be the members of his own family: to his affliction, however, it was discovered by a slave named Vindicius, that his two sons had associated themselves with a party of young noblemen, who had conspired with the Tuscans to restore the exiled family: the conspirators were apprehended and condemned; and Brutus, unmoved by the solicitations of the people to spare his sons, caused the sentence denounced against them to be executed in his presence. The propriety of thus surrendering his paternal feelings, when the voice of the people permitted him to indulge them, seems to have afforded ground for much discussion in subsequent ages: Virgil alludes to the circumstance, and himself ascribes the conduct of Brutus to a spirit of patriotism. (See *Æn.* vi. 1125.) Some time after this catastrophe Brutus, in a battle between the Romans and Tarquins near the lake Regillus, singly engaged with Aruns; and, so completely did mutual rancour animate the two combatants, that they pierced each other mortally at the same moment. The dead body of Brutus was brought to Rome, and received as in triumph; and the Roman matrons testified their regret for his loss by mourning for him during a year, as for a second father.

1119.—*Renews.*] i. e. transfers the insignia of government to the consuls.

1120.] **CONSULS.** Magistrates at Rome, to whom the supreme authority was transferred at the expulsion of the Tarquins, 509 B.C., chosen originally from among the patricians, but, in the sequel, indiscriminately from the two orders. [The first plebeian consul was L. Sextius, 365 B.C.] They were two in number, and were nominated annually in the Campus Martius: in the beginning of the republic, there was no fixed day for their inauguration, but the first of January was ultimately appointed for the ceremony. Their office being annual, it became customary for historians to mark the date of an event, not merely from the foundation of the city, but from the name of the consuls under whose magistracy the occurrence took place; thus, *M. Tullio Cicerone et L. Antonio consulibus*, denoted the 690th year of Rome. They were, in common with all other magistrates, originally called *prætores*; they were also entitled *imperatores*, or *judices*, and are supposed to have been subsequently denominated *consules*, either from their consulting upon public affairs (*a reipublicæ consulendo*), or from their consulting the senate and people (*a consulendo senatum*). The two first consuls were Lucius Junius Brutus and Lucius Tarquinius Collatinus.

The authority of the consuls differed scarcely in any thing, but in its duration, from that of the kings. They were at the head of the republic, all other magistrates, with the

exception of the tribunes of the commons, being subject to them; they had the supreme administration of justice; the power of convoking the senate and of assembling the people; of enacting laws, which were commonly called by their name; of disposing of the public money; of raising armies and conferring military distinctions; of making peace and war; and of transacting, in short, the principal business of the state. They had also command over the provinces, and could, with the concurrence of the senate, recall persons thence to Rome; kings and foreign nations, in alliance with the republic, were considered to be under their protection; and, at the appearance of the consuls, all persons uncovered their heads, dismounted from their horses, rose up, and made way for them.

Their insignia, with the exception of the crowns, were the same as those of the kings; namely, the *toga prætexta* (see Toga), the *sella curulis*, in which they sat in public assemblies (see Sella curulis), the sceptre or ivory staff (*scipio eburneus*), which had an eagle on its top, as symbolical of dignity and power, and the *fusces* (rods) and *securis* (axe), carried by twelve lictors. (See Lictors.) Under Valerius Poplicola, the consul who superseded Collatinus, the *securis* was taken away from the *fusces*, or in other words, the consuls lost the power of life and death, and retained only that of scourging, at least within the city; for without, when invested with military command, they still retained the *securis*, i. e. the right of punishing capitally. The consuls were by turns, monthly, preceded by the lictors while at Rome, lest the appearance of two persons with their badges of sovereign power, should raise apprehensions in the multitude. The consul who relinquished the outward insignia was only attended by a crier and the lictors, without the *fusces*. They generally decided by lot the provinces over which they were to preside during their consulship; and before their departure, they invariably repaired to the Capitol, preceded by the lictors, to offer prayers to the gods for the safety of the republic. They were not permitted to return to Rome without the special command of the senate, and until the arrival of their successor in the province; at their return, they harangued the people, protesting solemnly that they had, during their absence, in no way acted contrary to the laws or interest of their country. In the first ages of the republic, the province (*provincia*) of a consul simply implied any charge assigned to him, as the prosecution of a war, the government of a country during his consulship, &c.; the same province or office being sometimes adjudged to both magistrates. The office of consul became a mere title under the emperors; in the time of Julius Cæsar, who, when he was created perpetual dictator, gave the first great blow to their power, the duration of the office was reduced to two or three months; Tiberius and Claudius still more abridged it; the emperor Commodus made no less than twenty-five consuls in one year; and, in the 542d year of the Christian era, under the reign of the emperor Justinian, the consular office was totally suppressed. With the diminution of their power, the external pomp, however, of the consuls increased; they wore the *toga picta*, or *palmata*; had their *fusces* decorated with laurel; and reassumed the *securis*.

The legal age for nomination to the consulship was forty-three; and it was requisite, previously to such nomination, to have filled the offices of quaestor, ædile, and prætor. These regulations were, however, often infringed: thus *M. Valerius Corvus* was appointed to the office at the age of twenty-three; Scipio Africanus the elder at that of twenty-eight, &c.

1120.—*Royal robes.*] *Toga prætexta*.

1121.—*His (Brutus') sons.*] Titus and Tiberius.

1121.—*The tyrant.*] Tarquinius Superbus.

1130.] TORQUATUS. TITUS MANLIUS TORQUATUS, a celebrated Roman, of the same clan as Manlius Capitolinus. His father, Manlius Imperiosus, after having served the office of dictator, B.C. 363, was cited by the tribune Pomponius, to answer before the people the charge of cruelty to his son, whom, on account of an impediment in his speech, and an apparent dulness of intellect, he had associated with his slaves, and

compelled to engage in menial occupations. Titus Manlius, being informed of this accusation, proceeded by night to the house of his father's accuser, and having obtained a private interview with him, drew a dagger, and by the menace of instant death, extorted from him an oath to drop the prosecution. The Romans rewarded this instance of filial piety by raising the young man to the dignity of legionsary tribune. He soon afterwards distinguished himself, during an invasion of the Gauls, by slaying in single combat a Gallic chief of gigantic stature, which so dismayed the enemy, that they retreated with precipitation to their own country. On this occasion Manlius, having adorned himself with the golden collar worn by his antagonist, obtained the surname of *Torquatus*. His great merit procured him the signal honour of being twice dictator before he had exercised the office of consul; but on his resigning the dictatorship the second time, the consulship was conferred on him. During his consulate, B.C. 340, he marched with Decius Mus to suppress a dangerous rebellion of the Latin states. In the progress of this war it was found necessary to issue a decree prohibiting any soldier to quit the ranks, or to fight without the permission of his commander; Manlius, the son of Torquatus, however, was the first to infringe this order, by engaging with a Latin chief who had challenged him to single combat. Having slain his adversary, he stripped him of his armour, which he carried triumphantly to his father's tent; but instead of commending the valour of his son, the inflexible consul adjudged him to expiate by death his disobedience of orders. The war was shortly after terminated by a decisive victory, obtained over the enemy by Manlius Torquatus, who consequently returned to Rome to enjoy the honour of a triumph; but the Roman youth showed their disapprobation of his severity to his son, by refusing to pay him the homage customary on such occasions. His conduct was, however, applauded by the senate, who wished to confer on him the office of censor; but Torquatus declined it, saying, "that as the people could not endure his rigour, so neither could he put up with their licentiousness."

The severe justice displayed by Torquatus gave rise to the term *Manliana edicta*, which is applied to laws remarkable for their rigour or cruelty.

1131.] DECII. The two Decii alluded to in this line are, DECIUS MUS, a celebrated Roman consul, and his son DECIUS (also a consul), who, after many glorious exploits, heroically sacrificed themselves on the field of battle; the father, during his consulate with Titus Manlius Torquatus, in a combat against the Latins, 338 B.C., and the latter in fighting against the Gauls and Samnites in his fourth consulate, 303 B.C. The grandson of Decius Mus also rendered himself remarkable by a similar act of valour in the war against Pyrrhus and the Tarentines, 280 B.C. A general who devoted himself for the army, usually observed the following ceremonies. He put on the toga prætexta; veiled his head, and supported it by his bare hand; stood on some sort of weapon; repeated after the pontifex maximus a certain form of prayer; and then, assuming the Gabinian gown, he rushed into the midst of the enemy.

1132.—*Drusian line.*] It is conjectured that Virgil mentions the Drusi (though a plebeian family) in his enumeration of the illustrious Romans, in compliment to the empress Livia Augusta, who was the daughter of Drusus Livius, the intimate friend of Marcus Junius Brutus, the murderer of Julius Cæsar. Drusus Livius killed himself after the battle of Philippi. The family of the Drusi produced eight consuls, two censors, and one dictator. (See Horace, b. iv. Ode 4.)

1132.] CAMILLUS. MARCUS FURIUS: was a Roman of the patrician family of the *Furii*; he was raised to the dictatorship in the tenth year of the siege of Veii, "destined (says Livy) by the Fates to take the city, and to save his country." Having defeated an army of the enemy, he led his troops against the town, and their efforts being seconded by a party who had entered through a mine constructed under the walls, Veii was taken, after having for ten years defied the whole force of Rome, which it equalled in power, and surpassed in opulence and splendour. The spoils of the city, which was

abandoned to pillage, were immense; and so important was this conquest deemed by Camillus, that he is said to have implored the gods that, "if his own, and the good fortune of the Romans, appeared so great in their sight as to render it necessary to counter-balance such an advantage by some reverse, the misfortune might fall on him rather than on the commonwealth." On his return to Rome, the magnificence of his triumph, adorned with the spoils of his wealthy conquest, contributed to the fulfilment of his petition by exciting the jealousy of the plebeians, who henceforth considered him as the head of the patrician party. Camillus, for a time, repressed their hostile feelings by abdication of the dictatorship. He was, two years afterwards, elected one of the military tribunes, and conducted an expedition against the Falisci. While besieging their capital Falerii, he displayed an instance of the magnanimity which then characterised the Romans. A schoolmaster, entrusted by the principal men of the city with the education of their children, treacherously conducted his pupils to the Roman camp, and offered to deliver them up to Camillus; but his proposal was indignantly rejected, and he was ignominiously scourged back to the town by his own scholars. The citizens, overcome by this instance of generosity, sent to offer terms of accommodation; they were referred to the senate, and the war terminated by the Falisci being admitted into the number of the allies of the republic. The soldiers having been thus disappointed in their hope of plundering the city, joined the people, on their return to Rome, in murmurs against their general; and a citizen having ventured to accuse him of appropriating part of the spoils of Veii to his own use, Camillus avoided the meditated vengeance of his enemies by a voluntary exile to Ardea, entreating the gods "that, if he were innocent, his country might have cause to repent her ingratitude towards him." Nor was his prayer long unanswered. The taking of Falerii was followed by four years of turbulence and faction, during which time Rome underwent the changes of a consular government, of an interregnum, and of the administration of military tribunes; while the Gauls, under Brennus, had, without opposition, invaded and ravaged Etruria, and emboldened by this success, had advanced against Rome. A detachment of these barbarians having at the same time attacked Ardea, Camillus roused the inhabitants, and putting himself at their head, defeated the enemy with great slaughter. The fame of this action caused many of the fugitives from Rome, and the neighbouring cities, to flock to the standard of their former leader, and his army soon amounted to 40,000 men; still he remained inactive, till the senate, reduced to the last extremity, contrived to elude the vigilance of the Gauls, and sent a message through the hostile camp, revoking his sentence, and appointing him dictator. He obeyed the summons, and his approach to the capital compelled Brennus to offer terms of accommodation to the besieged, who willingly consented to purchase peace with a large sum of gold. While the money was being weighed, Camillus entered the city, and annulling a treaty so disgraceful to the citizens, he exclaimed that "the Romans were not accustomed to redeem their country from the enemy with gold, but with the sword." The attack and defeat of the Gauls, which followed, realised his words; Camillus pursued them, and so totally destroyed their army at the battle of Gabil, that not one barbarian remained to carry home the news of their misfortune. Some writers have doubted this opportune arrival of Camillus, asserting that Brennus retired to Gaul enriched with the gold extorted from the Romans.

Camillus was regarded by his countrymen as a second Romulus, a second founder of Rome, and the father and deliverer of his country. He continued for twelve months to exercise the dictatorship, during which time he principally directed his attention to the rebuilding the city of Rome, and persuaded the people to resign their intention of abandoning its ruins, and of transferring the seat of government to Veii: he himself repaired many of the temples, and erected a new one to Aius Locutius, in honour of a voice which, prior to the invasion of the Gauls, had been heard near the temple of Juno, predicting the siege of Rome. He had not long resigned the office of dictator when he was

obliged to resume it, in consequence of a revolt of the Latins and Hernici, who had engaged with the Etrurian states against the republic; success attended his arms, and the subjection of the Volsci entitled him to a third triumph. Three years afterwards, being elected military tribune, he took the city of Antium from the Volsci, who had again rebelled; and part of the spoils of this expedition was devoted by the Romans to the purchase of three large gold cups, which, inscribed with the name of Camillus, were deposited in the Capitol at the foot of the statue of Juno. Being for the fifth time appointed military tribune, he presided at the tribunal which punished the ambition of Manlius with death; and during his sixth occupation of this office he saved the army from the danger to which it was exposed by the rashness of his colleague, Marcus Furius, whilst engaged in another expedition against the Volsci. The disputes between the patricians and plebeians, which then distracted Rome, occasioned his being again called to the dictatorship, to check the encroaching power of the tribunes; and, in his eightieth year, he was once more invested with that dignity, in consequence of another invasion of the Gauls, whom he defeated on the banks of the Anio, and compelled to retreat. The expedition was terminated by the taking of Velitæ, and Camillus re-entered Rome in triumph. The violence of the factions which still prevailed in Rome obliged him to retain for a time the supreme dignity; but his authority was insufficient to quell the tumult that raged, and the aged dictator was compelled to seek refuge in the Capitol from the fury of the tribunes. Order was at length restored by the concession, on the part of the senate to the people, of the right of electing one of the consuls from their own body: at the suggestion of Camillus, the consular power was limited by the creation of the new office of prætor, a magistrate who, as well as two curule ædiles, was to be chosen from among the patricians.

Camillus died of the plague, at a very advanced age. His memory was gratefully cherished by his countrymen, who indicated their sense of his services by the proverbial expression, "Wherever Camillus is, there is Rome."

The military glory of the Romans may be dated from the age of Camillus. The Roman soldiers, at this time, began to receive regular pay; the military operations thenceforward became systematic: the campaign was not impeded by the caprices of the soldiers, who wished to return to Rome, or who had enlisted on a temporary engagement; and war became not an occasional occupation, but a regular profession. Camillus is said to have introduced the use of helmets into the Roman army.

1133.—*Well redeemed.*] i. e. the standards recovered from the Gauls, who, under Brennus, had obtained possession of them in the battle of Allia, B.C. 390, in their progress towards Rome.

1134.—*The pair.*] JULIUS CÆSAR and POMPEY.

CAIUS JULIUS CÆSAR was of the Alban family of the *Julii* (see *Æn.* i. 890.), son of Lucius Cæsar and Anselis, daughter of the consul Cotta. He was born at Rome, A.U.C. 653; and, at a very early age, formed schemes of ambition which, by the united power of eloquence and military skill, he was soon enabled to realise. His desire and determination to obtain absolute dominion were so evident, that Sylla and Cato were heard to declare, the former, that in him were many Mariuses, and the latter, that his intentions and capability to subvert the republic were manifest.

Asia, where Cæsar distinguished himself against Nicomedes, king of Bithynia, was the first theatre of his exploits. It is recorded of him, that passing from Asia to Rhodes, for the purpose of studying under Apollonius Molo, he was taken prisoner by pirates, and that, during his temporary captivity, he amused himself with threatening them with punishment when his ransom should be effected; a threat which he punctually fulfilled. On his return to Rome he displayed great eloquence in the cause of his friend the consul Dolabella, the son-in-law of Cicero, who had been charged with peculation; and he so

ingratiated himself with the people by his insinuating address, and unbounded munificence, that he was advanced to the offices of military tribune, *quæstor*, *ædile*, and *prætor*. This popularity necessarily confirmed the suspicions which the senate had already imbibed to his prejudice, from the prevalent opinion that he had been privy to the conspiracy of Catiline.

Cæsar was, nevertheless, after the defeat of Catiline, created *pontifex maximus*; and, on the expiration of his *prætorship*, appointed *proconsul* of Spain. While at Cadiz, he was so moved on seeing the statue of Alexander the Great, that, bursting into tears, he exclaimed, "at my age Alexander had conquered the world, and I have, as yet, signalised myself in nothing." It is also recorded of him that, in his youth, he would often declare, "that he would rather be the first in a hamlet, than the second in Rome;" and would quote from Euripides, "if the violation of truth and justice can ever be tolerated, it can only be in the ambition to obtain power."

While Cæsar was in Spain, his rival Pompey returned from the East, and was received in Rome with the highest honours: the aim of Pompey was to acquire sovereign authority without appearing to desire it; but he was soon convinced that his power must be established and maintained by force of arms alone. He therefore, in the absence of Cæsar, availed himself of every circumstance, whether honourably or otherwise, to secure his popularity. Cæsar, on his return from Spain, found the sovereignty divided between Crassus and Pompey, each of them struggling ineffectually for the ascendancy. He therefore, to promote his own ambitious views, proposed that they should terminate their differences by forming, with him, a coalition, in which should be concentrated the whole power of the senate and people, under the title of the *triumvirate*. In this compact, which was framed 60 years B.C., Cæsar, Pompey, and Crassus, bound themselves by mutual oaths never to undertake any thing but by mutual consent. Cato perceived the mortal blow which the constitution would receive from this assumption of exclusive power, and exclaimed, "It is all over with us; we have masters; the republic is lost." The first consequence of the *triumvirate* was the consulship of Julius Cæsar, 59 B.C. He was elected with Bibulus; but he very soon broke the *fascæ* of his colleague, and remained sole consul; during the short period of their union, Cæsar so usurped the controul, that the acts were all ironically made out in the names of *Julius* and *Cæsar*, instead of Cæsar and Bibulus. To increase his partisans among the people, Cæsar enacted an agrarian law; his next step was to secure the knights; and this he accomplished by abating a third of the rents which they annually paid into the treasury. His sway in Rome was now absolute; but his reign, as a *triumvir*, terminated with his appointment to the government of Gaul for five years; in the partition of the empire, *proconsular Asia* was assigned to Crassus, and Africa and Spain to Pompey.

After the departure of Cæsar from Rome, Pompey and Crassus were elected consuls; Pompey being supported by the aristocratic party, and Crassus being of weight in the confederacy, from the means which his immense wealth procured him of forwarding the views of his colleagues. The provinces allotted to Pompey not requiring his immediate presence, he remained at Rome to direct the affairs of the republic, while Crassus undertook an expedition against the Parthians, and was slain in an engagement under their king Orodes, at Carrhæ. Cæsar first turned his arms against the Helvetians, whom he subdued; he was equally successful in his subsequent attack on the Germans, Belgians, and Nervians. Returning victoriously to Rome, he knew so well how to profit by the popularity, which his rapid and brilliant achievements had obtained for him, that he prevailed on his only remaining colleague to consent to his retaining five years longer his command in the western provinces. During that time he effected the complete subjection of Gaul and part of Britain; but presuming on his successes, and soliciting a further prolongation of his authority, he so roused the jealousy and suspicions of

his enemies (among whom were Cicero and Cato Uticensis), that they refused to grant his request, unless he would in person solicit their compliance. The question then was, whether Cæsar or Pompey should first resign the command of their armies; but, as both parties were aware that he who should first lay down his arms would be subject to the other, they both refused to disarm. Cæsar made use of the immense riches he had amassed in Gaul to buy over the leading men of Rome to his interest. Among these was the patrician Curio, who had been appointed head of the tribunes by Pompey, and to whom Cæsar gave a bribe of 484,373*l*. The triumvir on his entering Rome at the beginning of the civil war took out of the treasury 1,095,979*l*., and brought into it at its conclusion 4,843,750*l*. Curio, with a view to Cæsar's interest, proposed that both generals should be recalled; a proposition which so perplexed the contending parties that, amidst the general consternation occasioned at the prospect of a civil war, Cicero took on himself the office of mediator between the opponents. Pompey would harken to no terms of accommodation; and the senate accordingly, in the year 49 B.C., passed the fatal decree for a civil war, the decree being couched in the following terms: "Let the consuls for the year, the proconsul Pompey, the prætors, and all those in or near Rome, who have been consuls, provide for the public safety by the most proper means."

The defence of the republic, and the command of her troops, were assigned to Pompey, while Cæsar was divested of the government of Gaul, and Lucius Domitius appointed to succeed him. Thirty thousand men were placed at the disposal of Pompey, and the government of provinces, and all public honours were conferred on such as espoused the side of Pompey, and vowed enmity to Cæsar. The latter having, during these operations, tried, and secured the affection of his army, determined on immediately commencing hostilities. His first design was to make himself master of Ariminum, a city bordering on Cisalpine Gaul, and consequently a part of his province; but as this act would have been an open declaration of war, he concealed his intentions. He was at that time at Ravenna, and thence sent a detachment towards the Rubicon, desiring the officer who commanded at that river to be in readiness to receive him. This narrow stream was considered as the sacred boundary of the more domestic empire of Rome. Having reached its banks, with such of his intimate friends as he had ordered, by different roads, to follow him, he turned to Asinius Pollio, and observed, "If I omit to cross the river, I am undone; and, if I do cross it, how many calamities shall I thus bring on Rome:" then, passing a few minutes, he cried out, "the die is cast;" threw himself into the river, and crossing it, marched with all possible speed to Ariminum. Thence, as he had but one legion with him, he despatched orders to the army he had left in Gaul, to cross the mountains and join him. This activity struck the opposite party with such terror, that Pompey fled from Rome to Capua, while Cæsar successfully prosecuted his march through Pisaurum (Pesaro), Ancona, Arretium (Arezzo), &c. to Corfinium (San Ferino). The defence of this last place had been entrusted to Lucius Dumnitius, who was treated by the conqueror with a magnanimity which he repaid by endeavouring to raise a party in favour of Pompey, at Marselles, at the time Cæsar was besieging the city. Pompey, on the rapid progress of his rival, left Capua for Brundisium, and thence, as Cæsar immediately invested the place, made his escape to Dyrrachium (Durazzo), a city of Macedonia. Cæsar, seeing himself by the flight of Pompey master of all Italy, was anxious to pursue him, and to complete his conquests; but being destitute of shipping, he determined first to visit Rome, there to establish some sort of provisional government; to reduce the western provinces which were under the dominion of his rival; and to make such regulations in the empire generally, as should provide for his exclusive sway, whenever the entire subjugation of his enemies should enable him to enjoy it.

Before he left Brundisium he sent Curio, with three legions, into Sicily, and L. Valerius with one legion, into Sardinia, Cato and Aurelius Cotta, the officers of the senate,

abandoning their respective governments of Sicily and Sardinia on the approach of Cæsar's lieutenants. On his arrival at Rome, he made a public defence of his proceedings in presence of some of the principal senators, and concluded his harangue by urging some of their venerable body to convey proposals of peace to the consuls, and the general of the consular army, but none would undertake the commission. Cæsar, on this, demanded money from the public treasury, for the continuance of the war: the tribune Metellus opposed the demand, as contrary to established usage; and the keys of the treasury having been carried away by the consul Lentulus, Cæsar immediately proceeded to the temple of Saturn, where the public money was deposited, and forced open the door. Being thus supplied with money, he raised troops in every part of Italy, and appointed governors in all the provinces of the republic. He assigned to Marc Antony the command-in-chief of the armies in Italy, and to C. Antonius the government of Illyricum; to Lucinius Crassus, that of Cisalpine Gaul; to M. Æmilius Lepidus, that of Rome; and to P. Cornelius Dolabella and Hortensius, the command of the fleets in the Adriatic and Mediterranean seas. The conduct of the war in Spain Cæsar reserved to himself; and having expeditiously settled his affairs at Rome, he repaired to Ariminum, there assembled his legions, and, passing the Alps, entered Transalpine Gaul. In his way into Spain he was informed that the people of Massilia (Marseilles) intended to resist his entrance into their city; he accordingly invested it; and being anxious to prosecute his march, left the direction of the siege to C. Trebonius and that of the fleet to D. Brutus. The three generals of Pompey in Spain, which was divided into the two Roman provinces, *Hispania Citerior*, and *Uterior*, were Petreius and Afranius, and Varro. The difficulties with which Cæsar, from a combination of untoward circumstances, had to contend, at the commencement of the war in Spain, were almost insurmountable; but he at length entirely reduced the country, obliging the three generals to disband their troops, and return to Italy. He nominated Cassius Longinus to the government of the two provinces, and then returned to Massilia, where, notwithstanding the treachery he had experienced from its inhabitants, he acted with the utmost clemency towards them. From Massilia he marched through Cisalpine Gaul to Rome, where he found the city deserted, most of the senators and magistrates having fled to Pompey at Dyrrachium. Of the prætors who remained, Lepidus (afterwards the triumvir with Octavius and Marc Antony) nominated him, of his own authority, and without the concurrence of the senate, to the dictatorship; a power which he did not abuse during the few days he enjoyed it. Cæsar now resolved to carry on the war in the East against Pompey.

He set out for Brundisium, and thence, without waiting for all the troops he had ordered to meet him at that place, sailed for Greece, where he landed on the Epirotic shores, near the Ceraunian mountains. The advantages of the hostile parties were very unequal. Pompey had been for a whole year reinforcing his army with troops from Greece, Asia Minor, Syria, Egypt, and all the nations from the Mediterranean to the Euphrates. All the flower of the young nobility, as well as most of the veterans in the Roman service, had enlisted under his banners; he had with him two hundred senators, the consuls Cornelius Lentulus and Claudius Marcellus presiding under his direction in the assembly, which sat in a hall erected for the purpose at Thessalonica; the senator who remained at Rome being branded with the appellation of "encouragers of tyranny." In short, Pompey's party was so popular, that his cause was generally called the *good cause*, while the adherents of Cæsar were considered enemies to their country. On Cæsar's arrival in Epirus, he opened a way to Dyrrachium by the conquests of Oricum and Apollonia; but his further success was retarded by the attack of Pompey's admiral Bibulus on the fleet which had been sent back to Brundisium for the troops which, from fatigue and discontent, had previously hesitated to embark with their general, thirty of the ships, with their crews, being burnt. He made ineffectual offers of peace; and his



enemy so harassed him in his distressed situation, that without coming to a general engagement, Cæsar lost a considerable part of his army, and was obliged to decamp, and to march towards Macedon. The senators and officers of Pompey's army, perceiving the extremities to which his opponent was reduced, importuned him to follow Cæsar; and at length, by threats and complaints, prevailed with him, though entirely against his inclination, to abandon the plan to which he had hitherto so pertinaciously adhered, of avoiding a general action. In compliance therefore with their wishes, he determined upon hazarding a battle, and with this design marched into a large plain, near the towns Pharsalus and Philippi, watered by the Enipeus, and surrounded on all sides by high mountains, where he was joined by Metellus Scipio, his father-in-law, at the head of the legions which he had formed in Syria and Cilicia. Pompey, who had pitched his camp on the declivity of a steep mountain, in a place altogether inaccessible, was still unwilling to descend into that part of the plain where Cæsar was encamped; he was however overruled by his officers. The advantage, with respect to numbers, was greatly on the side of Pompey, the principal divisions of whose army were commanded by himself, Metellus Scipio, and Afranius; while the legions of Cæsar were under the direction of Marc Antony and Cneius Domitius Calvinus. These two armies being dressed and armed in the same manner, and bearing the same ensigns, the Roman eagles, covered the whole plain between the town Pharsalus and the Enipeus. The fate of the day was soon decided. Pompey's cavalry, at the commencement of the conflict, made a successful charge; and some of the troops of Cæsar were, for a moment, driven from their position, but they returned to the charge with redoubled vigour; and remembering the instruction of their commander, only to aim at the faces of the enemy (contemptuously called by Cæsar the *pretty young dancers*), so intimidated these young patricians, that, covering their faces, they at once sought safety in flight. Cæsar's men did not pursue the fugitives, but cut to pieces the infantry of that wing which, by the desertion of the cavalry, was left unguarded. At this destruction of the flower of his army Pompey, in despair, left the scene of action, and retired to his tent, where, without uttering a syllable, he remained till his whole army was defeated. When he heard that Cæsar was advancing to attack his entrenchments, he cried out, "What! into my camp too?" and immediately laying aside his robe of dignity, and substituting such a garment as would best facilitate his flight, he stole out at the decuman gate, and took the road to Larissa. In the mean time Cæsar redoubled to subdue the cohorts which Pompey had left to defend his camp; the enemy's tents and pavilions were found upon inspection to be richly adorned with carpets and hangings, their couches strewed with flowers, their tables and sideboards decorated, and every thing bearing the appearance of preparations having been made for festivities, under a certainty of victory. In Pompey's tent was discovered a box containing his letters; these, with his magnanimity, Cæsar burnt unread; observing, "that he had rather be ignorant of crimes than be obliged to punish them."

The loss of men to Cæsar in this battle, which took place 48 years B.C., is described by historians as scarcely two hundred, while the number of the dead on the side of Pompey amounted, according to some accounts, to fifteen, and according to others, to twenty-five thousand, and that of prisoners to twenty-four thousand. The victorious army took eight eagles and one hundred and eighty ensigns. Cæsar, to complete his victory, determined upon pursuing his rival; passed over into Asia Minor; proceeded from Ephesus to Rhodes; and from this last place, imagining that Pompey must have taken refuge in the court of Ptolemy, to whose father Auletes (see Cleopatra) he had formerly granted an asylum, sailed for Alexandria, where, on his landing, he was made acquainted with the base assassination of his enemy, by order of the king of Egypt. Theodotus, one of the murderers, conceiving it would be a grateful sight to Cæsar, presented to him the head of Pompey; but the conqueror wept, and turned away with horror and indignation, desiring

that the usual funeral solemnities should be observed towards the deceased, and giving orders for the erection of a temple to the goddess Nemesis near the spot on the strand where his body had been thrown.

At the moment of Cæsar's arrival in Egypt the kingdom was in a state of commotion, owing to the disputed succession to the crown (see Cleopatra). Cæsar cited Ptolemy and Cleopatra to appear before him, and in virtue of his office of consul, and guardian over the children of Auletes, assumed the right of deciding between them. Cleopatra had found means during the general tumult and consternation to introduce herself into the palace of Alexandria, where Cæsar had intrenched himself. Her beauty subdued the conqueror, and Ptolemy, who had vainly endeavoured to enlist the populace in his cause, was secured by the Roman soldiers. He was on the following day brought out with Cleopatra before the people; the will of his father and predecessor Auletes was read, and it was decreed by Cæsar, as guardian and arbitrator, that Ptolemy and Cleopatra should reign jointly in Egypt, agreeably to the purport of that will; and that Ptolemy and Arsinoë, their younger brother and sister, should reign in Cyprus. This island was conferred on them by Cæsar, to appease the irritated Alexandrians. These measures were strongly resisted by Photinus, one of the ministers of Ptolemy, who, with his colleague Achilles, determined to make every effort to expel the invader from Alexandria. They marched towards the port with the design of making themselves masters of the fleet; but Cæsar out-manœuvred them by burning the ships, and by seizing and garrisoning the tower of Pharos, the key of the Alexandrian port. It was at this time that, from the communication of the flames from the vessels to the town, the famous library deposited in the quarter of the city called Bruchion, was consumed. In this conjuncture, Cæsar rallied all the forces over which he had any controul in the neighbouring countries: he received powerful aid from Domitius Calvinus in Asia Minor; but was ultimately extricated from his difficulties by his faithful and active partisan Mithridates, king of Pergamus, who, seconded by Antipater, the Idumæan, at the head of a numerous army took Pelusium by storm, and caused such havoc and consternation, that Ptolemy attempted to escape on board a vessel which was sailing down the Nile, and was drowned. Upon the news of the defeat and death of Ptolemy, Alexandria and all Egypt submitted to Cæsar, who immediately assigned the crown of that kingdom to Cleopatra, in conjunction with her younger brother Ptolemy, then only eleven years of age, all power during his minority being vested in her hands. Cæsar was so enchanted by the arts and fascination of Cleopatra, that instead of quitting Egypt in order to quell the remainder of Pompey's adherents, he embarked with her, attended by a numerous fleet, upon the Nile, and would even have penetrated into Ethiopia, had not his army refused to accompany him in so absurd an expedition. He had entertained thoughts of conveying her to Rome, and making her his wife; but the general state of affairs, added to the news of an incursion of the Roman dominions by Pharnaces (king of the Cimmerian Bosphorus, and son of Mithridates, the last king of Pontus), roused Cæsar, and induced him to leave Egypt, and to march against that monarch. His arms were attended with the greatest success; he obtained a decisive victory over the enemy near Zela in Cappadocia; and so rapid was his conquest, that he described it by letter to his friend Anitius at Rome by the three memorable words, *veni, vidi, vici*, i. e. "I came, I saw, I conquered." He then returned to Rome, which was in a state of disorganization owing to the dissolute government of Marc Antony, and found that, during his absence, he had himself been created consul for five years, dictator for one year, and tribune of the people for life. Having restored tranquillity, and established his authority in the city, he quitted it again for Africa, where the remnant of Pompey's adherents had rallied under Metellus Scipio and Cato, aided by Juba, king of Mauritania. Juba and Scipio were finally defeated by Cæsar at the battle of Thapsus: Juba and his general Petreius killed each other in despair; Scipio, in attempting to

escape into Spain, was slain, and Cato alone survived of the hostile party. This great man, who had led the remains of Pompey's army from Greece into Africa, fortified himself in Utica after the defeat and death of his two remaining friends; but failing in his attempts to persuade the inhabitants of the town, whom he had formed into a kind of senate, to hold out against Cæsar, in the event of a siege, he removed all further obstacles to the complete subjugation of Africa, by putting an end to his life. (See Cato; Uticensis.)

Cæsar returned in triumph to Rome; the procession lasted four days; the first, commemorative of his victories in Gaul; the second, of those in Egypt; the third, of those in Asia; and the fourth, of those in Africa. Such was the extraordinary munificence, and such the extent of the festivities with which the people were entertained, that he distributed to every citizen ten bushels of corn, ten pounds of oil, a sum of money equivalent to two pounds sterling, and feasted them at 20,000 tables. At this summit of his power, which he used with the utmost moderation and wisdom, he received the new titles of *magister morum*, *imperator*, and *father of his country*; his person was held sacred; and, in short, in him alone were united all the great dignities of the state. Cæsar was still, however, under apprehensions from the friends of Pompey, and therefore determined upon marching into Spain, and there annihilating the army which had been collected in that country by his sons Cneius and Sextus, after the defeat of their father at the battle of Pharsalia. After many fruitless sieges and operations on the part of the two armies, Cæsar came to a decisive engagement on the plains of Munda, where, after a most obstinate battle, in which Cneius and Labienus (a former officer of Cæsar, who had deserted to Pompey's army) were left among the slain; he gained a complete victory, and having subdued all his known enemies, he returned, to be loaded with fresh dignities and honours at Rome.

He was appointed perpetual dictator; honoured with the laurel crown; one of the months of the year was named after him; money was stamped with his image; public sacrifices were instituted on the anniversary of his birth; and the senate, to complete their adulation, proposed enrolling him among their gods. A conspiracy was however formed against him by about sixty of the principal senators, Brutus and Cassius, whose desertion to Pompey he had forgiven, being of the number. Cæsar was engaged in completing preparations for a war against the Parthians at the moment his assassination was planned; and it is affirmed that, to give a colour of justice to their proceedings, they fixed on the ides of March (the 15th) for the execution of their murderous project, that being the day on which, in setting out upon his expedition into the East, he was, according to a sibylline oracle, to be dignified with the title of king, as the Parthians would never be overcome unless the Romans had a sovereign for their general. The augurs had foretold that this day would be fatal to him; and the dreams, moreover, of his wife Calpurnia, on the night previous to his murder, are said to have been so appalling, as to have induced her to urge him not to attend the senate in the morning. Brutus, however, persuaded him to repair to the meeting, representing to him that the senate were expressly assembled for the purpose of placing the crown upon his head. Cæsar followed his suggestions; but as soon as he had taken his place in the senate, the conspirators approached him under pretence of saluting him, and, upon a given signal by Tullius Cimber, which was that of holding the bottom of Cæsar's robe, so as to prevent his rising, Servilius Casca inflicted the first wound, and the rest of the senators immediately surrounded the dictator. Cæsar, though mortally wounded at the commencement of the attack, defended himself vigorously, till he discovered Brutus among his murderers, when, looking on his former friend, he exclaimed, "And thou too, Brutus!" then covering his head, and spreading his robe before him, he sank down covered with wounds at the foot of Pompey's statue. At the fifty-sixth year of his age, 44 years B.C. The place in which Cæsar was murdered was the *Curia Pompeii*.

The friends of Cæsar, at the head of whom was Antony, anxious to excite the multitude to revenge his death, caused his body to be brought into the Forum with the utmost solemnity. Antony began his operations by reading the will of the dictator, which, among the directions for the distribution of his property, contained a bequest to every individual citizen; this, added to his enumeration of the many acts of unprecedented magnanimity and valour of Cæsar, so worked upon the feelings of the by-standers, that upon Antony's holding up the bloody robe of their deceased benefactor, (carefully displaying the numberless holes by which it had been pierced,) groans and lamentations were heard from every quarter; his veteran soldiers burnt on the funeral pile their coronets and military emblems of conquest, the matrons threw in their ornaments, the conspirators (of whom not one died a natural death) fled from the city, and the infuriated and sorrowing multitude ran with lighted brands from the flames to set fire to their bonseas. Divine honours were granted him, and an altar erected on the spot where his body was burnt. Cæsar had bequeathed three parts of his private fortune to Brutus.

The character of this celebrated Roman has been so circumstantially given and discussed by historians and biographers, that it will be unnecessary to add more to this bare statement of facts than the following brief remarks. In his early youth, he was of careless and licentious habits. Before he enjoyed any public office he owed upwards of 250,000*l.*; and when, after his prætorship, he set out for Spain, he is reported to have said that he was "2,000,000*l.* worse than nothing." He appears to have been a person of universal genius, endued with peculiar powers of adapting the energies of his body or mind to the accomplishment of whatever he determined to undertake, and the removal of whatever obstacles might arise to the attainment of his wishes. According to this view, it may be presumed that, if he had directed his attention exclusively to eloquence or to poetry, Cicero and Horace would have found in him a formidable rival. He certainly was, in an eminent degree, conspicuous for that zeal and perseverance which are so effective, and even indispensable, in turning natural advantages to account; and, in clemency and generosity, all authors maintain that he surpassed every conqueror of his own and of all preceding and subsequent ages. In addition to the military exploits of this great statesman and warrior, he reformed the Roman calendar; wrote commentaries on the Gallic and civil wars (the former being composed on the very scene of the battles which they record), beautified and enriched the capital with public edifices, libraries, &c., constructed a port at the mouth of the Tiber, for the reception of large vessels, and rebuilt Carthage and Corinth; and at the time of his falling a victim to the jealousy of the senate, he was meditating the complete draining of the Pontine marshes, and of cutting through the isthmus of Corinth, and thus connecting the Ionian and Ægean seas. He is said to have conquered three hundred nations, taken eight hundred cities, and defeated three millions of men; and Pliny has described him as being able to employ at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate.

In his youth Cæsar was betrothed to Cossutia, a rich heiress; but he broke this engagement to marry Cornelia, daughter of the consul Cinna. She was the mother of Julia, the wife of Pompey, whose daughter Pompeia, Cæsar married after the death of Cornelia. His third wife was Calphurnia.

**POMPEY THE GREAT, CNEIUS POMPEIUS MAGNUS.]** He was the son of Pompeius Strabo and Lucilia, and was born in the same year as Cicero, 106 B.C. He early distinguished himself in the field and at the bar; and, in the factions of Marius and Sylla, espoused the cause of the latter. He conquered Sicily from Marius; and, in forty days, regained all the African territories, which had deserted the interest of Sylla. On the return of Pompey to Rome, Sylla saluted him with the appellation of *the Great*; but upon his demand of a triumph the dictator conceived towards him the feelings of a suspicious jealousy. After the death of Sylla, Pompey annihilated the remains of the Marius

faction, and carried his arms into Spain against the virtuous and brave Sertorius, who, being among those proscribed by Sylla, had fled thither for safety, and had rendered himself so popular in that country by his address and valour, and by his general attention to the interests of its natives, that he excited the jealousy and alarm of the Romans. Pompey sustained a severe defeat from him; and, with Metellus Scipio, was even driven with dishonour from the field; but Sertorius was at length slain, by the treachery of Perpenna, one of his officers, at a banquet, and Pompey, taking advantage of his death to repress his adherents, returned to Rome to receive a second triumph. He next successfully attacked the great Mithridates, king of Pontus, who was considered a more indefatigable and powerful adversary of the Romans than either Hannibal, Pyrrhus, Perses, or Antiochus, and was, according to the opinion of Cicero, the greatest monarch that ever sat upon a throne. Pompey also received the submission of Tigranes, king of Armenia; conquered the Albanians, Iberians, and Colchians; besieged Jerusalem, and reduced Judea to a Roman province, 65 B.C., and then returned to Italy, with the greatest pomp and magnificence. He nevertheless re-entered Rome as a private citizen, and thus so gained the hearts of his countrymen, that they honoured him with a third triumph. The next step, after these brilliant conquests, was his union with Cæsar and Crassus. The principal circumstances of his life, subsequent to the formation of the first triumvirate between him and the two before-mentioned generals, 60 B.C., and the particulars of his death, are incorporated with the histories of Julius Cæsar and Cleopatra. This compact was cemented by the marriage of Pompey with Julia, the daughter of Julius Cæsar, and was dissolved by the breaking out of the civil war.

1140.—*Alpine heights.*] Which it was necessary to cross in his road from Transalpine Gaul.

1140.—*Father.*] i. e. father-in-law, Julius Cæsar.

1141.—*Husband.*] Pompey, who had married Julia, the daughter of Julius Cæsar.

1142.—*Eastern friends.*] Partisans in the provinces east of Rome.

1143.—*Thou.*] Julius Cæsar.

1147.—*Another.*] LUCIUS MUMMIUS, a Roman consul, who besieged and destroyed Corinth, the last of the Greek cities that held out against Rome, 146 B.C., the same year that Carthage was razed to the ground by the second Scipio Africanus. He was honoured with a triumph, and with the epithet Achaicus; but notwithstanding the services he had rendered his country, he was disregarded, and died in obscurity at Delos. He was so disinterested, that he never enriched himself with the spoils of the countries he had conquered, and was so totally ignorant of the arts, that, in the transportation of some fine Greek paintings to Rome, he threatened the bearers of them with the labour of repainting them, if they suffered any injury in their conveyance.

1148.] THE CAPITOL. A famous citadel or castle, on the *Mons Capitolinus*, at Rome, the foundations of which were laid by Tarquinius Priscus, the walls raised by his successor, Servius Tullius, and the edifice completed by Tarquinius Superbus, the last king of Rome. Tradition ascribes its name to the circumstance of a man's "head" (*caput*) being found fresh and bleeding, when the foundation of the temple of Jupiter was dug. Arnobius, an author in the reign of Dioclesian, adds, that the man's name was *Tolus*, whence *caput tolum*. It was built in the form of a square upon four acres of ground, the front being adorned with three rows of pillars, and the other sides with two; and the ascent to it from the ground was by an hundred steps. Its thresholds were of brass, and its roof of gold; and its interior and exterior were enriched with splendid ornaments. The Capitol contained three principal temples, which were dedicated to Jupiter, thence termed *Capitolinus*, Juno and Minerva; and also those of Jupiter *Feretrius* (the guardian), *Terminus*, and Concord. In the Capitol were deposited the *ancilia* (see *Salii*), the books of the sibyls (see *Sibyl*), and several other sacred treasures. The consuls and magistrates offered

sacrifices there, when they entered upon their offices ; and the triumphal processions were always conducted to the Capitol. This edifice was burnt during the civil war of Marius, A.U.C. 670, and rebuilt by Sylla. It was again destroyed by the soldiers of Vitellius, A.D. 70, and rebuilt by Vespasian : it was burnt a third time, by lightning, under Titus, and restored with great splendor by Domitian. The temple of Jupiter Capitolinus was one of the three places in which the senate anciently assembled, and it still serves as the city-hall or town-house, for the meeting of the conservators of the Roman people.

1150—5.—*Another.*] PAULUS ÆMYLIUS. These five lines allude to the conquest of Macedonia, and its reduction to a Roman province after the battle of Pydna, 168 B.C. This celebrated Roman, surnamed *Macedonicus*, from his conquest of Macedon, was son to the Paulus L. Æmylius who fell at the battle of Cannæ. He commenced his military career in Spain, which country had become subject to Rome at the termination of the second Punic war, 201 B.C.; and it was to quell a revolt of its inhabitants, who were impatient of their new yoke, that Æmylius was despatched against them. This officer was twice consul. During his first consulship, 181 B.C., he totally subdued the Ligurians; and, in his last, he was appointed to the command of the army, in the war which Perseus, king of Macedonia, had declared against Rome. The success of the Romans was complete; for not only was the army of Perseus totally defeated in a general engagement fought near Pydna, but Æmylius reduced the whole of Macedonia to subjection. It is related, that when Perseus was brought into his presence two days after the loss of his kingdom, Paulus, instead of exulting over his fallen enemy, merely rebuked him mildly for his temerity in attacking the Romans. This unfortunate monarch, with his wretched family, nevertheless adorned the triumph of the conqueror; this triumph, in honour of his victories (which were so considerable as to supersede all necessity of taxes till the consulship of Hirtius and Pansa, 42 B.C.), lasted three days. Paulus Æmylius, who died very shortly after the battle of Pydna, has been extolled for his clemency and disinterestedness; he certainly, from all the immense treasures which the conquest of Macedonia placed at his disposal, appropriated to himself nothing but the library of Perseus; but he subjected the conquered countries to all the calamities inflicted by other victors; and, in his subjugation of Macedonia and Epirus alone, utterly destroyed the inhabitants of seventy defenceless cities.

The battle of Pydna took place 168 B.C.; but Macedonia was not incorporated with Rome till the final conquest of Greece in the siege of Corinth, 146 B.C.

1156.] CATO. MARCUS PORCIUS, the Censor. This illustrious Roman, born 233 years B.C., was a native either of Tusculum, or of Tibur. He was the first of his family that settled at Rome; and the high character he acquired and sustained by the rigour of his morals and his inflexible justice, elevated him progressively to all the honours of the state. He served in the second Punic war, under Fabius Maximus and Scipio Africanus; he filled the office of military tribune in Sicily (which island came under the power of Rome, at the reduction of Syracuse by the consul Marcellus, 207 B.C.), and maintained the glory of the Roman arms in Greece and Sardinia. He was then elected consul with his friend Valerius Flaccus, 194 B.C.; and during his consulate distinguished himself by bringing the revolting Spaniards to obedience, having, as he was heard to affirm, taken more towns in the prosecution of that object, than he had passed days in his office. The towns which he had reduced were in number four hundred. At his return to Rome he was honoured with a triumph and the censorship. He professed great disinclination to the introduction of the finer arts and the philosophy of Greece into Rome; and when the philosopher Carneades, with Diogenes, the stoic, and Critolaus, the peripatetic, arrived as ambassadors from the Athenians (the final reduction of Greece not having taken place till after the death of Cato), he gave them audience in the senate, and prohibited their remaining in the country, from the apprehension which he entertained of their corrupting

the opinions of the Roman people, whose only profession, he asserted, was arms and war. Notwithstanding this circumstance, he strenuously cultivated the knowledge of the Greek language and literature, under the tuition of his friend Ennius. This poet was his constant companion during his questorship in Sardinia. Cato, who died 150 B.C., was chiefly remarkable for the extreme strictness of his morals; but he was, from the same rigour of character, equally implacable as an enemy. His great aim was to repress the immoderate luxury, and to reform the manners of the Romans. Such was his determined hostility against Carthage, that he generally closed his orations in the senate with "Carthage must be destroyed." He is said to have repented of three things only in his life; viz. of having gone by sea when he could have gone by land; of having confided a secret to his wife; and of having passed a day without adding to his stock of knowledge. He had two sons, of whom one distinguished himself under Paulus Æmilius against Perseus, and the other died in his lifetime. Of his writings none remain but his treatise *De Re rustica*, and some fragments (probably supposititious) of a celebrated work known in the age of Cicero, called *Origines*.

CENSORS.] These magistrates (two in number) were first created in the year of Rome 312, and the office of censor continued till the time of the emperors, who annexed the censorial power to the imperial. They were usually chosen from the most respectable persons of consular dignity, at first from among the patricians only, but subsequently also from the plebeians, and they had all the ensigns of the consuls except the lictors. It appears from ancient coins and statues that the title of censor was esteemed more honourable than that of consul, and that it was considered a peculiar distinction to be descended from a censorian family.

The business of the censors was to take an account of the names, habitations, and valuation of the fortunes of the Roman citizens (see *Census*); to inspect their morals; to inflict punishment for any violation of order and good conduct; and, under the cognizance of the senate and people, to regulate the imposition of taxes. Their authority even extended to filling up vacancies in the senate; to the appointment of the *princeps ænæas*, and to the expulsion of such as proved themselves unworthy of the office. It was also a part of their jurisdiction to let out to farm all the lands, revenues, and customs of the republic; to prevent all abuse of public property; and to contract with artificers for building and repairing all the public works and edifices, both of Rome and of the colonies in Italy; the citizens, however, of all colonies and free towns being enrolled by their own censors, according to the form prescribed by the Roman. No one could hold the office of censor twice; if one of the censors died, his surviving colleague was compelled to resign his situation, and no others were substituted in their room. Notwithstanding the authority of the censors, an appeal always lay from their sentence to that of an assembly of the people.

The censors at first enjoyed their dignity for five years; but, in the year of the city 420, a law was enacted (which was strictly afterwards adhered to) of restraining it to a year and a half.

1157.] COSSUS. A Roman, who killed Volumnius, king of the Veii, and obtained the *spolia opima*, 436 B.C.

1158.] THE GRACCHI. Virgil more particularly alludes to Titus Sempronius Gracchus, who distinguished himself in the second Punic war. He was the husband of the virtuous Cornelia (sometimes called Sempronia), the daughter of Scipio Africanus: he twice filled the office of consul, and once that of censor; he was appointed to conduct the war in Gaul and in Spain, and was equally distinguished as a statesman and a warrior. He was father of Tiberius and Caius Gracchus, who fell victims to their intemperate zeal in the cause of the populace of Rome. Tiberius caused himself to be elected tribune of the people, for the purpose of enforcing the agrarian law. This law, the passing of which

twice before been ineffectually attempted, enacted, that every one who possessed more than 500 acres of land, should surrender the overplus for division among the poorer citizens. Tiberius, moreover, stipulated that the proprietors of such lands should not employ slaves, but free persons, in their cultivation: these measures, so revolting to the senate and the nobles, were agreed to, and Tiberius, with his father-in-law, Appius Claudius, and his brother Caius, were appointed to carry them into effect. But the triumph of Tiberius was of short duration, as he was assassinated, in the midst of his adherents, by P. Scipio Nasica, on the very day, 133 B.C., on which it was their intention to secure his continuance in the tribuneship for the following year. Tiberius was distinguished by his eloquence, and concealed under a mask of humility and moderation that selfish and ambitious spirit, which is too often the attribute of popular leaders.

Caius, stimulated rather than intimidated by the untimely end of his brother, continued so to harass and alarm the senate by the propagation of seditious opinions and practices, that he was put to death by order of the consul Opimius, 121 B.C. It was Caius Gracchus who first instituted the measurement of the great roads of the empire, and erected mile-stones.

1159.] **SCIPIOS.** The Scipios, a branch of the Cornelian family, must be classed among the most illustrious men that Rome ever produced. Among the most conspicuous individuals of this name were:

I. **PUBLIUS CORNELIUS.**

II. **LUCIUS CORNELIUS.**

III. **LUCIUS CORNELIUS II.**

IV. **CNEIUS CORNELIUS ASINA.**

V. and VI. **PUBLIUS AND CNEIUS.**

VII. **PUBLIUS CORNELIUS AFRICANUS.**

VIII. **LUCIUS CORNELIUS ASIATICUS.**

IX. **PUBLIUS NASICA.**

X. **A SON OF AFRICANUS.**

XI. **PUBLIUS ÆMYLIANUS**, surnamed **SCIPIO AFRICANUS THE YOUNGER.**

XII. **METELLUS PUBLIUS.**

I. **PUBLIUS CORNELIUS.]** Was twice consul, 394 and 384 B.C., and was master of the horse to Camillus.

II. **LUCIUS CORNELIUS.]** Consul, 297 B.C. He defeated the Etrurians near Volaterra.

III. **LUCIUS CORNELIUS II.]** Consul, 259 B.C.

IV. **CNEIUS CORNELIUS ASINA.]** He was twice consul, and distinguished himself in the first Punic war against the Carthaginian general Hanno. In his first consulate, 265 B.C., he took the town of Aleria, in Corsica; and in his second, 253 B.C., that of Panormus, in Sicily.

V. and VI. **PUBLIUS AND CNEIUS.]** The sons of Cneius Asina. Publius was appointed, in his consulate, at the beginning of the second Punic war, 218 B.C., to command the forces in Spain against the Carthaginians. Finding, on his arrival in that country, that Hannibal, with one of the three divisions of his vast army, had quitted it for the purpose of penetrating into Italy, he pursued that general, in the hope of arresting his progress. He was defeated by Hannibal near the river Ticinus, and would have lost his life but for the intrepidity of his son, the great Scipio Africanus. Publius resumed the conduct of the war in Spain, and there, with his brother Cneius, obtained many victories over the Carthaginian troops, which Hannibal had left under the command of Asdrubal and Mago. But the fatal confidence inspired by these advantages induced them to adopt the unwise expedient of separating their armies; and the brothers, unable singly to stand against the enemy, fell successively under the accumulated forces of the three generals.



VII. PUBLIUS CORNELIUS AFRICANUS.] This great man was the son of Publius Scipio, and first distinguished himself at the battle of Ticinnus. The consternation of the Romans, after their defeat at Cannæ, was so great, that several of the chief men of their army had formed the project of flying for safety to the court of some monarch in friendly communication with their country. This intelligence roused the patriotic feelings of Scipio. He accordingly repaired, without loss of time, to the camp, and, by energetic arguments, induced every man present to unite with him in a vow never to abandon the republic. Scipio was created *edile* (though contrary to general usage) at the age of twenty-one; and, in his twenty-fourth year, was, with proconsular power, appointed to succeed his father and uncle in the conduct of the war in Spain. He there fully realised the expectations that had been formed of his military powers; he obtained many victories over the several Carthaginian generals; and in four years completed the conquest of the whole Peninsula. Africa was the next theatre of his exploits. He embarked for that country, after having been raised to the consular dignity, 204 B.C. His first conquests were over Asdrubal, and over Syphax, king of the Massæylii, in Mauritania, whose possessions, in order to secure a powerful ally to Rome, Scipio transferred to Masinissa, king of Numidia; and such were the number and rapidity of his victories that the Carthaginians, in their alarm, recalled Hannibal from Italy, as the only officer able to cope with the formidable invader. After an unavailing conference between the two generals, an obstinate battle, which decided the fate of Carthage, was fought near Zama, 202 B.C. Historians affirm that 20,000 Carthaginians were slain, and as many made prisoners of war, while to the Romans only 2000 men were lost. This terminated the second Punic war; and Scipio, having granted peace to the unhappy Carthaginians, on very severe and humiliating terms, returned to Rome, where he was honoured with a triumph, and with the appellation of *Africanus*. The soldiers were individually rewarded with twice as many acres of land as they had served years in the Spanish and African wars. Scipio was elected a second time consul, 193 B.C., but he was doomed to feel that merit is no preservative against the inconstancy of fortune; his eminent services and virtues had rendered him an object of universal envy; and, perceiving at length that he had displeased the populace by his wish to distinguish the senators from the rest of the spectators at the public exhibitions, he left Rome in disgust, and, as second in command, accompanied his brother Scipio Asiaticus in the successful expedition which he undertook against Antiochus the Great, king of Syria, to whose court Hannibal had fled after his defeat at Zama. At the return of Scipio to Rome he found the malevolence of his enemies unabated, and was, at the instigation of his inveterate rival, Cato the Censor, cited before the tribunes, the *Petillii*, on a charge of extortion. He was accused of having exacted for his own use immense sums of money from Antiochus, in return for the favourable terms of peace which he had granted him. This charge he resisted with the calmness and greatness of soul which characterised all his actions. The second day of his trial chanced to be the anniversary of the battle of Zama. In a dignified allusion to his services on that occasion, instead of replying to the charges of the tribunes, he exclaimed, "On this day I vanquished Hannibal and the Carthaginians: come, let us go to the Capitol to return thanks to the gods for such signal mercies." The citizens obeyed the summons, and the tribunes and the crier alone remained of the assembled multitude. The affair was nevertheless agitated a third time; but Scipio had withdrawn from the scene to his country house at Liternum, where he shortly after died, in the 48th year of his age, 184 B.C., expressing so great a horror at the depravity of the Romans, that he ordered his remains to be interred at that place, instead of being conveyed to Rome. The Romans lavished on this great and good man, when dead, the commendations and honours which, during a life of one unvarying tenour of rigid public and private virtue and indefatigable valour, they had withheld from him. In his military capacity, he was considered equally great in design

and execution; and for his magnanimity and disinterestedness, he is without an equal in the age in which he lived. It is related of him, among other instances of generosity and virtue, that after the sack of Carthage, when a female Spaniard of exquisite beauty and high birth was presented to him among the captives, he, discovering that she was betrothed to a Celtiberian prince, immediately restored her to her family; and, as a proof of his clemency and disinterestedness, that he treated the Spaniards with so much kindness after one of his victories, that they wished to proclaim him king; but that he refused the honour, alleging, that the title of general (*imperator*), which had been assigned to him by his soldiers, was what he considered the greatest distinction, while that of king was, moreover, odious to the Romans.

VIII. LUCIUS CORNELIUS ASIATICUS.] He was the brother of Scipio Africanus, and was his companion in the Spanish and African wars. His military talents obtained him the election to the consulship, 189 B.C., and he was thereupon appointed to conduct the war (before alluded to under Africanus) in Asia, against Antiochus the Great, king of Syria. He obtained a decisive victory over that monarch in the plains of Magnesia, near Sardis, and on his return to Rome was honoured with a triumph, and the surname of Asiaticus. Like his noble brother, he was exposed by his signal services to the malevolence of the dissatisfied and envious. After the death of Africanus, a charge of having appropriated to himself the riches acquired by the conquest of Antiochus was instituted against him by the Petillii, at the instance of Cato the Censor. He repelled the accusation; but though his cause was ably pleaded before the tribunal of the prætor Terentius Culeo, by his cousin Nasica, he was committed to prison, his property confiscated, and a fine exacted from him for the pretended peculation; but the money procured by the sale of his effects was insufficient to meet the sum required. This proof of his integrity did not, however, allay the irritation of his enemies, and he was subjected to farther persecution; but the Romans in the end relented, and so liberally rewarded his disinterested services, that he was enabled to celebrate, at his own expense, games, in honour of his victory over Antiochus, for ten successive days.

IX. PUBLIUS NASICA.] There were several celebrated individuals of this name; but three, whose names were each Publius Cornelius, may be identified with the Nasica, the son of Cneius, who was killed in Spain; the Nasica who fought under Paulus Æmilius; and the Nasica who headed a troop of patricians against the Gracchi. The first of these was elected consul, 191 B.C. In his consulate he defeated the Boii, and was honoured with a triumph. He was the legal defender of Africanus and Asiaticus, and was so renowned for his integrity, that when the Romans, 204 B.C., meditated the removal of the statue of Cybele (see Cybele) from Pessinus to Rome, and, in conformity to the sibylline oracles, were to depute the most upright man of their state to conduct its transportation, Nasica was honoured with the distinction. The second was the Nasica who fought under Paulus Æmilius at the battle of Pydna, who held the office of censor, 157 B.C., and twice that of consul, 161 and 155 B.C. In his second consulate he defeated the Dalmatians: he was such an enemy to pomp, that he refused the title of *imperator*, which the soldiers had decreed him, and very reluctantly submitted to the honour of a triumph. He warmly combated the opinion of Cato relative to the necessity of the utter destruction of Carthage, but was nevertheless so anxious to preserve the military character of the Romans in all its vigour, that he prevailed on the people to destroy a theatre, which was nearly completed, lest the fascination of the amusements therein exhibited might tend to enervate them, and to repress their martial spirit. He introduced the use of the hydraulic machine at Rome. The third, the enemy of the Gracchi, was elected consul, 138 B.C. He showed great firmness and ingenuity in the measures which he adopted for diminishing the horrors of a famine, with which the country was visited during his consulate. After the murder of Tiberius Gracchus he was prevailed on, by the senate, to

escape the fury of the populace, by accepting a commission in Asia; his absence from his country preyed on his spirits, and caused his death.

x. *A son of Africanus.*] He was, like his father, remarkable for his valour and his love of literature. He adopted Paulus Æmylius.

xi. *PUBLIUS ÆMYLIANUS.*] Surnamed *SCIPIO AFRICANUS THE YOUNGER*; was the son of Paulus Æmylius, the conqueror of Perseus, and had been adopted by the eldest son of Scipio Africanus. He learnt the art of war under his father, and first distinguished himself in the office of legionary tribune in Spain: while in that country, he was rewarded with a mural crown, for having headed the assault in the successful attack on the town of Intercatia. This enterprise was facilitated by his having previously overcome, in single combat, a Spaniard of gigantic stature who had defied the armies of Rome. From Spain, Scipio crossed over into Africa as tribune, and there so entirely gained the hearts even of the enemy, that Phameas, the commander of the Carthaginian cavalry, though dreading him as an antagonist, was so dazzled by his qualities as a man, that he forsook his own troops to live under Scipio's discipline. Masinissa, the king of Numidia, also entertained so high an opinion of his honour and justice, that he on his death-bed implored him to determine and superintend the division of his estates between his three sons, Micipsa, Gulussa, and Mastanabal. His reputation became, at length, so blazoned at Rome, that, on his re-appearing in that city to endeavour to obtain the office of ædile, his name, his figure, his deportment, and every circumstance connected with him, seemed to inspire the Romans with the belief that he had been selected by the gods to terminate their long contested rivalry with the Carthaginians. They accordingly raised him to the consulship, 148 B.C., and appointed him to bring the third Punic war to a conclusion. His colleague in this undertaking was his friend Lælius; on their arrival in Africa, they found Carthage already besieged; Scipio no sooner appeared before the city than he cut off every communication with the land and threw a stupendous mole, with immense labour and expense, across the harbour, in order to deprive the inhabitants, computed at 700,000, of any intercourse by sea. In defiance, however, of the vigilance and activity of Scipio, the Carthaginians, stimulated by despair, succeeded in digging another harbour, and in constructing a fleet of fifty gallees. This proved no barrier to the final execution of Scipio's designs, and the war ended in the complete reduction of the citadel, and the total submission of Carthage, 146 B.C., the same year that Corinth was razed to the ground by the consul Mummius. The captive city was seventeen days in flames; and, with many bitter pangs, Scipio, in obedience to the orders he had received, demolished its very walls. In contemplating the awful scene, he is said to have recited two lines of Homer (see II. vi. 570.), containing a prophecy relative to the fall of Troy. Of the immense treasures which Scipio found in Carthage, he reserved none but the work of Mago on agriculture, a possession which the Romans considered so inestimable as to cherish it with more care even than their sibylline books. On his return to Rome he was honoured with a triumph and with the surname of *Africanus*. He was subsequently re-elected to the consulship, 134 B.C., and appointed to terminate the war which the Romans had ineffectually carried on for fourteen years against Numantia: he began the siege with an army of 60,000 men, and was so bravely opposed by the besieged, who amounted only to 4,000 men able to bear arms, that although the town ultimately fell to him, it was not until the Numantines, with almost unprecedented valour and disregard of suffering, had set fire to their houses and had to a man destroyed themselves, in order that not one might remain to adorn the triumph of the conquerors. After this conquest Æmylianus obtained a second triumph, and the surname *Numantinus*. But, like his illustrious predecessor in arms, he was doomed to experience the ingratitude of that nation to whose service his life had been devoted. He was found dead in his bed, not without suspicion of having been strangled; and so fearful were the people that the murder might be

ascribed to Caius Gracchus, that all investigation was avoided. The latter part of his exemplary life had been passed with his friend Lælius, at his villa at Caieta, in seclusion and literary occupation. Scipio Africanus the Younger has often been compared with his predecessor of the same name, and, whether considered with reference to public or private life, his claim to the veneration of posterity is equal. In officiating at the celebration of the lustrum in the capacity of censor, he exclaimed, on hearing the registrar conjure the gods to render the affairs and successes of the Romans still more prosperous and brilliant, "they are sufficiently so, and I only pray that they may continue as they are." The censors, out of respect to Æmilianus, ever afterwards, at the celebration of the lustrum, uttered this ejaculation.

XII. METELLUS PUBLIUS.] He was the father-in-law of Pompey. After the battle of Pharsalia, he accompanied Cato into Africa, and united the remnant of his army with that of Juba, king of Mauritania. They endeavoured to make some stand against Cæsar, but were utterly defeated (and Metellus killed) by that general at the battle of Thapsus.

1162.] FABRICIUS. CAIUS LUSCINUS: this noble Roman was created consul, 282 B.C., and received the honours of a triumph for his victories over the Samnites, the Brutii, and the Lucanians. The spoil produced by these conquests was so considerable that, after having conferred rewards on the soldiers, and restored to the citizens the money which they had supplied for the war, he found an overplus of 400 talents, which he deposited in the treasury on the day of his triumph. Two years after this circumstance, Fabricius was deputed to negotiate with Pyrrhus, king of Epirus, respecting the prisoners taken from the Romans in the battle of Tarentum. Pyrrhus had ineffectually endeavoured, through his minister Cineas, to establish a peace with the Romans; and on Fabricius' arrival at his court, renewed his endeavours to attain, even by bribes, this desired object: but Fabricius was proof against his arguments and his snares, and so gained the esteem of Pyrrhus by his uprightness and purity, that the release of the prisoners was granted without a ransom. Fabricius was nominated censor, 277 B.C., with Æmilius Papus, a man of habits as austere and strict as his own; their contempt of luxury and expense was indeed so great, that it is recorded of them that the only articles of plate they possessed were, the former a salt-cellar, whose feet were of horn, and the latter a small salver to receive the offerings to the gods; and that the senator Cornelius Rufinus, who had been twice consul and dictator, was banished during their censorship for having in his house more than ten pounds weight of silver plate. Fabricius died in the utmost poverty. He was buried at the public charge, and the Roman people bestowed marriage portions on his daughters.

1163.—*Ploughman consul.*] LUCIUS QUINTIUS CINCINNATUS. He was taken from the plough by the senate, and appointed dictator, 458 B.C., for the purpose of quelling the dissensions at Rome. His moderation and firmness in the discharge of the office having speedily accomplished the desired object, he immediately returned to his farm. He was again drawn from his retreat, and reappointed dictator, 456 B.C., to oppose the Æqui and Volsci. He obtained a complete victory over them; delivered the consul Minucius, who had been besieged in his camp by the enemy; and eagerly laid down his honours, which he had enjoyed only sixteen days, but not before he had dispossessed Minucius of the consulship, observing to him, "that he should learn the art of war as a lieutenant, before he presumed to command legions in the character of consul." He was once more, at the age of eighty, called on to defend the state against the people of Fræneste; he reduced the enemy to submission, and then finally retired from the capital.

1164.] FABII. A noble and ancient family at Rome, said to have been so powerful and numerous as to have taken on themselves the expense of a war against the Veientes, 370 B.C. They came to a general engagement near the Cremera, in which all the

family, consisting of 306 men, with the exception of one, were killed. From this individual, then too young to take the field, but ultimately raised to the highest honours of the state, the different branches of the Fabian family are supposed to have been descended. Dionysius Halicarnassus treats as fable Livy's account of this battle. The person alluded to by Virgil, in the 1165th line, is Quintus Fabius Maximus, surnamed *Cunctator* (delayer). He derived this epithet from his mode of warfare when the Carthaginians were ravaging Italy; and it is supposed that, had his plans been adopted, the fatal battle of Cannæ might have been avoided. He was five times consul, and after the disastrous overthrow of the Romans at Thrasymene, was raised to the dictatorship. Being called on in the discharge of this office to oppose Hannibal, he conceived the project of harassing the army of his competitor by countermarches and ambuscades, instead of coming to a general engagement; this plan was violently combated, but the result of the operations at Cannæ confirmed the high reputation of Fabius for military skill. From the manner, however, in which he, seven years after that tremendous battle, procured the submission of Tarentum, the Carthaginians were induced to designate him the Hannibal of Rome. Fabius resisted the solicitations of his countrymen to remove the statues and paintings of the Greeks from Tarentum, observing, "let us leave to the Tarentines their irritated gods." So unpopular were all his measures, that the Romans refused to subscribe to an agreement which he had concluded with Hannibal for the ransom of the captives; while Fabius, rather than forfeit his word to the enemy, sold all his estates to provide the stipulated sum. His countrymen were, however, at length so awakened to his merits, that the expenses of his funeral were defrayed from the public treasury.

1180.—*Great Marcellus.*] MARCUS CLAUDIUS MARCELLUS, the renowned conqueror of Syracuse. He was created consul, 221 B.C., and entrusted with the conduct of a war against the Gauls. In the progress of the conflict he killed, with his own hand, Viridomarus, their king, and obtained in consequence the *spolia opima*. After this success, he was selected as the general to oppose Hannibal in Italy, and was the first Roman that obtained any advantage over the formidable Carthaginian, whom he defeated twice under the walls of Nola, 213 B.C. Marcellus was despatched with a powerful force against Syracuse: he besieged the city by sea and land; but his operations were, for three years, baffled by the ingenuity and indefatigable spirit of the philosopher and geometrician Archimedes, who had constructed machines by which the ships of the enemy were suddenly raised up from the bay into the air, and then precipitated into the water with such violence as to sink them; he moreover destroyed some of their vessels with his renowned burning-glasses. The perseverance of Marcellus was, at length, crowned with success, and Syracuse surrendered to his arms, 211 B.C. The conqueror had particularly directed that, in the destruction of the town, its zealous defender Archimedes should be spared; but he had the mortification of learning that that philosopher, absorbed in the mazes of a problem, and thus ignorant of the danger by which he was surrounded, had been involved in the general slaughter. Marcellus conveyed to Rome, which had, till his time, presented only one vast arsenal, all the fine statues, paintings, and other works of art with which the Greeks had enriched Syracuse. After the conquest of Syracuse, Marcellus was again appointed to march against Hannibal; he recovered many of the Samnian towns which had revolted from Rome, but he was at length incantiously surprised and killed in an ambuscade by Hannibal, in the sixtieth year of his age, and in his fifth consulship. His body was honoured with a magnificent funeral by the Carthaginian general, and his ashes conveyed in a silver urn to his son. Marcellus was remarkable for his clemency, and for his private as well as his public virtues. He was designated the "sword of the republic," as was Fabius, his colleague in his third consulship, its "buckler." He and Cornelius Cossus were the only two Romans, after Romulus, who obtained the celebrated *spolia opima*.

1185.—*Gaulish king.*] VIRIDOMARUS.

1187.—*Third.*] ROMULUS and COSIUS being the former two. (See Marcellus, line 1180.)

1187.—*Feretrion Jove.*] (See Feretrius, under the names of Jove.)

1189.—*A godlike youth.*] MARCELLUS, also called MARCUS CLAUDIUS: he was the son of the Marcellus who signalised himself in the civil wars between Cæsar and Pompey, by his firm attachment to the latter, and of Octavia. He married Julia, the daughter of Augustus, and was publicly named as his successor in the empire; he was created ædile, and so gained the hearts of the Romans by his conciliatory and amiable manners, that his premature death, at the early age of eighteen, plunged the nation, as well as his family, in the deepest grief. Virgil, who was patronised by Augustus, procured himself a great accession of favour by commemorating, in his poem of the *Æneid*, the virtues of this exemplary prince. The poet was desired to repeat the verses in the presence of Augustus and Octavia: the unhappy mother, at the commencement of the recital, burst into tears; but when he uttered the words, *Tu Marcellus eris*, she swooned away. The delicate flattery of the poet was rewarded with ten sesterces for every verse relating to Marcellus; a sum equivalent to 80*l.* of our money.

1206.—*Martian field.*] CAMPUS MARTIUS; a large plain without the walls of the city of Rome, so called because dedicated to Mars. It was appropriated to the practice of the different exercises and games of the Roman youth; to the holding of public assemblies; to the election of officers of state; and the receiving of foreign ambassadors. The bodies of the dead were also generally burnt (the circumstance which explains this line) on the Campus Martius.

“Part of the sepulchre in which the ashes of Marcellus were deposited (and which was built by Augustus for Julius Cæsar himself, and the rest of his family), is still remaining. It stands in the Campus Martius, near the banks of the Tyber; and, when one sees it, puts one strongly in mind of the verses in Virgil, where he speaks of the funeral of that young prince. It is what they now call the *Mausoleum Augusti*.”—*Spence*.

1208.—*Tyber see.*] Because this river flows through the Campus Martius.

1221.—*A new Marcellus.*] i. e. thou shalt rival thy father. (See line 1180.)

1222.—*Canisters.*] i. e. small baskets.

1245.] CAIETA. There was a city, with a bay and promontory of the same name (now Gaeta), on the shore of the Tyrrhene sea, which name some, with Virgil, derive from *Æneus'* nurse; and others, from the word *Ata*, *Atis*, and *Attis*, the denomination of a cavern sacred to the god *Atis* (the sun), near which Caieta was situated on the sea-coast. Diodorus states that Caieta had been, previously to his time, occasionally styled *Aiete*.

# ÆNEID.

## BOOK VII.

1.—*And.*] Also; as well as Misenus.

1.—*Matron.*] Caieta, the nurse of Æneas, who was buried in the town of Caieta (see Caieta, *Æn.* vi. 1245.) Among the ancients the nurse was regarded through life as a venerable character. (See Ovid's *Met.* b. xiv.)

18.—*From hence, &c.*] This description is borrowed from Homer, *Od.* x. 241, &c.

23.—*The sad isle.*] *Ælea*.

52.] ERATO. Here supposed by some to be put for muse in general. Ruaeus and others observe, that Virgil invokes the muse Erato, who presided over love affairs, because the transactions in this last part of the *Æneid* turn upon the contentions between Turnus and Æneas for the fair Lavinia.

56.] AUSONIA. Italy.

57.—*The rivals.*] Æneas and Turnus.

64.—*Tyrrhene realm.*] Because washed by the Tyrrhenum mare.

68.] LATINUS. A son of Faunus and Marica; king of the aboriginal Laurentines in Latium, from him called Latini; husband of Amata, and father of Lavinia. (See Lavinia.) His death is differently described: some state that it was natural; others that he was killed in a second war against the Rutuli.

Latinus is said also to have married Palatia, the daughter of Evander and Roma, a Trojan who came into Italy with Æneas, and to whom some ascribe the birth of Romulus and Remus.

70.] FAUNUS. The third king, according to tradition, of the aborigines in Italy. He is, by some, considered to have been son of Picus and Venilia; and by others, of Mars, or of Mercury and Night (Mercury being often called Faunus by the Latins). He was so revered by his subjects in consequence of his mild government and his promotion of agriculture, that he was placed after death among the divinities of their country. The gift of prophecy was ascribed to him and his wife Fauna (see Marica, line 71.); and his oracles were held in high estimation. His principal temple was on Mount Cælius; and at the festival of *Faunalia*, which was annually celebrated in his honour throughout Italy, kids and sheep were sacrificed to him in the fields and woods, with libations of wine and burning of incense.

Faunus raised a temple to the god Pan at the foot of the Palatine mount; he is sometimes confounded with that deity (see *Hor.* b. iii. Ode 18.); and, when worshipped as the son of Mercury and Night, is represented as a satyr. He is also called *FATURNIS*, *FATIDIQUE*, and *INUUA*.

71.] MARICA. The same with *FATUA*, *FAUNA*, and *FATIDICA*; daughter of Picus, and wife and sister of king Faunus. Servius confounds her with Venus; Hesiod, with Circe; and some with the *Bona Dea*, and Juno *Sospita*. Marica resided in a sacred wood near Minturna, and was endued with the power of divination. Feasts were celebrated in her honour; in these the use of myrtle was prohibited in consequence of Faunus having chastised her with branches of that tree for her love of wine.

*Cl. Man.*

72.] PICUS. The reputed son and successor of Saturn or Sterces (see Janus) upon the throne of Latium. He was revered as a wise prince, and as versed in the science of augury; and was so beloved by his queen Canente, or Venilia, the daughter of king Janus, that when she learnt that Circe, enraged at his rejection of her addresses (see line 256, &c.; and Ovid's *Met.* b. xiv.), had metamorphosed him into a woodpecker, she pined to death. This fable is variously related, but all mythologists concur in placing Picus among the *indigetes* (a term peculiar to those deities who from men became gods) of the Latins. He is often represented with a hawk's head.

76.—*Old peaceful prince.*] Latinus.

83.] TURNUS. King of the Rutuli; son of Daunus, king of Apulia, and of Venilia, a nymph who was sister to Amata, the wife of Latinus. His love for Lavinia, the war in which he was involved with Æneas, and his death, are given under Æneas and Lavinia.

85.—*Latian queen.*] Amata.

93.] LAURENTUM (now Paterno). A maritime town of Italy, east of the Tiber, the capital of the kingdom of Latium in the reign of Latinus. It was built by this monarch, and was called Laurentum, from the circumstance of his having discovered a laurel in the spot which he had selected for the site of his palace: this laurel he dedicated to Phœbus; and it subsequently became an object of great religious veneration. (See Laurel.)

95.—*The laurel's god.*] Apollo.

124.] ALBUNEA. A fountain and wood, sacred to the Albanian sibyl, near Tibur, in Latium. (See Hor. h. i. Ode 7.)

154.—*The god's.*] Jupiter's command; secret impulse.

156.—*Trenchers.*] Called in the next line "cakes of flour." They were baked so hard, that they supplied the place of trenchers. (See Æn. iii. 336.)

"The story of Æneas, on which Virgil founded his poem, was very bare of circumstances, and by that means afforded him opportunity of embellishing it with fiction, and giving a full range to his own invention. We find, however, that he has interwoven, in the course of his fable, the principal particulars which were generally believed among the Romans, of Æneas' voyage and settlement in Italy. The reader may find an abridgment of the whole story, as collected out of the ancient historians, and as it was received among the Romans, in Dionysius Halicarnassus. Since none of the critics have considered Virgil's fable with relation to this history of Æneas, it may not be perhaps amiss to examine it in this light, so far as regards my present purpose. Whoever looks into the abridgment above mentioned, will find that the character of Æneas is filled with piety to the gods, and a superstitious observation of prodigies, oracles, and predictions: Virgil has not only preserved this character in the person of Æneas, but has given a place in his poem to those particular prophecies, which he found recorded of him in history and tradition. The poet took the matters of fact as they came down to him, and circumstanced them after his own manner, to make them appear the more natural, agreeable, or surprising. I believe very many readers have been shocked at that ludicrous prophecy, which one of the harpies pronounces to the Trojans in the third book, namely, that before they had built their intended city they should be reduced by hunger to eat their very tables. But when they hear that this was one of the circumstances that had been transmitted to the Romans in the history of Æneas, they will think the poet did very well in taking notice of it. The historian above mentioned acquaints us, a prophetess had foretold Æneas that he should take his voyage westward, till his companions should eat their tables: and that accordingly, on his landing in Italy, as they were eating their flesh upon cakes of bread for want of other conveniences, they afterwards fed upon the cakes themselves; on which one of the company said merrily, 'we are eating our tables.' They immediately took the hint, says the historian, and concluded the prophecy to be fulfilled.



As Virgil did not think it proper to omit so material a particular in the history of Æneas, it may be worth while to consider with how much judgment he has qualified it, and taken off every thing that might have appeared improper for a passage in an heroic poem. The prophetess who foretells it is an hungry harpy, as the person who discovers it is the young Ascanius. The *violare manus* informs us, that the ancients looked upon their tables as sacred things."—Addison, *Spec. No. 351.*

166.] This prophecy relative to the eating of the trenchers was originally uttered, not by Anchises, but by Celeno (*Æn. iii. 322.*), and subsequently confirmed by Helenus (*Æn. iii. 507.*) Virgil, in here assigning the prediction to Anchises, might perhaps mean that Anchises had given this explanation of the prophecy; but it is more probable that this trifling contradiction forms one of those passages which Virgil would have corrected if he had not been cut off by a premature death.

185.—*The genius of the place.*] (See *Genius.*)

189.—*Idæus Jove.*] The Jupiter of Troas.

190.—*His sire.*] Anchises. *Mother queen.* Venus.

201.] NUMICUS, or NUMICIUS. A small river of Latium, near Lavinium, the waters of which were only used in the sacrifices of Vesta. Æneas is, by some, fabled to have drowned himself in the river, and to have been subsequently deified under the appellation of Jupiter *Indigetes*. Ovid (*Met. b. xiv.*) mentions the god Numicus as having presided at the deification of Æneas, and as having carried off Anna, the sister of queen Dido. The same poet also assigns the epithet *Corniger* to Numicus, river-gods being frequently represented with horns.

216.—*The town.*] Laurentum.

229.—*Palace.*] Or rather temple.

231.—*There kings receiv'd the marks of sov'reign power.*] In the present passage Pica is represented as having the badges of the kings, whence we may infer, either that Romulus derived his augural and regal insignia from the ancient kings of Latium; or, that Virgil is here guilty of a pardonable anachronism in his wish to throw an air of greater antiquity over the Roman forms and ceremonies. The ancients generally held their assemblies for discussing state affairs in their temples.

235.] LICTORS. } The lictors were instituted by Romulus, who, it is supposed,

236.—*Axes; rods.*] } adopted them either from the ancient kings of Latium, or from the Etruscans. Their name is probably derived from their binding (*ligando*) the hands and legs of criminals before they were scourged; and they were usually selected from among the lowest of the common people. They carried on their shoulders rods (*fusces*) bound with a thong in the form of a bundle, and an axe (*securis*) jutting out in the middle of them. (See *Consuls.*) They preceded all the greater magistrates except the consors (see *Censors*) one by one in a line; their office was to remove the crowd by words to this effect, *Cedite, consul tenet*, &c.; to knock at the door of any house to which the magistrates might proceed; and to inflict punishment after judgment. The lictor who was next to the magistrate was considered the most honourable of the lictors, and was generally employed in receiving and executing his more immediate commands.

237.—*House of pray'r.*] Palace or temple of Pica.

241.—*Carv'd.*] Not as in a frieze; they were distinct cedar statues placed in the vestibule. The material of which they were formed denotes their antiquity.

244.] ITALUS. According to Hyginus, this prince was son of Telegonus and Periclepe. (See *Ulysses.*) Dionysius states that he was a native of Arcadia; while others derive his origin from Sicily and Africa; but all concur in deducing from him, the name of Italy.

247.] SABINUS. A very ancient king of Italy, who instructed his people in the cul-

tivation of the vine, and was in consequence honoured after death with a place among their gods. The Sabines derived their name from him.

237.—*Divining wand.*] i. e. the *LITVUS* (see *Lituus*). This was a crooked staff, which the augurs carried in their right hand, to mark out the quarters of the heavens.

258.—*Gabine gown.*] The augurial *TRABEA* (see *Trabea*). This was a robe either striped with purple, or composed of purple and scarlet.

259.—*Hero.*] *Picus*.

266.—*Chair of state.*] i. e. the *sella curulis*. It was a stool or seat without a back, with four crooked feet, fixed to the extremities of cross pieces of wood, joined by a common axis, somewhat in the form of the letter X, and covered with leather, so that it might admit of being folded together. It was either entirely or principally made of ivory, hence called *curule ebor*; the terms *alta* and *regia* were also applied to it, because it was frequently placed on a tribunal, and had been first used by the kings. (See *Æn.* xi. 346.) In later times it was adorned with engravings. Those magistrates who had the right of using it were termed "*curules*;" they were the dictators, the consuls, the prætors, the censors, and the chief ædiles.

289.—*Th' Auranxi.*] The inhabitants of *AURUNCE*, an ancient town of Latium, built by Anson, the son of Ulysses and Calypso.

293.] Respecting the Italian origin of Dardanus. (See II. xx. 255.)

296.—*Tuscan Corythum.*] *Corintum*, or *CORYTHUS* (now Cortona). *Corytas* was a town and mountain of Etruria, near which Dardanus, the brother of Isiasus, was born. (See *Isiasus*, *Od.* v. 161.) It was the seat of the kingdom of Tarchon. (See *Tarchon*.)

305.—*Asia's crown.*] In allusion to the war carried on against Priam by the Greeks.

326.—*Boughs.*] Ambassadors to foreign and hostile nations were generally distinguished by some insignia, which (as the modern flag of truce) denoted their visit to be of a peaceful nature. Thus Chryses, in the opening of the *Iliad*, presented himself before the Grecian army, carrying the fillets of Apollo on his golden sceptre. The Lacedæmonian heralds carried in their hands a staff of laurel or olive, round which two serpents were folded as an emblem of concord. The Athenian heralds were distinguished by an olive branch covered with wool and adorned with fruits.

388.—*Her celestial sire.*] *Sol*.

441.—*Either line.*] Used for each, Latian and Phrygian.

444.—*Bellona.*] Is here represented as performing the office of *Pronuba*. (See *Pronuba*, under the appellations of *Juno*.)

445.—*Queen.*] *Amata*. *Brand*. *Lavinia*.

447.—*Second Paris.*] *Æneas*.

461.] *ALECTO*. One of the *Furies*. (See *Furies*.)

466.—*Virgin daughters, &c.*] The *Furies* are by some considered to be the daughters of Night. (See *Furies*.)

476.—*Gorgonian blood.*] i. e. crowned with snakes as poisonous as those of *Medusa*.

482.] *AMATA*. Wife of *Latinus*, and mother of *Lavinia*. She hanged herself in despair, on finding that she could not prevent the marriage of her daughter with *Æneas*. (See *Æn.* xii. 882.)

509.—*A guest.*] *Paris*.

516.—*The god, your sire.*] *Faunus*.

521.] *INACHUS*. The reputed founder of the kingdom of *Argos*, about 1800 years B.C.; son of *Oceanus* and *Tethys*; father of *Io* (see *Io*, *Æn.* vii. 1077.), of *Pelægus*, and of his successor *Phoroneus*; and tutelary deity of the river of *Argos*, which bore his name. He is also called *Phoroneides*, and was, with his son *Phoroneus*, arbiter in the dispute between *Neptune* and *Juno*, respecting the superintendence of *Argolis*. (See *Neptune*.)

544.—*Evoe! O Bacchus.*] An exclamation used by the votaries of Bacchus during the celebration of the orgies.

548.—*For thee she feeds her hair.*] It was customary for young women to consecrate their hair to some deity; to cut it off just before marriage; and to hang it up in the temple of the deity to whom it had been before devoted.

552.—*Skins of beasts.*] Of fawns.

552.—*Javelin.*] Thyrsus.

559.—*Io.*] Another of the exclamations used by the Bacchanalians.

571.—*His town.*] Ardea, more anciently Ardua.

573.—*Her father.*] Acrisius.

576.] ARDUA. } Now Ardea. The capital of the kingdom of the Rutuli, said to

576.] ARDEA. } have been founded by Danaë. (See Danaë.)

589.] CALYBE. Priestess of the temple of Juno at Ardea. Juno assumed the appearance of this aged priestess when she stimulated Turnus to oppose Æneas.

590.] Juno is here mentioned either from her being the tutelar goddess of Ardea, or from her inveterate hostility to the Trojans.

658.—*His.*] Turnus.

673.] TYRRHEIDÆ. A patronymic of the sons of Tyrrheus.

675.] TYRRHEUS. The keeper of the herds of king Latinus, the destruction of whose stag by Ascanius was the first cause of war between Æneas and the people of Latium.

677.] SILVIA. Daughter of Tyrrheus; described as having, with great care, cherished the stag which had been tamed by her father.

719.] TRIVIA. The *lacus Trivia* (now the lake of Nemi), near Aricia, in Latium. It was sacred to Diana.

720.—*Velvè fountains.*] LACUS VELINI. There were some lakes of this name in the country of the Sabines, near Reate, fed by the springs of the river Velinus (now Velino), which runs into the Nar.

720.] NAR (now Nera). A river of Umbria (noted for its sulphureous water), which joins the Tiber.

741.] ALMON. The eldest of the sons of Tyrrheus. He was the first Latin that fell by the hands of the Trojans.

746.] GALESUS. A rich inhabitant of Latium, who fell while attempting to terminate the fray which had arisen between the Trojans and Latians, in consequence of the destruction of the favourite stag of Tyrrheus by Ascanius (line 694.)

778.] AMSANCTUS (now Nesanto, and Mussito.) Virgil here states expressly that the descent of Alecto to hell was in the vale of Amsanctus. (See Avernus.) Amsanctus is placed, both by the ancients and moderns, in the kingdom of Naples, between Trevicum and Acherontia. It was anciently remarkable for a temple, built to MEFITES, the deity who presided over noisome and pestilential smells. Virgil describes it as under the mountains in the midst of Italy, and as abounding with wood, and with deep hollows, from which water burst up into the air, and fell down again with a loud noise.

833.—*A solemn custom.*] The ceremony of going in solemn procession to open the gates of Janus at the commencement of a war (a custom which Virgil attributes to the Latins), was not instituted till the reign of Numa Pompilius. According to Virgil's representation, the doors of the temple were more immediately sacred to Mars: in the vestibule or portico was the statue of Janus, who thus guarded the issues of his temple; while in the interior was a statue of Mars, represented as bound in chains, as if unable to come forth, unless his shackles were removed, and the doors unbarred by the previous permission of Janus.

Warton translates the passage thus :

872.] TIBUR (now Tivoli). An ancient town of the Sabines, on the Anio, about twenty miles from Rome, remarkable for the magnificent temple of Hercules, the tutelary deity of the place, and for being the spot which, on account of the peculiar salubrity of the air, the Romans anciently selected for the site of their villas. Tibur was so named from its supposed founder Tiburtus, the son of Amphiaraus, to whom a chapel in the temple of Hercules was consecrated. (See Horace, b. i. Ode 7.)

873.—*Crustumian town.*] CRUSTUMERIUM, a town of the Sabines.

883.—*The word.*] The watch-word. It was given in battle by the general to the tribunes and præfects of the allies in the armies of the Romans; by them to the centurions; and by the centurions to the soldiers. The person who carried the *tessera* (watch-word) from the tribunes to the centurions, was called *tesserarius*.

898.] HELICON. A mountain of Bœotia, sacred to the Muses. (See Minerva's interview with the Muses, Ovid's Met. b. v.) It was remarkable for a temple dedicated to those divinities; for the fountain of Hippocrene; for the grotto of the Libethrides, nymphs of the fountain Libethra in Thessaly; for the tomb of Orpheus; and for several fine works of Grecian sculpture.

895.] MEZENTIUS. He was king of Agyllina or Cære, one of the twelve towns of Etruria, at the time Æneas landed in Italy. He is represented by Virgil as a monster of ferocity, wantonly murdering many of his subjects, and as causing others, fastened face to face to dead bodies, to expire in loathsomeness and famine. His subjects, exasperated by his tyranny, expelled him from the throne. He and his son Lausus took refuge in the court of Turnus, whom they assisted in the war against Æneas. They both fell by the hand of the Trojan prince. (See end of Æn. x.) The narrative of the combat in which they were slain is justly esteemed one of the most brilliant passages in the whole Æneid. Virgil has described Lausus as eminent for beauty of person, bravery, and filial piety; a pleasing contrast to his ferocious parent. The epithet *contemptor divum* was applied to Mezentius by Virgil, because he demanded of his subjects the first fruits of their herbs and of their animals, instead of appropriating them in sacrifice to the gods.

897.] ETRURIA, HETRURIA, or TUSCIA. This was a celebrated country of Italy, at the west of the Tiber, divided into twelve small states called *lucomines*, each being governed by its respective *lucomon*. Their names were, VEIENTES, CLUSINI, PRÆRUBINI, CORTONENSES, ARRETINI, VETULUNI, VOLATERRANI, RUSELLANI, VOLSCEMINI, TARQUINII, FALISCI, and CÆRETANI; the principal towns of these states being *Vejæ* (see Camillus), *Clusium* (see Clusium), *Perusia*, *Corytus* (see Corytus), *Arretium* (Arezzo), *Vetulonia*, *Volaterræ*, *Rusellæ*, *Volsinium* (now Bolsena), *Tarquiniæ* (Tarchina), *Falerii* (Palari), and *Cære* or *Agylla* (Cerveteri): north of these, on either side of the *Arno* (Arno), were, *Pisæ* (Pisa), *Florentia* (Florence), *Pistoria* (Pistoja), *Portus Herculis Liburni* (Leghorn), *Luca* (Lucca), *Sena* (Sienna), &c. The Etrurians were called by the Greeks *Tyrrhæni* or *Tyrsini*, from a word signifying *towers*, they being the first that fortified their towns; and are supposed to have been originally a colony of Mæonians from Lydia. (See Æn. viii. 626.) Virgil terms them ΜΑΚΟΝΤΑΙ. (See original, Æn. xi. 759.) They had very anciently two kings, the seat of one being at Cære or Agyllina (see Mezentius), and of the other at Corytum or Corytus (see Tarchon), who were elected by deputies from the twelve cities of the country. The Etrurians were remarkably addicted to augury, and to every species of superstition.

899.] LAUSUS. The son of Mezentius, killed by Æneas (Æn. x. 1162; see Mezentius).

907.] AVENTINUS. A son of Hercules and Rhea, after whom Mount Aventinus was called. He assisted Turnus in the Rutulian war; and, in imitation of his father, was clothed in a lion's skin, having the history of the Lernaean hydra engraved upon his shield.

910.—*Father.*] Hercules.

915.—*A mortal woman.*] Rhea.

917.] SPAIN. This country anciently comprehended the whole of the peninsula at the south-western extremity of Europe, which is now divided into the kingdoms of Spain and Portugal. It was called HESPERIA, from its western situation; IBERIA and CELT-IBERIA, from the nations of the *Iberi* and *Celtæ* who inhabited the banks of the Ebro; and HISPANIA (a term of uncertain derivation), by the Phœnicians.

The Spaniards trace their origin from Tubal, the son of Japhet, and pretend to give a succession of kings in descent from him down to Geryon, who was slain by Hercules. (See Geryon.) The early history of Spain is so obscured by fable, that nothing authentic can be ascertained concerning it until the invasion of the Celtæ (which probably happened soon after the death of Geryon), who, incorporating themselves with the aboriginal inhabitants, the Iberi, formed one people, under the denomination of Celtiberians.

Spain was anciently remarkable for its mines of gold and silver, a circumstance which, perhaps, gave rise to the idea that Plutus once reigned in the country. (See Pluto.) The commercial nations of antiquity appear, from a very early period, to have frequented the shores of Spain, and to have established colonies there for the purposes of traffic. Thus the Rhodians founded a city at the foot of the Pyrenees; and a band of Grecian adventurers shortly after settled on the north-eastern coast. The Phœnicians are thought, in the ninth century B.C., to have first traded with this country for the precious metals, and to have formed, in process of time, many powerful settlements on the southern parts of Bætica. Their example was followed by the Egyptians, Lesbians, Carians, Milesians, and Phocians; and Nebuchadnezzar is even said by Josephus to have reigned in Spain during nine years. It is probable that hitherto these nations exercised no authority in the interior of the country, but contented themselves with the small territory occupied by their colonies on the sea-coast, leaving the native inhabitants (who, divided into a number of petty states, under their respective chiefs, occupied the more central parts) in the undisturbed enjoyment of their government and independence. The Carthaginians, under Hamilcar, the father of Hannibal, were the first that attempted to acquire territory in Spain by force of arms; led by that general, and his two successors Asdrubal and Hannibal, they made themselves masters of the southern and eastern provinces as far as the Ebro; but the progress of their conquests was slow, as the small states into which the country was divided, by singly opposing themselves to the enemy, prevented any decisive action. The attack of Saguntum, one of the independent cities which had implored the protection of the Romans, occasioned the second Punic war (see Carthage), which, by transferring the dominions of the Carthaginians to Rome, gave that republic a footing in Spain. But although this was the first country of the European continent which nominally submitted to the Roman government, yet such was the valour of its inhabitants, the strength of its mountain fastnesses, and the skill of its leaders, that it for more than a century baffled the efforts of the greatest of the Roman generals, and was not completely subdued till the time of Augustus.

The Romans, when first they obtained dominion in Spain, divided it into two parts, *Hispania Citerior* and *Uterior*, each of which was governed by a prætor. *Hispania Uterior* was afterwards subdivided by Augustus into the provinces of LUSITANIA and BÆTICA; and the appellation of TARRACONENSIS applied to *Hispania Citerior*.

LUSITANIA.] This division comprehended the modern kingdom of Portugal, with part of Leon and Estremadura, and was bounded by the Atlantic, and the rivers Durus and Anas. It was inhabited by the *Celtici*, the *Vætones* or *Vettones*, and the barbarous tribes of the *Lusitani*; the principal towns of Lusitania being *Olisippo* (Lisbon), *Salmantica* (Salamanca), *Augusta Emerita* (Merida), *Conimbrica* (Coimbra), *Scalabis* (Santarem), and *Norba Cæsarea* (Alcantara); the extreme southern promontory of Lusitania being called *Sacrum Promontorium* (Cape St. Vincent). The mountain Herminius, situated in

the southern part of the province, was celebrated for its lead mines; and the inhabitants of the surrounding district thence acquired the name of *Plumbarii*.

**BÆTICA.]** This division, which now forms the provinces of Seville and Granada, included the southern and most fertile district of Spain. Its principal cities were, *Corduba* (Cordova), the birthplace of the Senecas and Lucan, *Italica* (Sevilla la Vieja), the birthplace of Trajan, Adrian, and the poet Silius Italicus, *Hispalis* (Seville), *Castulo* (called also *Castalia* and *Parnassia*, founded by a colony of Phocians), *Tartessus*, on an island of the same name, at the mouth of the river Tartessus or Bætis (see Pluto), *Gades* (Cadiz, peopled by a colony from Tyre), *Carteia* or *Heracles*, the *Bastuli Peni*, *Munda* (Munda, where Julius Cæsar finally defeated the sons of Pompey and Labienus), and *Malaca* (Malaga). The mountains of Bætica to the north and east, were the chains of *Marianus* and *Orospeða* (now the Sierra Morena and Nevada); and, at the southern extremity of the province, immediately opposite *Mount Abyla* (Cerita), on the African side of the *Fretum Gaditanum* or *Herculeum* (the straits of Gibraltar), was *Mount Calpe* (the rock of Gibraltar); *Junonis Promontorium* (Cape Trafalgar, being on the Atlantic side of the straits). Calpe and Abyla were termed by the ancients *Columnæ Herculis* (the Columns of Hercules), and are said to have been noited, until rent asunder by that hero. The interior parts of Bætica were occupied chiefly by the *Turdetani*, the *Turduli*, and the *Bastitani*; and its coasts by various colonies established for the purposes of commerce.

**TARRACONENSIS.]** This division, comprehending the northern and eastern parts of the country, extended from the foot of the Pyrenees to the mouth of the *Durius* on the west; to Nova Carthago on the south-east; Salmantica, Segovia, Toledum, and the Bætican mountains forming its western and southern inland boundaries. The *Celtiberi* were the principal people of this part of Spain, the chief cities, &c. of which were, *Tarraco* (Tarragona), *Barcino* (Barcelona), *Rhoda* (Roses), *Emporia* (Ampurias, these four, inhabited by the *Cosetani*, *Lacetani*, and *Cerctani*, being comprehended in what is now the province of Catalonia), the *Jacetani*, at the foot of the Pyrenees, *Saguntum* (Murviedro, celebrated in history as the cause of the second Punic war), *Valentia* (Valencia), *Suero* (Cullera), and *Nova Carthago* (Carthagena). The chief cities in the interior of this province were, *Ilerda* (Lerida, the capital of the *Ilergetes*), *Cæsar Augusta* (Sargossa), *Numantia* (Numantia, famous for the desperate resistance it made to the arms of Scipio Africanus), *Toletum* (Toledo), *Libora* (Talavera), *Segoria* (Segovia), *Calagurris* (Calahorra), and *Pompelun* (Pampeluna, the capital town of the Vascones). To the north of the *Vascones* dwelt the savage tribe of the *Concani* (their chief city *Concana*, Santilana); on the shores of the Bay of Biscay, thence called *Cantabricus Oceanus* (Cantabrian sea), the *Cantabri*, the last of the Spanish nations that submitted to the Romans; south of these, the *Astures*, whose capital *Asterica* is now Astorga; the *Vaccæi*, and the *Aræcori*; *Calle* (Oporto, which stood at the mouth of the *Durius*, having been the country of the *Callæci*, a people from whom the province of Galicia derives its modern appellation).

**Rivers of, &c.]** The principal rivers of Spain which fell into the Atlantic were, the *Durius* (Douro); the *Minius* (Minho); the *Tagus* (Tajo); the *Anas* (Guadiana); and the *Bætis*, or *Tartessus* (Guadalquivir); and of those that flow from west to east and empty themselves into the Mediterranean, the most considerable were, the *Suero* (Xucar); the *Iberus* (Ebro); the *Rubricatus*, and the *Sambroca*.

The bays and gulfs on the coasts of Spain were, the *Sinus Gaditanus* (bay of Gibraltar); the *Magnus Portus* (the bay of Corunna); the *Sinus Cantabrinus* (bay of Biscay); the *Sinus Sucronensis* (the bay of Valencia); the *Illicitanus Sinus* (gulf of Alicante); and the *Vegetanus Sinus* (bay of Carthagena).

The most considerable promontories of Spain were, *Promontorium Sacrum* (cape St. Vincent, which likewise received the name of *Cuncus*, from its wedge-like shape); and *Promontorium Celticum*, *Nerium*, or *Arlabrum* (cape Finisterre).

The islands in the Mediterranean sea, belonging to this country, were Majorca and Minorca, called by the Greeks *Gymnesia*, and by the Romans *Balcarides*; *Pythiussa* or *Ebusus* (Ivica); and *Ophiussa* (Formentara), famous for the serpents with which it was infested.

The ancient Iberians are supposed to have derived their religious notions from the Phœnicians and Carthaginians, an idea which is strengthened by the statement of some mythologists, that they were the same as the Erythreans or Edonites, of Phœnician race.

The palace of Night is generally placed by the poets at the extremity of the Mediterranean, the Romans figuratively describing Gibraltar as the spot where the sun extinguished his torch.

In addition to the description given of Night, under the article Night (page 227.), it may here be stated that Night, or Nox, was by some considered to be the daughter of Cœlus and Terra, and wife of Acheron; and was sometimes represented with bat's or other wings, crowned with poppies, drawn in her chariot by owls, or black horses, and with two infants, emblematical of dreams, sleeping in her arms.

DEUS LUNUS is supposed to have been worshipped in Iberia, under the name of PHARNAX.

This country is represented on a medal of the reign of the emperor Adrian, under the figure of a woman, leaning against a mountain, with an olive branch in her hand, and a rabbit at her feet. The moderns have depicted her with black hair, wearing a regal crown, a robe richly embroidered in gold, studded with diamonds and pearls, and a lion either at her side or feet.

920.] AVENTINE. One of the seven hills of Rome, so called after *Aventinus*, the son of Hercules and Rhea. It was sacred to Diana. (See Horace's *Secular Poem*.)

MURCIA.] The goddess of idleness among the Romans; she had also a temple at the foot of Mount Aventine, which was anciently, from her, called *Marcus*. Her statues were represented covered with moss. (See *Idleness*, page 337.)

920.—*The son of Jove.*] Hercules.

921.—*Priestess Rhea.*] Priestess of the goddess Vesta. (See *Ilia*.)

922.—*Piles.*] The pilum was a weapon peculiar to the Roman troops.

929.—*Horrid.*] i. e. uncouth; savage.

930.—*Two twin-brothers.*] Coras and Catillus.

931.] TIBURS. } Sons of Amphiarus, the celebrated soothsayer, and priest of

932.] CORAS. } Apollo. They assisted Turnus against Æneas. Tiburs, or Ti-

932.] CATILLUS. } burtus, is considered to be the founder of Tibur. (See *Tibur*.)

Virgil, by comparing Coras and Catillus to centaurs, merely implies that they fought on horseback.

934.—*Cloud-born.*] i. e. as being born of Ixion and a cloud.

938.—*Præneste's founder.*] According to Virgil, this was Cæculus, son of Vulcan; according to others, Telegonus, son of Ulysses and Circe. Cæculus is described by some as having been brought up among wild beasts, and constantly surrounded by flames, without being consumed by them. Others state that when he attained the age of manhood, he lived by plunder, and ultimately built the town of Præneste, where he instituted public games; to this account they add, that he advised the citizens to construct another town, but that they disregarded his counsel, in ignorance of his divine origin; that he therefore invoked the god of fire, who enveloped the whole assembly in flames; and that on this, the terrified multitude immediately submitted to the will of Cæculus. In the war between Turnus and Æneas he fought on the side of the former.

Præneste, or Palestrina, was a city of Latium, by some supposed to have derived its name from Præneste, a descendant of Ulysses, and was celebrated for a temple dedicated

to Fortune. (See Fortune.) This goddess was more especially worshipped at Antium, a town of the Volsci. (See Hor. *l. i. Ode 35*, and *l. iii. 29*.)

PUR, the Latian Jupiter, was the chief deity of Præneste, where the rites of fire and divination by lots were particularly observed.

939.] MULCIBER. Vulcan.

"In Ausonian land

Men call'd him Mulciber; and how he fell  
From heav'n they fabled, thrown by angry Jove  
Sheer o'er the crystal battlements; from morn  
To noon he fell, from noon to dewy eve,  
A summer's day; and with the setting sun  
Dropt from the zenith like a falling star,  
On Lemnos th' Ægean isle."

*Par. Lost*, *b. i. 739*.

944.—*Saturnia's Sabine land*.] The city of GABII was sacred to Saturnia, *i. e. Juno*.

945.—*Anien*.] The ANIO (now Teverone), a river of Italy, flowing through the country of Tibur, and falling into the river Tiber, about five miles north of Rome. ANIENUS was the god of the river. "This river first throws itself down a precipice, and falls by several cascades from one rock to another, till it gains the bottom of a valley, where it recovers its temper, as it were by little and little, and after many turns and windings, at last glides peaceably into the Tiber." (See Addison's *Travels*.)

946.] HERNICUS. A rugged country, the habitation of the *Hernici*, a people of Latium, south-east from the Volsci.

947.] ANAGNIA, or ANAGNI. A town of the Hernici in Latium.

947.] AMASENE, or AMASENUS. A river of Latium.

954.—*Raeo hide*.] The people of ancient Latium wore shoes of unwrought leather, called *perones* (see the original, *Æn. vii. 690*.); in this passage they are represented wearing the shoe on the right foot only. The shoes of the Romans were chiefly of two kinds: the *calcei*, which covered the whole foot, and were always worn with the toga out of doors; and the *soleæ*, slippers, or sandals, which covered only the sole of the foot, fastened by leathern thongs, and were used in-doors (except during meals), and in carriages. The shoes, or buskins, of the senators were black, with a gold or silver crescent on the top of the foot; those of the women, of various colours, and adorned with embroidery, or pearls; the soldiers wore shoes (*caligæ*) studded with nails; the comedians, slippers, *socci*; the tragedians, buskins, *cothurni*; poor people, countrymen, and slaves, wooden shoes, called *sculponeæ*.

The Romans wore neither stockings nor breeches, but wrapped round their legs bands, or rollers of cloth; women had ornaments round their ancles, called *periacelides*.

955.] MESSAPUS. A son of Neptune, who, according to some, gave the name of Messapia to a country of Italy (now Calabria), between Tarentum and Brundisium, and who assisted the Rutulians against Æneas. He was invulnerable to fire and sword.

959.—*Faliscans*.] FALISCI: a people of Etruria. The Romans received from them the *jura sacralia*, and some additions to their twelve tables.

960.] CIMINIUS. A lake near Mount Ciminus (now Viterbe), in Tuscany.

961.] FERONIA. A goddess held in high veneration throughout Italy; she derived her name, either from the town *Feronia*, at the foot of Mount Soracte, or from *fero* (to bring relief), she being the patroness of enfranchised slaves, who in her temple assumed the cap which denoted their free condition; she is supposed to have been sometimes worshipped likewise as Juno. The Romans assigned to this goddess the care of their forests and orchards. Her principal temple was situated at the foot of Mount Soracte, where an annual sacrifice was offered to her; and it is asserted that her votaries, when fully in-



inspired by her influence, walked unhurt over burning coals. Horace mentions the custom of doing homage to Feronia, by washing the hands and face in the sacred fountain which flowed near her temple. The worship of this divinity is said to have passed into Italy from Laconia. On some medals she is represented crowned; hence she has been also called *PHILOSTEPHANOS*.

The town Feronia, where fire-worship prevailed, was sacred to Apollo.

962.—*Fescennian.*] From *FESCENNIA*, a town of Etruria (now Galese).

962.—*Flavinian lands.*] *FLAVINIA*, or *FLAVINIUM*, a town of Etruria.

968.—*Asia's lakes.*] The marshy district near the Cayster.

973.] *CLAUSUS*. A king of the Sabines, who assisted Turnus against Æneas. Virgil here ascribes the origin of the Claudian family to Atta (Attius or Attus) Clausus; though the progenitor of the Claudian family is usually considered to have been that Clausus who, in the fifth year after the expulsion of the kings, settled in Rome from Regillum, a Sabine town.

979.] *CURES, CURENSES, or QUIRITES*; the inhabitants of *CURES*, a town of the Sabines.

980.—*Mutuscans.*] The people of *TREOLA MUTUSCA*, a town of Umbria. *Mutusca* was celebrated for its olives.

981.—*Eretian powers.*] The troops of *ERETUM*, a town of the Sabines, near the Tiber.

982.] *VELINUM*. A river of Italy, which rises in the Appennines, and after having formed the lake Velinus, falls into the Nar, near Spoletium.

983.—*Amiternian troops.*] Troops of *AMITERNUM*. A town of Italy, in the interest of Turnus.

984.] *SEVERUS*. A mountain in the country of the Sabini.

985.] *TETRICA, or TETRICUS* (now Monte della Sibylla). A lofty rugged ridge of the Appennines, in the country of the Sabini.

987.] *HIMELLA* (now Aja). A river of the Sabini, which joins the Tiber below Cures.

988.] *CASPERIA* (now Aspra). A town of the Sabini.

989.] *FABARIS* (now Farfa). A river of the Sabini.

989.] *FORULL*. A village of the Sabini.

990.] *HORTA, or HORTANUM* (now Orti). A town of Etruria, at the confluence of the Nar and Tiber.

993.] *ALLIA*. A river which joins the Tiber a little above Rome, remarkable for the defeat of the Romans by the Gauls, 364 A.U.C.

1000.] *HALESUS*. This prince is, by some, considered to be son of Agamemnon and Clytemnestra; while others are of opinion, that Virgil's epithet *Agamemnonian*, implies merely a more distant relationship to Agamemnon; or, that he had been one of the followers of that monarch. Under the latter supposition, he may be identified with the Halesus who, after the murder of Agamemnon, settled in Italy, and subsequently, at the head of the Antruci and Osci, assisted Turnus in the war against Æneas, and fell by the hand of Pallas. (See Halesus, *Æn.* x. 577.)

1004.—*Massic soil.*] The country about *Massicus*, a mountain in Campania, near Minturnæ, famous for its wine.

1005.] *AURUNCANS*. The *Aurunci*.

1006.—*Sidicinian shores.*] *SIDICINUM*, a town of Campania, called also *TEANUM*, east of the river Liris (now Garigliano).

1007.] *VULTURNUS* (now Vulturno). The chief river of Campania.

1008.] *CALES* (now Calvi). A town of Campania, famous for its excellent wine.

1008.] OSCA. The country of the *Osci*, an ancient people on the confines of Latium and Campania.

1009.] SATICULANS. The inhabitants of SATICULA, a town near Capua.

1011.—*Leathern thongs.*] These were attached to the weapon for the purpose of drawing it back after it had been discharged.

1014.] CEBALUS.

1015.] SEBETHIS.

1015.] TELON.

1016.] TELEBOAN CAPRI. } Cebalus was a son of Telon and of a daughter of the river Sebethus, or Sebethis. He reigned in the neighbourhood of the Sarnus, among the Hirpini, and on the extremity of Campania. Telon was king of the Teleboæ, a people of Ætolia, called also Taphians. Some of them left their native country, and settled in Caprea, an island on the coast of Campania. Cebalus married the maid Batia.

1017.—*That short isle.*] CAPREA. An island (now Capri) in the Tuscan sea, near the promontory of Surrentum.

1017.—*Th' ambitious youth.*] Cebalus.

1018.] CAMPANIA. One of the divisions of Italia Propria, south of Latium, of which the chief town was Capua. (See Campania, under Italy.)

1019.] SARNUS (now Sarno). A river of Picenum, in Italy.

1020.] BATULUM. A town of Campania, whose inhabitants assisted Turnus against Æneas.

1020.] ABELLA, called also MELIFERA (now Avella). A town of Campania.

1022.] TEUTON. The only weapon, the use of which the troops of Cebalus had borrowed from the Teutones, was the *caelea*, a sort of longer spear.

1026.] UFENS. A prince who assisted Turnus against Æneas, and was killed by Gyas (Æn. xii. 675.) He was leader of the Nursian troops.

1027.] NURSIA (now Norcia, or Norza). A town of the Sabini, at the foot of the Appennines.

1028.] ÆQUICULÆ, ÆQUICULI, or ÆQUI. A people of Latium, inhabiting both sides of the Anio.

1032.] UMBRO. A general and priest of the Marrubians, in the service of Turnus, who could assuage the fury of serpents, and counteract the poisonous effects of their bite, by his songs.

1032.] MARRUBIANS. The inhabitants of MARRUBIUM (now San Benedetto), a place near the Liris, here designating the *Marsi* in general.

1033.] ARCHIPPUS. A king of the Marrubians, who assisted Turnus with a body of Marsian troops under Umbro.

1039.—*Marsian herbs.*] Herbs growing in the Marsian lands or mountains. The *Marsi*, who traced their descent from Circe, were a nation of Germany, settled near the lake Fucinus; in the sequel firm supporters of Rome. They were a brave and intrepid people, but much addicted to magic and superstition.

SUPERSTITION.] The moderns have represented Superstition as an old woman, with a screech-owl on her head, a crow at her side, a book under her arm, a wax taper in her hand, and amulets round her neck, tracing, in the appearances of the stars, their fatal influence.

1041.—*Th' Angitian woods.*] So called from ANGITIA, the sister of Umbro, and, according to some, of Medea. She is fabled to have communicated to the *Marsi* the art of charming serpents.

1042.—*Fucine flood.*] The FUCINUS (now Celano), a lake among the Appennine hills, near the grove of Angitia.

1043.—*Son of fam'd Hippolytus.*] VIRBIUS, the son of Hippolytus and Aricia.

Virbius (see line 1064) was also a name given to Hippolytus, by Diana, after Æsculapius had, at her request, restored him to life.

1043.] HIPPOLYTUS. A son of Theseus and the Amazon Hippolyte. He received divine honours after death. (See Phædra, and Ovid's Met. b. xv.)

1045.—*Egerian groves.*] These groves were so named after the nymph EGERIA (see Numa), whom the Romans worshipped as a divinity. They were situated near the *Porta Capena* at Rome. Some affirm that she was so afflicted at the death of Numa, that the gods metamorphosed her into the fountain to which her name is assigned in the neighbourhood of that entrance to the city; others, that being no longer able to bear her usual residence, she retired to the Arician grove. (See line 1066, and Ovid's Met. b. xv.)

1045.] ARICIA. An Athenian princess, niece to Ægeus, whom, according to Virgil, Hippolytus married after he had been restored to life (see line 1057.) by Æsculapius. Hippolytus built a city in Italy (now Riccia), to which he gave her name.

1048.] VIRBIUS. Son of Hippolytus. (See line 1043.)

1050.—*Stepdame.*] Phædra.

1051.—*Another's.*] Phædra's.

1054.—*Hunter.*] Hippolytus.

1057.—*Æsculapian herbs.*] SALUS: Health (the HYGEIA of the Greeks) was an allegorical divinity who had several temples at Rome. She is represented as a young, fresh-coloured nymph, holding a cock on her right hand, and in her left a stick, round which is wound a serpent; as before an altar, above which a serpent rises in order to take something from a patera which she presents to it; or as crowned (on medals) with medicinal herbs. Sometimes Health is personified by a young man winged, with a serpent twisted round his arm.

1061.—*Founder.*] Æsculapius.

1062.] TRIVIA. Diana.

1064.] VIRBIUS. Hippolytus. (See line 1043.)

1066.—*Trizia's temple and her wood.*] In a grove in the neighbourhood of Aricia, Theseus erected a temple to Diana, where he established the same rites as were observed in her honour at Taurica. The officiating priest was always to be a fugitive, the murderer of his predecessor. He, therefore, who fulfilled this duty, was invariably armed with a sword as a defence against any one who should aspire to replace him. The feast of Diana Aricina, which took place on the 15th of August, was observed by lighting a number of torches, and by crowning with flowers the best dogs of the chase.

The Arician forest was frequently called *Nemorensis*, or *Nemoralis Sylva*. Horses were excluded from it, in consequence of their having been partially instrumental to the destruction of Hippolytus. (See Phædra.)

1068.—*Monsters of the flood.*] *Sen-calves*.

1077.] IO. Sometimes called *Phœronis*, from her brother *Phoroneus*; and *INACHIS*, from her father: was a daughter of the river Inachus, according to Ovid; of Inachus, king of Argos, and Iamene, daughter of Asopos, according to others; and of Triopas, another king of Argos, according to Pausanias. Jupiter became enamoured of this princess, and to elude the suspicion of Juno, transformed her into a heifer (see Ovid's Met. b. i.); the goddess detected the fraud, and deputed the hundred-eyed Argus to watch her. Jupiter despatched Mercury to destroy Argus, and thus restored Io to liberty. The irritated goddess on this sent one of the Furies, or according to some, a gad-fly, to torment her. The persecuted Io wandered over the greater part of the world, and at length stopped on the banks of the Nile. Here she prevailed on Jupiter to deliver her from the unceasing torment of Juno's insect, by restoring her to her pristine form. She was mother of Epaphus, the reputed founder of Memphis. By some she is said to have

subsequently married Telegonus, king of Egypt, and by others, Osiris; and from the mildness and humanity with which she treated her subjects, to have received divine honours after death, under the name of Isis. The confusion of the names Io and Isis is supposed to have arisen from the worship of Isis having been brought from Egypt into Greece by Inachus, the father of Io. Turnus claimed his descent from the family of Inachus, king of Argos (see line 520.); hence the propriety of his having the story of Io engraved on his shield.

1079.—*Her keeper.*] Argus. This prince was supposed by the Egyptians to be the brother of Osiris, king of Egypt, who, on his departure for the conquest of India, left the regency of his dominions to his queen Isis, appointing Argus to be her minister, Mercury her counsellor, and Hercules commander of her troops.

The fable of the hundred eyes of Argus is explained by supposing that appellation to have been metaphorically applied to a hundred officers, whom he distributed in the principal towns of Egypt, and from whom he obtained correct information of all that passed within their respective districts. While Argus continued faithful to this trust the Egyptians enjoyed in tranquillity the advantages of an equitable government; but the absence of Osiris, and the departure of Hercules on an expedition into the interior of Africa, inspired and encouraged in him the ambitious project of making himself master of the throne. He commenced his revolt by confining Isis in a tower, and then caused himself to be proclaimed king by his partisans in every city throughout the kingdom. Mercury, however, who had hitherto been despised by Argus as a prince exclusively absorbed in scientific pursuits, raised a party against him, and assembled an army, at the head of which he defeated and slew the usurper.

Argus, according to the tradition of the Greeks, is considered to be the son of Arestor; to have had a hundred eyes, fifty of which were always open, while the rest were closed in sleep; others asserting that only two were ever shut at a time; to have been entrusted by Juno with the office of watching Io (see Io); and to have had his head cut off by Mercury, who, to facilitate the escape of his charge, had lulled him to sleep by the sound of his flute; the eyes of Argus being afterwards placed in the tail of a peacock (see Ovid's *Met.* b. ii.); or, as some say, himself metamorphosed into that bird by Juno. Others relate that Io, priestess of Juno, being beloved by Jupiter Apis, king of Argos, his wife Niobe (also called Juno), jealous of his attachment to her, placed her under the care of a relation who was remarkable for his vigilance.

1081.—*Her sire.*] Inachus, god of the river Inachus. (See Inachus.)

1085.—*Argives.*] In reference to the Grecian origin of Turnus, Danaë having been said (see Danaë, and *Æn.* vii. 574.) to have founded the city of Ardea.

1085.—*Sicanian bands.*] According to ancient history, a Sicilian colony seems, in a very remote period, to have settled on the banks of the Tiber.

1087.] *SACRANA.* The country of the *Sacrani*, a people of Latium; so named, it is said, because they were descended from one of the priests of Cybele.

1088.—*Labicans.*] The people of *LAUCUM* (now *Colonna*), a town of Italy, between *Gabii* and *Tusculum*.

1089.—*Numician streams.*] In the neighbourhood of the *Numicus*.

1090.—*Holy forests.*] i. e. *Feronian* groves.

1091.—*Circe's hills.*] *CIRCEII*, a small town, the abode of Circe, in the south of Latium. (See *Æma*, and *Circe*.)

1092.] *UFENS* (now *Aufente*). A river of Latium, which runs into the Tuscan sea near *Terracina*.

1093.] *POMPTINA.* The *PONTINA*, or *POMTINA LACUS*, was a marsh in the country of the *Volsci*, through which the great *Appian* road passed.

1094.—*Volscians.*] The *Volsci*, a people of Latium, who were formidable enemies to Rome in the time of the republic, and whose chief cities were, Antium, Circeii, Auxur, Corioli, Tregellæ, and Arpinum.

1094.] CAMILLA. Queen of the *Volsci*. She was daughter of Metabus. Her father, who reigned at Privernum, having by his tyranny rendered himself odious to his subjects, was by them expelled from his dominions, and forced to seek shelter from their fury in solitary woods. Here he bred up the infant Camilla, the sole companion of his flight; and having dedicated her to the service of Diana, he instructed her in the use of the bow and arrow, the favourite weapons of her protecting goddess, and accustomed her to the practice of martial and sylvan exercises. She was so remarkable for her swiftness, that she is described by the poets as flying over corn without bending the stalks, and skimming over the surface of the waves without wetting her feet. Attended by a train of warriors, she led the *Volsci*ans to battle against Æneas, and distinguished herself by opposing the advance of a body of Trojans and Arcadians, who were approaching to besiege Laurentum. Many of their bravest chiefs fell by her hand; but she was at length herself killed (Æn. xi. 1175.) by a soldier of the name of Aruns, who, from a place of concealment, aimed a javelin at her. Diana, however, who had foreseen this fatal event, had commissioned Opis, one of her nymphs, to revenge the death of her votress; and Aruns was slain in his flight from the combat by the arrows of the goddess.

Tasso has applied this story of Camilla to Clorinda. (See b. xii. stanza 20, &c.)

VOLUTINA.] This was a goddess among the Romans, who presided over corn in the ear.

RUANA.] } These were also goddesses who presided over harvest and husbandry

RUNCINA.] } among the Romans.

1113.—*Lycian quiver.*] The *Lycians* seem to have been remarkable for their great dexterity in the fabrication of quivers.

# ÆNEID.

## BOOK VIII.

13.] VENULUS. One of the Latin elders sent into Magna Græcia to request the aid of Diomed.

14.] AUSONIA. Italy in general.

46.—*Father of the Roman flood.*] TIBERINUS; the god Tiber. He was son of Capetus, king of Alba, and having been drowned in the Albula, the Romans assigned his name to the river.

He is represented under the figure of an aged man, with an azure mantle, crowned either with flowers and fruits, laurel, or reeds; holding a cornucopis, and leaning in a recumbent posture against a wolf, near which are Romulus and Remus as infants; sometimes he has an owl, emblematical of his protection of navigation and commerce.

65.—*A royal town.*] ALBA LONGA.

69.] EVANDER. An Arcadian prince, the son of Mercury and Carmenta; father of Pallas; and one of the two considerable allies (see Tarchon) assigned by Virgil to Æneas in his war against Turnus. Being compelled, by the accidental murder of his father, to quit the Peloponnesus, he conducted a colony of Arcadians into Italy, and established himself in the neighbourhood of Mount Aventine some years prior to the arrival of Æneas in that country. It is affirmed that he introduced the worship of the Greek divinities, as well as the science of agriculture, and the use of letters, into Italy; some mythologists even suppose that he was the same with Saturn. Hercules, in passing through his dominions, on his return from Spain, was hospitably received by Evander. On discovering that Hercules was the son of Jupiter, and that his exploits corresponded with the greatness of his birth, Evander determined to be the first to pay him divine honours, and for that purpose raised an altar to him, and sacrificed a bull on it in his presence. This sacrifice was afterwards annually observed on Mount Aventine. (See this book, line 355.) Evander was the first also that erected a temple on Mount Palatine. It was dedicated to the goddess Ceres.

72.] PALLANTEUM, or PALATIUM. A town of Italy, built by Evander on the Mount which was thence called Palatine. It derived its name either from Pallas, one of the ancestors of Evander; or from Pallanteum, a town of Arcadia.

FEVER.] This was a divinity worshipped by the Greeks and Romans; by the former as a male, and by the latter as a female lying on a lion, out of whose mouth proceeds a vapour, the ancient naturalists considering the lion to be subject to fever. At Rome, three temples, of which one was on the Palatine hill, were dedicated to her.

73.] PALLAS. Son of Lycaon, according to some; one of the ancestors of Evander, after whom the Arcadian town Pallanteum was called.

87.] TIBER. The god of the river Tiber. (See line 46 of this book.)

146.] PALLAS. This prince was, according to some authors, the son of Hercules and Dymæ, the daughter of Evander. Virgil makes him the son of Evander. He followed Æneas to the war against Turnus, by whose hand he fell, after having distinguished himself by his valour. The belt which Turnus tore from the body of Pallas, and wore as

a trophy of his victory, was the immediate cause of his own death ; for, being vanquished by Æneas in single combat, he had almost persuaded the victor to spare his life, when the sight of Pallas' belt rekindled the wrath of Æneas, and he indignantly sacrificed Turnus in revenge for the death of his friend. Pallas is described as a giant of enormous stature ; it is pretended that his remains were discovered near Rome, in the reign of the emperor Henry III. : but the language and style in which the epitaph is written ; the account of the lamp which, after having burnt 2300 years, was then only extinguished in consequence of its having been accidentally perforated ; the immense wound which was observed on the breast ; the height of the body so miraculously preserved, exceeding by a head that of the wall against which it was placed—are fables, recorded indeed in monastic legends, but only worthy of the age of ignorance in which they were invented.

165.—*Join'd his hand.*] Tacitus states that it was the custom of princes, when they would strike a league, to join their right hands. The hand was the symbol of power and strength among the Egyptians and Grecians, and was by Numa Pompilius consecrated as the emblem of faith. Two hands joined, holding a caduceus between two cornucopias, was emblematical either of the inseparability of abundance from concord, or of the latter being the fruit of a negotiation ; the hand carried to the head, implied protection requested or obtained ; the hand shut, logic ; and open, eloquence.

SECURITY.] This was personified by the ancients as a female holding a crown ; or, leaning with one hand on a spear or a club, and with the other on a column or a monument : and by the moderns, as resting against a column, in the act of sleeping, with a spear in her hand ; a door plated with iron serving as a protection to her.

169.—*Peaceful branches.*] Olive.

173.—*Brother kings.*] Agamemnon and Menelaus.

176.—*Apollo's voice.*] Through the lips of the sibyl. (See Æn. vi. 132.)

186.—*From one common source.*]



187.—*Th' Arcadian side.*] The Arcadians, as a people of Greece, were enemies to the Trojans.

210.—*His sister.*] Hesione, who had married Telamon. (See Telamon, page 88.)

222.] PHENEUS. A city of Arcadia.

224.—*Gnossian bow.*] The Cretans were remarkable for archery, and for the manufacture of bows.

233.—*Annual feast.*] The feast in honour of Hercules. (See Evander, line 69.)

The YEAR.] The ancients personified the year by a man in a car, which moved on rapidly, but without the least noise, as emblematical of the imperceptible march of time.

The *new year* was designated by a great nail, which a figure was affixing to a temple. This nail was, in fact, so fixed in the very earliest ages of Rome by the prætor, at the commencement of the new year.

248.] CHANCE. This is personified by a young man who, with his eyes blinded, is drawing tickets from an urn, while from his drapery are falling promiscuously, jewels, crowns, chains, flowers, thorns, &c.

251.—*A god.*] Hercules.

258.] CACUS. A robber, son of Vulcan, sometimes represented as half man and half satyr, of gigantic stature ; and at others, with a human body, and the head of an animal vomiting flames. His cave was at the foot of Mount Aventine, and at its entrance were suspended human bones and bleeding heads. Hercules, after the defeat of Geryon,

conducted his cattle to the shores of the Tiber, and having fallen asleep while they were grazing, Cacus availed himself of the opportunity to steal eight of the animals. That their track might not betray the theft, the robber dragged them backwards by the tail into his cave; but the circumstance was subsequently detected by the lowings of the animals; Hercules immediately flew to the cave, which was closed by a stupendous rock, secured with iron chains fabricated by Vulcan; and having removed the barrier, he penetrated its recesses amidst volumes of flames and smoke, strangled the monster, and liberated his beasts.

Ovid describes Hercules as killing Cacus with his club.

290.—*Paleness.*] PALLOR was personified by the Romans; and Salian priests, called *Pallorian*, were dedicated to his service. Tullus Hostilius raised a temple to this divinity, and dogs and sheep were sacrificed on his altars. This king also raised altars to the goddess *Paror*. (See *Fear*, page 171.)

357.] POTITIUS. } (See *Priests*, Æn. vi. 1104.)

358.—*Pinarian house.* }

364.—*Our common god.*] *Hercules*; now common to Trojans and Arcadians, who had been just united by the rite of hospitality.

377.] SALII. The priests of Mars. (See *Salii*, under *Priests*, Æn. vi. 1104.)

384.—*Serpents strangled.*] (See also *Fawkes' Theocritus*, Idyl. xxiv.)

386.] This line alludes to the conquest of Hercules over Eurytus, king of Æchalia, and Laomedon, king of Troy.

391.—*The bull.*] The wild bull of Crete.

392.—*Roaring terror of the wood.*] The Nemean lion. (See also *Fawkes' Theocritus*, Idyl. xxv.)

393.—*Triple porter of the Stygian seat.*] The dog Cerberus.

398.] TYPHÆUS, or TYPHON. (See *Typhon*, page 122.) This encounter between Hercules and Typhæus might probably have taken place in the battle of the gods with the giants. (See fable of Typhon, in *Lord Bacon's Fables of the Ancients*.)

398.—*Th' unnumber'd snake.*] Hydra. (See *Hydra*, page 116.)

399.] LERNA (now Molini). The lake near Argos, where Hercules slew the famous Hydra, and into which the Danaides are fabled to have thrown the heads of their murdered husbands.

403.] DAY. This divinity, according to Hesiod, was, with Ether, the offspring of Erebus and Nox; and, according to Cicero, Ether and Day were the parents of Cælus, and of one of the Jupiters which he enumerates.

The ancients distinguished particular days as eminently fortunate, or otherwise: the superstition originated with the Egyptians; it was adopted by the Greeks (a catalogue of whose fortunate and unfortunate days is handed down by Hesiod, in his poem entitled *Works and Days*); and especially adhered to by the Romans, who considered the day succeeding the calends, the nones, and the ides, the fourth day of the same, and the nones and ides themselves, as among the most inauspicious; indeed, there was scarcely a day to which, either from public or private circumstances, some fatality was not attached.

*Numbers.*] As part of this ridiculous superstition, numbers were either auspicious or otherwise: of the former character were the numbers 1, 2, 4, 5, 6, 7, 8, and 10; of the latter, 2, and 9; all commencing with those figures, and especially the number 81, as being the multiplication of 9 by itself.

*MONTHS.*] The months, of whom MEN or LUNUS was the tutelary deity, were thus personified by the ancients:—

JANUARY, sacred to Janus and to Juno, is represented with wings (as are all the months), with two faces, the one old and the other young, with a white robe and furs; the sign Aquarius surrounded by pieces of ice; a child warming itself by a vase filled



with burning coals, a wolf being in the back ground : sometimes he is personified by a consul, who is burning incense in honour of Janus and the lares on an altar, near which is a cock.

**FEBRUARY**, sacred to Neptune, is represented under the figure of a woman clothed in blue, having between her hands a water-fowl ; an urn, from which water flows in abundance, on her head, and a heron and fish (Pisces) at her feet.

**MARCH**, so called from Mars, and sacred to Minerva, is represented as a man clothed in a wolf's skin, having near him a goat, a chirping swallow, and a vase full of milk : or with a fierce countenance, a helmet, and a dark-coloured mantle ; a ram (Aries) decorated with a garland, and a labouring ox, symbolical of the sun and of seed-time, being near him.

**APRIL**, sacred to Venus, is represented as a young man crowned with myrtle, dancing to the sound of instruments, having near him a perfuming-pan, and holding a torch, from both of which incense is exhaled ; or as crowned with myrtle, and clothed in green, holding the sign Taurus decorated with flowers, with a dairy in the back ground.

**MAY**, sacred to Apollo, is represented as a middle-aged man, clothed in an ample robe with full sleeves, having in one hand a basket of flowers, and with the other holding a flower to his nose : or in a green robe, with a garland of flowers, a verdant bough in one hand, and, in the other, the sign Gemini covered with roses. Sometimes a peacock is near him.

**JUNE**, sacred to Mercury, is represented without clothing, pointing to a sun-dial, holding a burning-torch, and having behind him a sickle ; or clothed in yellow-green, and crowned with unripe ears of corn, the sign Cancer being perceptible.

**JULY**, sacred to Jupiter, is represented by a sun-burnt man without clothing, with red hair, in which are intermingled stalks and ears of corn, and with a basket of mulberries : or, dressed in yellow, and crowned with ears of corn, the sign Leo, a basket of fruits, and a mower being seen near him.

**AUGUST**, sacred to Ceres, is represented also without clothing, drinking out of an immense cup, and holding a fan made of peacock's feathers : or, with a flame-coloured robe, a crown of damask roses, jasmine, &c. a dog being placed near him, to denote the influence of the dog-star, and the sign Virgo.

**SEPTEMBER**, sacred to Vulcan, is represented with a mantle over his shoulders, holding a lizard, and having near him tubs and implements of vintage : or, clothed in purple, crowned with vine, holding in one hand the sign Libra, and in the other a cornucopia full of grapes and other fruits, a child treading grapes, and a vine arbour being near him.

**OCTOBER**, sacred to Mars, is represented as a hunter with a hare at his feet, birds above his head, and a sort of tub near him : or, clothed in flesh-colour, and crowned with oak leaves, a plough, and the sign Scorpio being near him.

**NOVEMBER**, sacred to Diana, is represented as a man, with the symbols of the priests of Isis, because it was on the calends of November that the feasts of this goddess were celebrated ; dressed in linen, the head bald or shaved, leaning against an altar, upon which is a kid's head, and holding a sistrum : or, clothed in a robe of sombre colour, crowned with a branch of olive, leaning with one hand on the sign Sagittarius, and having in the other a cornucopia full of roots.

**DECEMBER**, sacred to Vesta, is represented by a slave playing at dice, holding a burning torch, in allusion to the celebration of the Saturnalia : or, by a man clothed in black, wearing the cap of liberty, holding the sign Capricornus, having at his feet truffles, and, around him, children playing at cards.

416.—*Founder of the Roman towers.*] Pallanteum being built on the future site of Rome.

418.] **FAUNS**. Rural deities, descended from Faunus (see Faunus). The Fauns are

sometimes represented under a human form, but more frequently with the horns and legs of a goat, like the satyrs, from whom, however, they are by some distinguished, as being friendly to agriculture, sociable, and gentle towards mankind; and as delighting in rural scenes and vineyards, their voices being often heard in the recesses of the forest.

As the Fauns of the Greeks is supposed to be the Pan of the Romans, the Fauns are often also considered as corresponding with the satyrs of that nation, who are represented as the offspring of Mercury and the nymph Ypertime, or of Bacchus and the naiad Nica. The Fauns ranked as demi-gods; but were yet supposed to die after a very long life. They are frequently confounded with the sylvan deities, who derived their origin from Sylvanus (see Sylvanus), son of Faunus, and are even, by some mythologists, classed with the *Tityri*, *Maenades*, *Thyades*, *Lycaones*, *Sileni*, and *Lena*, priests, though under different names, of the same order as the Corybantes or Cabiri. The Fauns are sometimes called *FICARII* and *CAPRIPEDES*: Gr. *goat-footed*.

The pine and wild olive were sacred to them.

431.—*Plenty*.] PLENTY was an allegorical female divinity, which, according to Ovid, followed Saturn when he was dethroned by Jupiter. She is variously represented: as a rosy-coloured nymph with a garland of flowers, a green gown embroidered in gold, holding in the right hand a cornucopia, and in the left a wheat-sheaf; with two cornucopie, standing with her hands extended over baskets of fruit; holding two ears of corn with her right hand; with her right foot upon a globe, and holding an inverted cornucopia, from which issue gold and silver coins; with a garland of flowers, a wheat-sheaf, a bushel on her head or at her feet, in which are ears of corn and a poppy; with a purse in the right, and a cornucopia in the left hand; with a ship near her, &c. Abundance is sometimes symbolised on medals by a caduceus placed in the midst of ears of corn.

There was an inferior goddess of this class worshipped at Rome under the name of ANNONA, who presided only over a part of the year. She was represented with corn in her hand, and the prow of a vessel near her.

432.—*Golden times*.] (See *Georgic* i. 191; and Ovid, *Met.* i. 112.)

433.—*A more degenerate and discoloured age*.] A poetical allusion to the designation of ages by different metals.

434.—*Avarice*.] AVARICE is personified by a thin, wretched-looking old woman, either counting her money, or grasping a purse in her hands; her emblems being a famished wolf or a viper.

434.—*Rage*.] LYSSA. This goddess, sometimes described as a fourth Fury (see *Furies*, II. iii. 351.) is represented as the daughter of Night, with serpents around her head and a goad in her hand.

437.] TIBRIS, TIBER, or TIBERINUS. The god.

439.] ALBULA. The ancient name of Tiber.

444.—*Mother nymph*.] Carmenta.

446.—*Carmental*.] The *porta Carmentalis* at Rome; so called after the prophetess Carmenta.

447.—*An altar*.] The *Carmentalia*, in honour of Carmenta, the mother of Evander, were observed on the eleventh and fifteenth of January, and were among the stated festivals at Rome.

448.] CARMENTA. A celebrated prophetess of Arcadia, called also *TEONA SACERDOS*. She was the wife of Mercury, and the mother of Evander, whom she accompanied into Italy. Her original name is said to have been Nicostrate, but that she received that of Carmenta from the practice she introduced of delivering oracles in verse. Some writers consider her to be the Themis of the Greeks. The Romans placed her among their *Dii indigetes*, and appear to have held her in great veneration. A temple was dedicated to her at Rome, and an altar erected to her honour near the *porta Carmentalis*; and her festival

(*Carmentalia*) was annually celebrated on the eleventh and fifteenth of January. This festival was instituted by the Roman matrons, to commemorate their reconciliation with their husbands (which they ascribe to the influence of this goddess) after a quarrel which arose between them, respecting a law passed by the senate prohibiting to females the use of chariots. Carmenta was thought to preside over the birth of children, and to predict their future destiny. She is represented as a young woman, with flowing hair, crowned with bean leaves, and holding a lute, emblematical of her prophetic character. The wife of Evander was also named Carmenta.

454.] PAN. The worship of this divinity originated in Egypt, where he was adored with the greatest solemnity at Mendis. He was also held in such general veneration, that a town called *Chemnis*, or *Panopolis*, was built to his honour in the Thebais, and every temple in the country contained a statue of the god. His representation, with the horns and legs of a goat, is ascribed to his having assumed the form of that animal at the time the gods fled into Egypt from the wrath of the giants, when he advised them, in order to elude their persecutors, to adopt different transformations, and gave them the example, by taking upon himself the form of a goat. The gods, as a reward for this ingenious and successful stratagem, placed him in the heavens.

The Pan of the Greeks was the god of shepherds and huntsmen. His birth is variously ascribed to Jupiter and the nymph Thymbris, or (Eneis; to Hybris; or to Callisto, the daughter of Lycaon; to Cælus and Teria; to Mercury and Penelope; or to the Air and a Nereid. Arcadia, where he delivered oracles on Mount Lycæus, was especially sacred to him; and in its woods and most rugged mountains he chiefly made his habitation. His festivals, in which honey and goats' milk were offered to him, were called by the Greeks *Lycæa*, either from their being celebrated on Mount *Lycæus*, or from a Greek word signifying *wolf*. They were introduced into Italy by Evander, and observed at Rome, under the name of *Lupercalia* (see *Luperci*, under *Priests*, Æn. vi. 1104.), a name probably derived from *lupus* (a wolf), because Pan was supposed to keep the wolves from the sheep. Pan, who is often confounded with Faunus and Sylvanus, is represented as particularly hideous, with the horns and legs of a goat, and holding a crook and the flute with seven reeds, termed from his being the supposed inventor of it, Pan's pipe. (See *Syrinx*, below.) The horns of the goat are supposed to have denoted the rays of the sun; the ruddiness of his complexion, the brightness of the heavens; the star on his breast, the firmament; and his hairy legs and feet, the woods and plants. The pine tree was sacred to Pan. As Pan usually kept the inhabitants of the neighbouring country in a state of alarm, that kind of terror which sometimes seizes individuals, and even whole communities, without any ostensible cause, has derived from him the term of *panic fear*. The nymphs Echo (see *Echo*, below) *Alexirhoe*, and *Eupheme*, mother of *Crocus*, or *Crotus* (who was placed in heaven under the name of the constellation *Sagittarius*), were among the wives of Pan. (See fable of Pan in Lord Bacon's *Fables of the Ancients*.)

ECHO.] One of the attendant nymphs of Juno, the daughter of Air and Earth, who was condemned by the goddess never to speak, except in answer to a question, as a punishment for having presumed to divert her attention from the intrigues of Jupiter by the relation of long histories. According to some, she fell a prey to grief, in consequence of the indifference of *Narcissus* (see *Narcissus*; Ovid's *Met.* b. iii.; and story of, in Lord Bacon's *Fables of the Ancients*): according to others, she was the wife of Pan, and mother of *Iambe* and *Iryngo*; the former, who was in the service of *Metaira*, queen of *Celeus*, king of *Eleusis*, is described as having had the power of alleviating the sorrows of *Ceres* for the loss of *Proserpine* by her entertaining stories; and the latter, as having supplied *Medea* with the philtres by which she gained the affection of *Jason*.

SYRINX.] An Arcadian nymph, one of the most favourite companions of *Diana*, daughter of the *Ladon*, who, when pursued by Pan to the banks of this river, committed

herself to her sister nymphs for protection. The god, undeterred by her resistance, still attempted to clasp her; but, instead of a nymph, he embraced nothing but reeds, the repetition of his sighs by the winds, suggesting to him the idea of adapting some of the reeds to the form of the pipe, to which he applied the name of his beloved nymph. (See Ovid's *Met.* b. i.)

The following are among the most common of the names of Pan:—

AGRESTIS, the *Pastoral*.

ARCAIUS DEUS, the *Arcadian god*.

CACOCNEMOS, Gr. *bandy-legged*.

CAPRICORNUS, Lat. from his having transformed himself into a goat when he fled from the wrath of the giants into Egypt.

CAPRIPEDES, Lat. *goat-footed*.

EOOCEROS, Gr. having the horns of a goat. (See *Capricornus*.)

LYCÆUS, from Mount *Lycæus*, in Arcadia, where festivals, called *Lycæa*, were celebrated in his honour. Their institution is ascribed to Lycæon (see *Lycæon*, line 454.), who is also said to have raised altars to Jupiter *Lycæus* on the same mount.

LYTERIUS, Gr. his name at Træzene, in consequence of his having relieved the town from a famine by which it was desolated.

MENALIUS, from his favourite residence on Mount *Menalus*, in Arcadia.

SINOIS, from *Sinoe*, the Arcadian nymph, who nursed him; his name at Megalopolis.

TEGEUS, from his worship at *Tegæa*, in Arcadia,

454.—*The rock.*] MOUNT AVENTINE. *Lupercal* was the place at the foot of the mount, sacred to Pan, where the *Lupercalia* were yearly celebrated.

*Lycæon, king of Arcadia.*] The original institution of the *Lupercalia*, as well as the erection of a temple to Jupiter *Lycæus*, are ascribed to this king, who is identified also by some with Jupiter himself; the terms *Lycæon*, *Lycus*, *Lucos*, *Lycoreus*, *Lycophron*, &c., as before mentioned under *Lycærgus* (page 193.), being all epithets of the sun, or the supreme god.

As the king of Arcadia, *Lycæon* is described to be the son of Pelægus, or of Titan and Terra; father of the beautiful *Callisto*, mistress of Jupiter; and contemporary with *Cærops*; originally a very enlightened and benevolent prince, but subsequently so ferocious as to sacrifice upon the altar which he had raised to Jupiter *Lycæus* (see *Lycæus*, under the names of Jupiter and Pan), in the town of *Lycosura*, built by him on Mount *Lycæus*, all the strangers who passed through his dominions; this cruelty being supposed to have given rise to the fable of his having been metamorphosed into a wolf. The fable is thus related: Jupiter visited him, and while, during his sleep, he served as an object of savage speculation to *Lycæon*, it occurred to the latter to ascertain whether he were a god, by placing before him at supper the limbs of an immolated guest; Jupiter discovered the atrocity, and thereupon consumed the palace by fire, and changed *Lycæon* into a wolf.

Others impute the serving up human flesh before Jupiter to the children of *Lycæon*, who thus attempted to ascertain the nature of a constant visitor at the court of their father, represented by him as a divinity, for the purpose of giving sanctity to laws which they jointly framed, and add that Jupiter destroyed the authors of this crime by his thunders, and that *Lycæon*, in memorial of the catastrophe, instituted the *Lupercalia*.

This king is often distinguished from the father of *Callisto*.

455.—*Argus' death.*] This *ARGUS*, or *ARGILETUS*, was entertained by *Evander* in Italy, and repaid his hospitality by conspiring against his life. The attendants of *Evander* discovered his design, and put him to death; but the benevolent monarch, in deference to the laws of hospitality, honoured him with funeral ceremonies, and erected a tomb to his memory in the city, called after him *Argiletum*.

457.—*Tarpeian rock.*] TARPEIUS, SATURNIUS, or CAPITOLINUS MONS. This hill at Rome derived its name from Tarpeia, the daughter of Tarpeius, the governor of the citadel.

Tarpeia agreed to open the gates of the citadel to the Sabines, upon condition that they would give her what they wore on their left arms, meaning their gold bracelets. Tatius, the king of the Sabines, acceded to the proposition; but, as he entered the gates, he punished her treachery by throwing his shield as well as his bracelet upon her, which example was imitated by his followers. Tarpeia was crushed by the weight of the shields. There were two *capitoliūms* at Rome; the former of these was built by Tarquinius Priscus, near the place where the Barberini palace now stands, and was called *Capitolium Vetus*; the latter by the second Tarquin, on the hill which was thence called the Capitoline hill.

465.—*Shield.*] *Ægis*.

469.] SATURNIA. A town built by Saturn on the Tarpeian mount.

469.] JANICULUM. A citadel built by Janus on the *Mons Janicularis*.

470.—*The founder's name.*] Saturn, the founder of Saturnia, and Janus, of Janiculum.

473.—*The ground.*] The Forum.

506.—*Shields.*] i. e. of Achilles and Memnon.

550.—*The forging pow'r.*] Vulcan.

551.—*An isle.*] HIERA, called also THERESIA (now Vulcano), one of the seven Lipari or Æolian islands, which were sacred to Vulcan. (See Æolia, Od. x. 1.) That god was supposed to have his workshop in this island, and a subterranean communication to exist between the Liparean volcanoes and Mount Ætna.

552.] LIPARE, or LIPARA. The chief of the Lipari islands, north of Sicily. (See Æolia.) It is by some said to have been originally called *Meligunis*, from a daughter of Venus.

555.] (See the notes on Od. ix. 119.)

565.—*Darts.*] Thunderbolts.

567.—*Three.*] “The poetical ingredients for the thunderbolts were fear, wrath, and terror. The word *tres* is supposed to have some relation to the epithets *trifidum* and *triscutum*, so often applied to *fulmen* by the poets, and so very well agreeing with the representations of it in most antiques.” *Spence's Polymetis*, Dial. vi. p. 55.

577.—*Gorgon's head.*] Medusa's.

“That snaky-headed Gorgon shield,  
That wise Minerva wore, unconquer'd virgin,  
Wherewith she freez'd her foes to congeal'd stone.”

*Milton's Comus*, line 447.

597.—*Lemnian god.*] Vulcan.

598.—*Æolian forge.*] Vulcan's forge in the island of Hiera.

599.—*Morning.*] MORNING is personified by a young man winged, hovering in the air, with a star upon his head, a swallow flitting near him, and pouring drops of water, emblematical of the dew, from a vase.

626.—*The Tuscans.*] The ancient *Tusci*, the inhabitants of Etruria.

626.—*Lydian race.*] The ancient Tuscans are supposed to have been derived from a Lydian colony.

627.] CÆRE. } The seat of the kingdom of Mezentius (see Mezentius), one of

628.] AGYLLINA. } the twelve ancient cities of Etruria, now Cer-veteri. (See Etruria.)

664.] TARCHON. A powerful ally of Æneas. He was one of the two kings that  
*Cl. Man.*

reigned over the Etrurians (see Etruria); and his alliance with Æneas is supposed to be pointed out by Virgil. (See original, *Æn.* iii. 170.)

688.—*Guest.*] *Æneas*.

694.—*Lightning flash.*] Which was considered as a favourable omen.

695.—*Tyrrhene trumpets.*] Trumpets are said to have been invented by the Tuscans. (See Trumpets.)

711.—*Stygian chains.*] Whatever was dipped in the Styx was supposed to be invulnerable.

729.—*Tyrrhene.*] Etruscan.

746.] HERILUS. A king of Præneste, son of the nymph Feronia. He opposed the coming of Evander into Italy, and was, with his followers, whose shields were burnt, slain by that monarch. He had three lives, so that he could not be conquered until thrice killed.

796.] SILVANUS, or SYLVANUS. A rural deity among the Romans, who presided over flocks, forests, and gardens. (See Horace's Epodes, Ode 2.) Some consider him to be the son of Saturn; others of Faunus; and he is often confounded with Faunus, Pan, and *Dius Fidius*, the god who presided over oaths and contracts, and by whom the Romans swore; the same, according to some, as Sancus. (See Sancus, under the names of Jove and Hercules.) Sylvanus is sometimes represented under a human form, and sometimes under that of a faun or satyr. As a man, he is clothed in a rustic garment; has a rude crown of leaves, of pine cones, of fennel, or of lilies, on his head; holds a pruning-knife, and is attended by a dog: trees are placed near him, to denote his being the god of forests. Under the semblance of Pan or a faun, he is crowned with ivy, and bears in his left hand a branch of fir or of cypress, the latter being the tree into which, according to fable, his favourite youth Cyparissus had been transformed. Sylvanus is also represented as the god TERMINUS; and in that character appears without arms, and with only the head and the upper part of the body, the remainder terminating in a pillar, of which the size diminishes towards its base. Sylvanus was particularly held sacred in Italy, in which country his principal temples were at Rome, in the gardens on Mount Aventine, and in the valley of Mount Viminal; and on the sea-shore, whence his name *Littoralis*. Milk and pigs were sacrificed to him; and his altars were decorated with branches of cypress or of fir. Sylvanus was also called DENDROPHORE, *tree-bearer*. According to some, every estate had three gods under the name of Sylvanus; viz. *Sylvanus Larum*, the household deity; *Sylvanus Pan*, or *Fannus*, the deity of the shepherds and herds; and *Sylvanus Mars*, the deity of husbandmen, to whom prayers were addressed when blessings were implored in the fields. (See Terminus, page 293.)

836.—*Martial twins.*] Romulus and Remus.

841.] GAMES. The *Consualia*. They were games dedicated to the god CONSUS, or Neptune, and were first established by Romulus. (See Romulus.) These games were called *Circensian* (*Ludi Circenses*), from the *Circus*, in which they were observed.

The *Circus Maximus*, which lay between the Palatine and Aventine hills, was originally built by Tarquinius Priscus, but was subsequently considerably improved and embellished; it was of an oval form, about 2180 feet long, and 600 broad, with rows of seats (called *fori* or *spectacula*) in elevated succession, of which the lowest were of stone and the highest of wood, places being thereon especially allotted to each *curia*, to the senators, and to the *equites*. It is said by some to have contained 150,000, by Pliny 250,000, and by more modern authors 380,000 persons. It was surrounded by Julius Cæsar with a ditch or canal, a mile in extent, and with porticos three stories high. At one end were several openings, from which the horses and chariots started, called *carceres*, before which stood two small statues of Mercury (*Hermuli*), holding a chain or rope to keep in the horses;

sometimes a white line or a cross furrow filled with chalk, served to indicate either the spot whence the horses were to start, or the end of the course. There were also at this part of the circus, which was in the form of a semicircle, three balconies or open galleries, and in the middle of the building (extending nearly the whole length of it) was a brick wall, about twelve feet broad and four high, called *spina*, at the extremities of which were three columns or pyramids on one base, called *metae* or goals, round which the horses and chariots turned, and in the middle of which the emperor Augustus erected an obelisk brought from Egypt, 132 feet high; and at a small distance, another of the height of 88 feet. Near the *meta*, whence the horses set off, were seven other pillars, either of an oval form, or having the figure of an *ovum* or egg, in honour of Castor and Pollux, or of a dolphin, in honour of Neptune, on their top, which were severally taken down at the completion of every round; the charioteers usually running seven times round the course. Before the commencement of the games the images of the gods were conducted in procession either on carriages, in frames, or on men's shoulders, accompanied by a numerous train of attendants, who were followed by the combatants, dancers, musicians, &c., sacred rites being performed by the consuls and priests at the termination of the ceremony. The spectacles (*spectacula*) exhibited in the Circus Maximus were chiefly the following:—

1. Chariot and horse races, in which the victor was crowned with palm, and received as a prize a considerable sum of money.

2. Contests of agility and strength, of which there were five kinds: running; leaping; boxing (the boxers covering their hands with a glove called *cestus* (see *Cestus*, Æn. v. 479.), in which was sowed lead or iron); wrestling; and throwing the *discus*, or quoit; these games, for which the combatants (*athletæ*) were previously trained in a place of exercise, called *Palaestra*, or *Gymnasium*, being collectively called *Pentathlon*. [The athletic games among the Greeks were called *isclastic*, because the victors, drawn by white horses, and wearing crowns, either of olive, of laurel, of parsley, or of pine (their distinguishing marks in the Olympic, the Pythian, the Nemean, and the Isthmian), were conducted with great pomp into their respective cities, which they entered through a breach made in the walls for that purpose.]

3. *Ludus Trojæ* (see *Ludus Trojæ*, page 437.)

4. *Venatio*, or the fighting of wild beasts with one another, or with men called *bestiarii*; the latter being either malefactors compelled to the service, ferocious, or venal persons.

5. The representation of a battle, and of an encampment, or siege.

6. The representation of a naval engagement, which was subsequently performed in other places.

853.] METIUS. SUFFETIUS METIUS: he was a dictator of Alba at the period of the war between the Romans and Albans, in the reign of Tullus Hostilius. After victory had been decided in favour of the Romans, Metius joined Tullus against the Veii and Fidenses; but on the commencement of the battle, he abandoned his post, and retired to an eminence, having concerted with the Veians that, in the event of their success, he should pursue the retreating enemy. The Romans were victorious; and the king, enraged at this parody, caused Metius to be torn to pieces by horses.

857.] PORSENNA. The king of Etruria who besieged Rome, with a view of reinstating Tarquin; but the extraordinary bravery and intrepidity of Clælia, of Horatius Cocles, and of Mutius Scævola, induced him to raise the siege; and wholly to abandon the cause of the exiled king. (See *Tarquinius Superbus*, and *Clavinm*.)

VITULA. In the progress of the war subsequently carried on against the Tuscans by Camillus (see *Camillus*), the Romans, after some memorable victory obtained over the enemy, raised altars to a divinity, whom they denominated VITULA, the goddess of festivals and rejoicings, and to whom they offered, in sacrifice, the fruits of the earth.

864.] **COCLES.** HORATIUS COCLES, a descendant of one of the three twin-brothers who were opposed to the *Curiatii*. This celebrated Roman singly defended the head of a bridge against the whole besieging army of Porsenna, while Herminius and Largius, his companions, were cutting off, behind him, the communication with the other shore. When the bridge was completely destroyed, Cocles, though severely wounded and oppressed by the weight of his armour, leaped into the Tiber, and swam across it.

866.] **CLÆLIA.** One of the female hostages given to Porsenna, at the time of the siege of Rome. She escaped from her imprisonment, and, regardless of a shower of darts, intrepidly swam across the Tiber to Rome. Though the senate rewarded this act of personal courage by erecting a statue to her honour, they yet expressed their disapprobation of her breach of faith, by sending her back to Porsenna. This prince, unwilling to be surpassed in honourable conduct, set her at liberty, and permitted her, on her return to Rome, to select as companions any of her captive countrywomen. Clælia chose those whose tender age was the least able to bear the horrors of captivity.

867.—*Rock.*] Tarpeian.

867.] **MANLIUS.** The consul MARCUS MANLIUS: he was surnamed **CAPITOLINUS** in consequence of his having defended the Capitol against the Gauls at the time they besieged Rome, under Brennus. The Gauls, making an attack on that citadel by night, had nearly gained the summit, when Manlius, awakened by the cackling of some geese, hastened to the spot, and baffled the attempt of the assailants. (Geese were in consequence held sacred among the Romans, and kept in the temple of Juno.) He served in the Roman armies from the age of sixteen, and distinguished himself by his bravery and intrepidity; but he became so dissatisfied at the superior favour which he conceived was manifested towards the dictator Camillus, that he deserted the patrician for the plebeian party. He selected for this tumultuary proceeding the moment of the revolt of the Volscians. A dictator was accordingly appointed; the choice fell on Cornelius Comus, who, after having quelled the enemy without, lost no time in returning to crush the seditious spirit within the city. He caused Manlius to be arrested as a rebel; but the people, clad in mourning, took up his cause, and succeeded in liberating their champion. Manlius availed himself of his liberty to excite them to such further acts of sedition and violence, that he was at length cited by the tribunes themselves to appear in the Campus Martius, there to answer to the charges which they should exhibit against him. The assembly was held in that part of the Campus Martius which commanded a view of the Capitol; but the senate were so apprehensive of the effect which the contemplation of that building, formerly so bravely defended by the accused, might produce on the multitude, that they changed the place of the meeting; and Manlius, being condemned as a conspirator, was precipitated from the Tarpeian rock, 384 B.C.

868.—*The temple's god.*] JUPITER CAPITOLINUS.

870.—*Thatch'd with straw.*] “The *regia*, or place here mentioned, cannot be understood of the Capitol, which, when it was besieged by the Gauls, was a magnificent building; and that a thatched covering, and golden (or gilded) porticos, are most absurdly inconsistent, is obvious. The commentators in general understand, that *regia* specifies the original palace of Romulus thatched with straw, and preserved in the Capitol as a relic. De la Cerda observes, that this house was from time to time repaired by the Romans, whence it is here called *recens*.” *Spence*.

871.—*Silver goose.*] There was a silver goose kept in the Capitol in memory of its having been preserved by the noise of geese. (See Manlius Capitolinus.)

872.—*Gauls.*] The troops under Brennus (see Manlius Capitolinus). Virgil describes them by their particular characteristics of person and dress: yellow hair, fair complexion, embroidered robes, striped military vests, two Alpine spears, and long shields.

GALLIA ANTIQUA, to which the Romans prefixed the term *Transalpina*, or *Ulte-*



*rior*, and which was called by the Greeks *Galatia*, comprehended France, Flanders, Holland, Switzerland, and part of Germany. Gallia was inhabited by the *Belgæ*, the *Celtæ*, and the *Aquitani*; the *Celtæ*, whose possessions extended from the *Sequana* (Seine), in the north, to the *Garumna* (Garonne), in the south, being the most considerable of these nations. The Romans carried their arms into Gaul, and made some settlements in the south about 100 years B.C.; but its entire conquest was not effected till the time of Julius Cæsar. After this, Augustus divided the country into four parts:—1. *PROVINCIA*, or *GALLIA NARBONENSIS*; 2. *AQUITANIA*; 3. *GALLIA CELTICA*, or *LUGDUNENSIS*; and 4. *GALLIA BELGICA*.

1. *PROVINCIA*, or *GALLIA NARBONENSIS*, extended from the Pyrenees and Cevennes to the Alps, along the sea, and up the *Rhodanus* (Rhône), to the *Lacus Lemanus* (the lake of Geneva); and contained the following states, towns, &c.: the *Allobroges*, and *Nantuates*, whose chief towns were *Genæva* (Geneva); *Vienna* (Vienne); *Cularo*, or *Gratianopolis* (Grenoble); the *Seguni*, *Sedunum* (Sion); the *Verauri*, *Octodurum* (Martign in the Valais); the *Vocontii*, *Caturiges*, *Centrones*, *Tricorii*, and *Segalauni*, *Valentia* (Valence); the *Cavares*, *Arausio* (Orange); *Arenio* (Avignon); the *Salyes*, *Aquæ Sextiæ* (Aix); *Massilia* (Marseilles, founded by a Phœœan colony); *Telo Martius* (Toulon); *Forum Julii* (Frejus); *Ebrodunum* (Embrun); *Antipolis* (Antibes); *Arelate* (Arles); west of the Rhône, the *Volcæ Aræcomici*, and *Helvii*, *Nemausus* (Nismes, where are the remains of a Roman amphitheatre and aqueduct); the *Volcæ Tectosages*, *Narbo Martius* (Narbonne); *Agatha* (Agde); the *Tolosates*, *Tolosa* (Toulouse); the *Sarouones*, *Ruscio* (Roussillon).

2. *AQUITANIA*. This province extended from the Pyrenees to the Loire, and comprehended the following states, &c.: south of the *Garumna*, the *Tarbelli*, *Bituriges*, *Vibisci*, *Vasates*, *Eleusates*, *Ausci*, *Conveni*, *Bardegala* (Bordeaux); *Aquæ Tarbellæ* (Acqs); *Climberis* (Aux or Auh); north of the *Garumna*, the *Santonæ*, *Icutiliana* (Angoulême); *Mediolanum* (Saintes); *Portus Santonum* (Rochelle); the *Pictones*, *Limonium* (Poitiers); the *Bituriges Cubi*, *Ataricum* (Bourges); the *Averni*, *Gergovia*; *Augustonemetum* (Clermont); the *Lemovices*, *Petrocorii*, *Cadurci*, *Dirona* (Cahors); *Nitiobriges*, *Ruteni*, *Sigodunum* (Rondex); *Gabali*, *Andaridum* (Mende); *Vellavi*, *Augustoritum* (Limoges); *Vesona* (Perigueux); *Uxellodunum* (Puech d'Issola).

3. *GALLIA CELTICA*, or *LUGDUNENSIS*. This province, bounded on the north and west by the ocean, comprehended the country between the *Liger* to the *Sequana* and *Matrona*, and contained the following states, &c.: the *Segusiani*, *Lugdunum* (Lyons); the *Æoui*, *Bibracte* or *Augustodunum* (Autun); *Melodunum* (Melun); *Noriiodunum* (Nevers); the *Mandubii*, *Alesia* (Alise); the *Lingones*, *Andematunum* (Langres); the *Senones*, *Agendicum* (Sens); *Antissiodorum* (Auxerre); the *Tricasses*, *Augustomana* (Troyes); the *Meloi*, *Latinum* (Meaux); the *Parisii*, *Lutetia* (Paris); the *Carnutes*, *Autricum* (Chartres); *Genabum* (Orléans); *Durocasses* or *Druida* (Dreux, a seat of the druids); the *Turones*, *Cæsarodunum* (Tours); the *Anoës*, *Andegarus* or *Juliomagus* (Angiers); the *Aulerci*, *Cenomanni*, *Diablinti*, *Eurovices*, *Mediolanum* (Evreux); the *Lexovii*, *Noriomagus* (Lisieux); the *Unelli*, *Alauna* (Cherbourg); the *Abrincatæ*, *Ingena* (Avranches); the *Viocasses*, *Bajocasses* (chief town always Bayeux); the *Rheones*, *Condate* (Rhennes); the *Nannetæ*, *Condivium* (Nantes); the *Veneti*, *Vindana* (Vannes); the *Cuniosolitæ*, *Osismii*, *Portus Brivates* (Brest); *Aletum* (St. Malo); the *Coriosopoti*, *Vorganium* (Korbez); the whole of the tract between the Seine and Loire, which is now Bretagne, being called *Armorica*.

4. *GALLIA BELGICA*. This province is bounded by the Rhine on the east; by the *Arar*, *Matrona*, and *Sequana*, on the west; by the *Fretum Gallicum* on the north;

and by the Rhone on the south; being subdivided into GERMANIA SUPERIOR and INFERIOR, BELGICA PRIMA and SECUNDA, and MAXIMA SEQUANORUM. The principal states, &c. of Germanin Superior and Inferior (the country along the Rhine, below Helvetia, peopled by Germanic tribes) were, the TRIBOCII, *Argentoratium* (Strasbourg); the NEMETES, *Noriomagus* (Spires); the VANGIONES, *Horbetomagus* (Worms), *Megontiacum* (Mentz); the TREVIRI, *Confluentia* (Coblentz), *Augusta Trevirorum* (Trevs, near which was the large forest *Ardenna*, Ardennes); the MEDIOMATRICI, *Dirodorum* (Metz); the UBI, GUGERNI, *Colonia Agrippina* (Cologne), *Bonna* (Bonn), *Juliacum* (Juliers); the EBURONES, CONBRUSI, SUNICI, TUNGRI, *Atualuca* (Tongres), *Fons Tungrorum* (Spa); the TOXANDRI, thought by some to have inhabited the island of Zealand, *Toxandria*; the MENAPII, ADUATACI, NERVII, *Camaracum* (Cambray), *Turwacum* (Tournay); the BATAVI (between the Rhenus Proprius and the *Vahalis*, Waal), *Lugdunum Batavorum* (Leyden), *Noriomagus* (Nimeguen); the CANINEFATES.

The principal states, &c. of the three remaining subdivisions were, the HELVETII, whose country, now Switzerland, extended from the *Lacus Lemanus*, or *Lausanus* (Lake of Geneva) to the *Lacus Brigantinus*, *Venetius*, or *Constantiensis* (Lake of Constance), *Avenaticum* (Avenche), *Turicum*, or *Tigurum* (Zurich), *Tugium* (Zug), *Urba* (Orbe); the RAUBACI, *Augusta* (Augs); the TULINGI, the LATOBRII, the SEQUANI, *Visontia*, or *Vesontio* (Besançon); the LEUCI, *Nasium* (Nancy); the CATULAUNI (Chalons is so called from them); the SUSSIONES, *Norioldunum*, or *Augusta Suessionum* (Soissons); the RHENI, *Durolocorum* (Rheims); the SILVANECTES, *Augustomagus* (Soissons); the VEROMANDUI, *Augusta Veromanduorum* (St. Quentin); the BELLOVACI, *Bratnapantium* (Beauvais); the VELOCASSES, *Rotomagus* (Rouen); the CALETI, *Juliodona* (probably Dieppe), *Carrocotinum* (Havre de Grace); the AMBIANI, *Samarobriva* (Amiens); the ATREBATES, *Nemetacum* (Arras); the MORINI, *Taruenna* (Terouenne); *Gesoriacum*, or *Bononia* (Boulogne), *Portus Itius* or *Itius* (Witsand, from which Cæsar is said to have embarked for the invasion of Britain).

*Islands, &c. of.* Off the coast of Armorica, *Cæsarea* (Jersey), *Sarnia* (Guernsey), and *Riduna* (Alderney); off Brest, *Uxantis Insula* (Ushant); south of this, *Sena* (Sain); west of the mouth of the Liger, *Vindilis* (Belleisle); off *Portus Santonum* (Rochelle), *Pirtonum Promontorium* (Isle of Ree); south of this, *Uliarus* (Isle of Oléron); in the *Gallicus Sinus* (Gulf of Lyons), the *Stachides* (Hyères).

*Rivers of.* The principal are, the RHODANUS (Rhône); this, joined by the *Arar* (Saône) and by the *Druentia* (Durance), rises in the Rhætian Alps, and falls into the Mediterranean sea, near Marseilles.

The GARUMNA (Garonne), joined by the *Duranus* (Dordogne), rises in the Pyrenees, and falls into the bay of Biscay, below Bourdeaux.

The LIGER (Loire) joined by the *Elaver* (Allier), the *Sequana* (Seine), the *Matrona* (Marne), the *Samera* or *Samona* (Somme), and the *Scaldis* (Scheldt), rises in the mountains of the Cevennes in Languedoc, and falls into the bay of Biscay at Painbeaf.

The RHENUS (Rhine), joined on the side of Gaul by the *Mosella* (Moselle), and the *Mosa* (Meuse), on the side of Germany by the *Nicer* (Neckar), the *Mannus* (Maine), and the *Lippia* (Lippe), and dividing itself near its mouth into three streams, the *Vahalis* (Waal), the *Sala* or *Isala* (Issel), and the *Leck* (the time of the formation of which last is uncertain), rises in the Rhætian Alps, and falls into the German ocean. (See Rhine, Æn. viii. 969.)

*Mountains of.* The chief are, the *Cebenna Mons* (Cevennes), in Languedoc; *Vogues* (Voages), between Lorraine and Alsace; and the *Alpes* (Alps), which were divided into *Alpes Maritimæ* (Maritime Alps), *Graia* (Little St. Bernard), *Pennina* (Great St. Bernard), *Cottia* (Mount Cenis), *Summa* (St. Gothard), *Rhætica* (Rhætian Alps),

*Lepontia* (Tyrolian), *Julia* or *Carnica* (the Julian or Carnic Alps), extending in the form of a crescent, for 250 miles from *Portus Herculis Monæci* (Monaco) on the Mediterranean, to the *Sinus Flauaticus* (Carnaro), a bay of Liburnia, in the Adriatic.

[See Europe, for an enumeration of the Celtic divinities.]

*Representations of Gaul.*] This country is personified on a medal of the reign of Adrian, as a female preceding the emperor, having on her shoulders the striped cloak or hood, peculiar to the Gauls, a patera in one hand, and a *gæsum*, or Celtic javelin, in the other. An altar and a sheep for sacrifice are placed between the two figures. Of the rivers of Gaul, the symbol of the Seine is a swan, and of the Marne, a craw-fish.

**GERMANIA.**] This country, called also *TRANSRHENANA*, *BARBARA*, and *MAONA*, was comprehended between the Rhine and the Vistula, the Baltic and the Danube. The provinces on the western bank of the Rhine were, as has been described under *Gallia Antiqua*, occupied by Germanic nations; those on the eastern by the *FRISI* (the Frisians), the *BRUCTERI*, the *USIPII* or *USIPETES*, the *TEUCTERI*, the *JUNONES*, the *CATTI*, the *UBII*, the *MATTIACI*, the *SICAMBRI*, the *SEDUSII*, and the *MARCOMANNI* or *ALEMANNI*, south of which were the *Mons Abnoba*, or Black Mountain, in which the Danube rises, and the district called the *Decumates Agri*: east of these tribes, taking them from north to south, were the *CHAUCI MAJORES* (between the *Albis* (Elbe) and the *Visurgis*, Weser), the *CHAUCI MINORES* (between the *Visurgis* and the *Amisia*, Ems), the *CHAMAVI*, the *ANGORIVARI*, the *MARSI*, the *CHASUARII*, the *HARUDES*, the *NARISCI*, and the *HERMUNDURI*: north again of the *Chauci* were the *ANGLI*, and the *FOSI* or *SAXONES*: east of these, along the Baltic, the *VENDILI* or *VANDALI*, the *VARI*, the *EUDOSKI*, the *SUARDONES*, the *RUCII*, the *LEMUVII*, the *HERULI*, and the *GOTRONES* or *GOTHS*: between the *Albis* and the *Viadrus* (Oder), the *LONGOBARDI* or *Lombards*: between the *Viadrus* and the *Vistula*, the *BURGUNDIONES*, who subsequently migrated to France, and settled in the province to which they gave the name of Burgundy: the interior of Germany, great part of which, as well as of Transylvania and of Rumania, was covered by the Hercynian forest (*Hercynia Sylva*), was possessed by the *SUEVI*, the *BOII* or *BOIOHEMI*, the *QUADI*, the *MARSIONI*, the *GOTHINI*, the *ORI*, the *BURII*, the *LUGII*, and the *MARCOMANNI*, whose original seat was on the eastern banks of the Rhine: north of the *Saxones* was the *CHERONESUS CIMERICA* (now Denmark), the country of the *CIMARI* and *TEUTONES*; and that part of Germany which lies south of the Danube was included in *Noricum* and *Vindelicia*.

*Rivers of.]* The *DANUBIUS* (Danube), called *Ister* by the Greeks, and the same by the Romans, from the middle of its course to its termination, rises at *Donauschingen* in the *Abnoba Mons*, and discharges itself into the *Euxinus Pontus* (Black sea) by six channels, after having received in its progress above forty navigable rivers, the chief of which are, on the south, the *Licus* (Lech), the *Isargus* (Iser), the *Ænus* (Inn), *Amisia* (Ems), the *Drævus* (Drave), *Sævus* (Save), &c.; and on the north, the *Reginus* (Regen); the *Nabus* (Nah), the *Marus* (Morava), the *Tibiscus* (Theiss), the *Aluta* (Alauta), and the *Hierassus* (Pruth).

The *RHENUS* (Rhine; see Rhine, *Æn.* viii. 969, and the rivers of *Gallia Antiqua*, above).

The *AMISIA* (Ems), a river of Westphalia, which rises in the principality of Paderborn, and discharges itself into the German ocean at Emden.

The *VISURGIS* (Weser) rises in the duchy of Brunswick, and discharges itself into the German ocean at Carlsburg.

The *ALBIS* (Elbe) rises in the mountains between Bohemia and Silesia, and enters the German ocean at Cuxhaven.

The *VIADRUS* (Oder) rises in the mountains of Moravia, and enters the Baltic by three channels, between which lie the islands of Usedom and Wollin.

The *VISTULA* (*Vistula*) rises in the Carpathian mountains, and enters the Baltic by three mouths, which form the islands anciently called *Electrides Insulae*.

*Representations of.]* Germany is represented as a female, holding in her right hand a spear, and in her left a long shield resting on the ground: sometimes she has an imperial crown on her head, and an eagle at her side; and at others she is leaning on a globe.

The Danube, the greatest river of Europe, was revered as a god by the Getæ, the Daci, and the Thracæ; and upon a medal of Trajan is represented leaning on an urn, with a veil over his head, emblematical of his source being unknown; he is also represented on the column of that emperor at Rome as rising out of the bed of the river, in order to pay homage to the Romans.

879.—*Salian priests.]* (See *Salii*, *Æn.* vi. 1104.)

880.—*Luperci.]* The priests of Pan.

882.—*Soft litters.]* i. e. *pilentum*, which was a soft easy vehicle, with four wheels, usually painted in various colours, in which matrons were carried to games and sacred rites.

886.] *CATILINE. LUCIUS SERGIUS CATILINA.* He was a Roman of patrician birth, whose crimes led to the total loss of his fortune and friends. He was elevated to the dignities of *questor* and *prætor*; but nothing seemed to operate a change in his character. He afterwards made an unsuccessful attempt to obtain the consulship, and was so irritated at the election of his competitor *Cicero*, that he determined to murder him. He had long meditated the destruction of Rome by fire and sword, and had associated in the plot many young men of distinguished rank, but dissolute habits and ruined fortunes. It is said that he compelled them to drink human blood as the bond of their union. The day fixed on for the execution of his purpose was the first of *January*; but some unforeseen accident obliged him to defer it till the fifth of *February*. *Cicero*, in the meantime, was apprised of the whole conspiracy by *Fulvia*, the wife of *Clodius*, one of the conspirators. *Catiline* being arraigned in full senate, affected to defend himself with much humility: he urged the utter improbability that one ennobled (as he was) by an illustrious origin and by the honourable deeds of ancestors, could have so far degenerated from his high birth as to have associated with traitors and conspirators: but when *Cicero* convinced him that his nefarious designs had been unveiled, he threw aside the mask, and exclaimed, "If mine enemies kindle a flame against me, I will extinguish it by the general ruin of the whole edifice." *Cicero*, unmoved by these threats, directed his thoughts wholly to the preservation of the republic. The letters of five of the conspirators were intercepted, and their authors put to death. *Catiline*, convinced that his designs were discovered, left Rome, and marched into *Etruria* at the head of some badly-armed bodies of troops, determined to become master of his country, or perish in the attempt. *Caius Antonius*, the colleague of *Cicero*, despatched his lieutenant *Petreibus* to attack the traitor. *Catiline*, who fought desperately in the front ranks during the whole of the action, was at last overcome, and caused himself to be put to death, rather than survive his ruin, 62 B.C. *Catiline* is considered by his contemporary historians as having been equal to the conception and execution of the blackest crimes. He was as daring and confident as he was zealous; as polite as he was ambitious; and as prodigal as he was eager of gain. He had all the qualifications for a hero; but in his life and in his death he was as inglorious as any criminal who, though of less distinguished birth, falls by the hand of the common executioner.

887.—*Hung on a rock.]* Chained aloft upon a rock like *Promethæus*.

890.] *CATO. MARCUS PORCIUS*, commonly called *Cato Minor*, or *Cato of Utica*, born 93 B.C., was great-grandson of *Cato the censor*. It is said that, from his infancy, he discovered an extraordinary inflexibility of mind. At the early age of fourteen he was conducted to the palace of *Sylla*, who had been the friend of his father; and, upon

seeing the bleeding heads of the proscribed, and observing the sighs of those present, he asked his preceptor "Why nobody killed this man?" "Because," said he, "Sylla is more feared than hated." Cato replied, "Why then did you not give me a sword when you brought me hither, that I might have stabbed him, and freed my country from this slavery?" Cato was theoretically and practically a stoic, having acquired the principles of that philosophy from Antipater of Tyre. To increase his bodily strength, he inured himself to extremes of heat and cold, and performed journeys on foot and bare-headed under all vicissitudes of climate and season. He served as a volunteer in the war which was conducted by the consul Gellius against the Thracian gladiator Spartacus; and, as a proof of his disinterestedness, refused the accustomed military rewards, alleging that he had not yet deserved them. Some years after, he accompanied the prætor Rubrius, as military tribune, into Macedonia, and there so gained the hearts of the soldiers by united dignity and condescension of manner, by his contempt of luxury, and his participation in their hardships, that they shed tears at the expiration of his term of service. After his return to Rome he was raised to the quaestorship, and in his discharge of the duties of that office (the care of the public treasury) he manifested his sacred regard for humanity and justice, by compelling those who had received from Sylla considerable sums of the public money for murdering the proscribed, to refund their ill-gotten wealth. He was equally rigid in his performance of his senatorial function; and, upon one occasion, he offered himself as a candidate for the tribuneship, in order to prevent its falling into the hands of an unworthy individual. In the parties which agitated the state, he espoused that of Cicero against Catiline, and strenuously reprehended the rivalry and dissensions of Julius Cæsar and Pompey. Having vainly endeavoured to effect a reconciliation between them, he embraced the cause of Pompey, and anticipated with such dread the absolute power of Cæsar, that he put on mourning on the day of the commencement of the civil war. (See Julius Cæsar.) After the battle of Pharsalia, Cato retired to Africa with the wretched remains of Pompey's army; and when he learnt the final defeat of his friends Metellus Scipio and Juba, at Thapsus (see Metellus Scipio), he shut himself up in Utica, and there, after an unavailing attempt to excite the citizens to resistance, he resolved, conformably to his stoical principles, to destroy himself. After having taken leave of his son and his friends, he passed part of the night in reading Plato's dialogue on the immortality of the soul. Having deliberately examined the point of his sword, he inflicted a wound on himself, fell from his bed, and by the noise of the fall alarmed his friends. The wound was not mortal, and was soon dressed by the care of the physician; but Cato, thinking life insupportable under the dominion of Cæsar, was resolved not to outlive the liberties of his country: in this determined spirit he tore the bandage from his wound, and expired, in the fifty-fifth year of his age, 48 B.C.

897.] **ACTIUM.** The promontory Actium, where was a celebrated temple of Apollo (see note to *Æn.* iii. 363.), near a small town of the same name (now Azio). It was off this promontory that Augustus defeated Antony and Cleopatra, 31 B.C.

898.—*Leucate's wat'ry plain.*] The promontory Leucate, which was the opposite point of the Ambracian gulf (see Leucate), seems to be mentioned in order to magnify the extent and grandeur of the conflict.

899.—*Young Cæsar.*] Augustus.

902.—*Star.*] During the celebration of the funeral games in honour of Julius Cæsar a comet appeared. The flatterers of the deceased, availing themselves of this circumstance, affirmed that the spirit of Cæsar had passed into the comet; and hence arose the custom of representing on medals a star suspended over the head of Cæsar.

903.] **AGRIPPA.** M. AGRIPPA VIPSANIUS, a celebrated Roman in the age of Augustus, who by his civil and military qualifications attained the greatest honours of the state: he was three times consul, twice the colleague of Augustus in the tribuneship,

and once censor. He behaved with such valour in the battles of Philippi and Actium, that Augustus never failed to ascribe to him his possession of the empire. This emperor so esteemed Agrippa, that he gave him his daughter Julia in marriage, entrusted him with the direction of affairs during the two years which he employed in visiting the Roman provinces in Greece and Asia, and even conceived an idea of nominating him his successor. Agrippa bought very dearly the honour of being the son-in-law of the emperor; compelled by his marriage to repudiate his first wife, who was daughter to the virtuous Octavia, he was subjected to all the miseries which the well-known vices of Julia inflicted upon him. She was mother of his five children, Lucius Cæsar and Caius Cæsar, who died young; Julia Agrippina, the wife of Germanicus; Julia Vipsania; and Marcus Julius Cæsar, who fell a victim to the suspicions of Tiberius. Among the military achievements of Agrippa may be enumerated his victories over the Germans and the Cantabrians, 19 years B.C. For these services he refused the honours of a triumph. His zeal for the promotion of the internal comfort and advantages of his country was equal to his activity in the discharge of his military duties. He embellished Rome by baths, aqueducts, and several edifices, among which the most conspicuous was the Pantheon, a temple dedicated to all the gods, and still in existence, under the title of *N. D. de la Rotonde*. He also formed several public roads in Gaul. In the year 16 B.C. he made an expedition into Syria; and, at his return from that province, Augustus renewed to him the tribunitian power for five years: he did not, however, long enjoy these accumulated honours. He was despatched by his emperor to quell a revolt in Pannonia, and succeeded in his mission; but, in the progress of his journey home, he was seized with an illness, which in a few days carried him off, in the fifty-first year of his age. Augustus, who, upon the news of Agrippa's illness, had left Rome without loss of time to attend upon his dying friend, was so affected at the account of his death, which met him on the road, that he buried him in the tomb which he had designed for himself: he performed the office of executor to him, and added to the gift of gardens and baths, which Agrippa had bequeathed to the people, a considerable sum of money from his own coffers. The Romans esteemed Agrippa as the most upright man, the greatest general, the ablest statesman, the best citizen, and the truest friend. (See Horace, b. i. Ode 6.)

905.—*Naval crown.*] In consequence of the victory of Agrippa over Sextus Pompey in the Sicilian war. (See *Crown*.)

907.] ANTONIUS. MARCUS ANTONIUS, the triumvir. He was son of Marcus Antonius, surnamed Cretensis, from his wars in Crete, and grandson of the Orator Marcus Antonius who was massacred in the civil wars between Sylla and Marius. He commenced his career by the indulgence of these dissolute habits which disgraced his maturer years. He very early quitted Rome, to study the arts of eloquence and war in Greece, and acquired great renown under the consul Gabinius, whom he accompanied in his successful expedition against Aristobulus, king of Judæa, and Ptolemy, king of Egypt. On his return to Rome, he was created tribune of the people, and augur. At the commencement of the rupture between Pompey and Cæsar, he endeavoured to avert the consequences of their rivalry and enmity, by proposing that each general should abdicate his command in the provinces: this proposition met with no success; and he then embraced, with Curius, one of the old companions of his pleasures, the cause of Cæsar, who was carrying on the war in Gaul. This so exasperated the senate, that Antony, fearful of their vengeance, fled to the camp of Cæsar under the disguise of a slave, and urged him to carry the war into Italy, where he obtained the conduct of affairs, as soon as Cæsar had rendered himself master of the country: at the battle of Pharsalia he commanded the left wing of the army, and in the subsequent year, 47 B.C., was nominated by Cæsar commander-general of the cavalry, and his colleague in the consulate. He testified his gratitude by the most degrading adulation; and the farce (which was attributed to their

joint contrivance) of the offer and refusal of a diadem, enriched with laurel, by Cæsar, when officiating at the *lupercalia*, tended not a little to rouse that spirit of distrust and jealousy which ended in the murder of the dictator. The fortunes of Antony were so entirely overturned by the death of Cæsar, that though for a short time he dissembled his sentiments, and even offered his sons as hostages for his fidelity to the assassins, he soon threw off the mask, and, in an impassioned funeral oration on his friend, fully discovered the real state of his mind. The populace was so stimulated to revenge by the eloquence of Antony, and so well disposed consequently to the friend of their benefactor, that Antony might probably have succeeded to Cæsar in power had not Cicero espoused the cause of his formidable opponent Octavianna. (See Augustus.)

The remaining circumstances of his history are incorporated with those of Julius Cæsar, Augustus, and Cleopatra. His character is completely developed in the transactions of his life. His person, and the expression of his countenance, are described as having been so noble and commanding, that the Romans found a resemblance between him and the statues of Hercules. According to an ancient tradition, founded on some absurd and erroneous etymology, an idea prevailed that the family of Antonins might be descended from Anteon, the son of Hercules; and Antony, to strengthen the belief of the people in this fable, sometimes appeared in the guise of that god.

909.—*Arabians.*] The Arabians merely imply eastern allies of Antony. ARABIA was anciently divided into Kedem and Arabah; the former name, which signified the east, comprehended Yemen and Arabia Deserta; and the latter, denoting the west, Arabia Petraea. This region was first inhabited by the Casluhim, Caphtorim, and Horites, who, as is said, were subdued and expelled by the descendants of Ishmael and Esau. The earliest settlers in Kedem were the posterity of Joktan, of Cush, and of Abraham and Keturah, besides various tribes of Ishmaelites, who also established themselves in the country. Ptolemy was the first that divided Arabia into the three districts of *Petraea*, *Deserta*, and *Felix*.

ARABIA PETRÆA, bounded by Syria on the north, Arabia Deserta on the east, the *Sinus Arabicus* (Red sea) on the west, and Arabia Felix, or Yemen, on the south, was principally occupied by tribes of Ishmaelites, Edomites, Nabathæi, Kedareni, and Hagarenes, and contained the towns of Petra, Bosra, Ezion-geber or Dizahab (afterwards Berekce), on the *Elanic*, or eastern gulf of the *Sinus Arabicus*, Pharan or Paran, on the east side of the *Heroopolitinus Sinus* (western gulf, or gulf of Suez), and *Aræne*, or *Cleopatris* (Suez), at the top of the same; the deserts of Shur or Etham, and Sin, or Paran, and the Mounts Sinal and Casius (now Cape del Kas).

ARABIA DESERTA (Arden), of which little is known, extended from the deserts of Palmyra and the Euphrates on the north to Arabia Felix, from which, as well as from Chaldaea on the east, it is separated by a range of mountains; *Thapsacus* (El-Der, or Porto Catena) being the only city of note in this division.

ARABIA FELIX was bounded by Arabia Petraea and Deserta on the north, and by the Erythraean sea on the south; the principal tribes who inhabited the country being the Sabæi, Maranithæ, Homerithæ, Sapphorithæ, Saraceni, Omanithæ, Nabathæi, &c.; and the most considerable towns it contained, Mocha, Aden, Sana, Oman, Cadhena, Dhafar, Shibân, and Mareb, or Saba; the two last were the ancient capitals of the Sabæans. According to Arabian writers, the Sabæan empire was founded by Joktan, who, about 1800 B.C., settled in the province of Yemen, and derived its name from Sabos, one of his successors. Under Hamjare (a descendant of Joktan) and his family, the monarchy subsisted about 2200 years, its princes bearing the title of Tobbah, equivalent perhaps to the name of Pharaoh, assumed by Egyptian sovereigns. In the time of Joshua, Afrikia, who then governed the Sabæans, afforded an asylum to some of the Canaanitish nations expelled by the Israelites; and Balkia, a sovereign of the race of Hamjare, is supposed to

have been the queen of Sheba or Saba, who visited Solomon, and from whom the present Negush of Abyssinia claims his descent. During the reign of Alexander the Great, or, according to others, of Tiberius at Rome, the inundation took place which destroyed the town of Saba, and compelled the tribes of Ghassan and Hira to migrate into Syria. Here the former founded the kingdom of Damascens, which afterwards embraced Christianity, and continued (protected by Rome) under its kings Hareth or Aretas until the conquest of Syria by the calif Omar, in the seventh century. The latter also professed Christianity, and, settling on the borders of Persia, remained dependent on that power till likewise subdued by the Saracens. About 500 A.D. the Hanjarite dynasty was terminated by the Abyssinians, who overran Yemen; and having established a temporary dominion in that country, introduced the Christian religion. Their power was, however, soon afterwards subverted by the rising greatness of Mahomet, who, in the reign of the eastern emperor Heraclius, began at Medina openly to assert his divine mission. Such was the success of his arms, such the zeal and enthusiasm with which he inspired his followers, that in a very few years all Arabia was involved in the general subjection of most of the countries of the East to this overwhelming power. The Sabæan appears to have been (with the exception of the Edomite) the only permanent monarchy established in Arabia. The inhabitants of Petrea and Deserta were principally wandering tribes, like their descendants, the Bedouens, acknowledging no other government than the paternal sway of their chiefs. As a superstitious prejudice entertained by the Egyptians against holding intercourse with strangers prevented their carrying on any traffic with distant nations, the Arabs appear from an early period to have enjoyed, almost exclusively, the lucrative commerce with India, whose rich productions being transported by them across the Isthmus of Suez into Europe, probably gave rise to the incredible accounts recorded by ancient writers of the riches and fertility of Arabia. These exaggerated reports, exciting the avarice of other nations, various attempts were successively made by the Egyptians, Persians, Greeks, and Romans, to subdue a land where the valuable commodities exported by its inhabitants were supposed to abound; but to these designs, the difficulty of traversing the sandy deserts with which it is overspread, together with the heat of the climate, opposed insuperable obstacles. Diodorus, indeed, asserts that Sesostris included Arabia among his conquests; but if this be true, the dominion he established there must have been very transitory, as even during his life Egypt with difficulty defended herself against the hostile incursions of the Arabs; and so far was this warlike people from acknowledging subjection to the Egyptians, that at a very early period a race of Arab princes from the frontiers of Syria subdued Egypt, and reigned there under the denomination of the Shepherd Kings. (See Egypt.) Of the expeditions sent out by the Romans to conquer Arabia, that conducted by Ælius Gallus in the time of Augustus penetrated the farthest into the country; but after a few brilliant, though fruitless victories, this general having lost nearly his whole army, was compelled to retire. A subsequent invasion, headed by the emperor Trajan, met with no better success; for although it procured for him the title of conqueror of the Arabs, a few border tribes only of Syria submitted to him. On this trifling acquisition, however, the Romans bestowed the pompous appellation of the Province of Arabia. Bands of Arabs were frequently induced by hopes of plunder, to fight under the banners of other nations. The Roman and Persian armies were sometimes reinforced by troops of these auxiliaries.

*Religion of.]* The Arabians, before the time of Mahomet, were idolaters. Besides worshipping many inferior divinities, they, like the ancient Persians, professed Sabæism, and adored the sun, the heavenly bodies, and fire. Hence it has been conjectured that the Persian and Arab nations had a common origin, and that some of the colonies which settled in this peninsula migrated thither from the central parts of Asia; an idea corroborated by various inscriptions recently discovered in Arabia, the characters of which



resemble those observed among the ruins of Persepolis. Mingled with the errors of their false religion, the Arabs, nevertheless, seem to have retained some faint notion of the true God (whom they invoked under the epithet ALLAH TAALA), and to have likewise preserved many traditions with respect to Abraham, Moses, Jethro, Solomon, &c. derived from the descendants of the patriarchs who settled among them, and from subsequent intercourse with the Jews. The Caaba, a temple of great antiquity, still existing at Mecca, has been, with the Zenzem, the well where Hagar is supposed to have refreshed herself and Ishmael in the desert, an object of veneration to this people from a remote period. The former contains a black stone, believed to have been brought thither from heaven by Gabriel, which was originally white, but acquired its present hue by mourning over the wickedness of mankind.

Among the gods enumerated by mythologists, as having been worshipped by the Arabians before the time of Mahomet, are the following :—

ABDABARAN, or AL DEBARAN; the eye of Taurus.

ALCHEERA; Sirius, or the dog-star.

DZOHARA, or ZOHARAH; Venus.

DZOHIL, or ZOHIL; Saturn.

MOSCHTARA; Jupiter Ammon.

OTARED, or ATHARID; Mercury.

SOHAIL; Canopus. (See Canopus, under Egypt.)

These were their seven principal divinities.

VUODD, or WADD (supposed to represent heaven), was worshipped under the form of a man by the Calbic, or Kelibite tribe.

SAWA, or SCUVA; worshipped under that of a woman by the Hadeilite, or Hodhailite tribe.

JAGOUT, or YAQHUTH; under that of a lion, by the tribe of Madhaj.

JAHO, or YAHK; under that of a horse, by the Moradite tribe.

NASS, or NESU; under that of an eagle, by the Duikelaite and Homerite tribes.

These were their five antediluvian gods, or deified men.

HAFEDHA, god of travellers.

RAZEKA, god who presided over the fruits of the earth.

SAKIA, god of rain.

SALEMA, god of health.

These four were peculiar to the tribe of Ad.

ACARA, or ALQUIRALA; a pharos, or tower; a particular object of veneration among the Homerite tribe.

ADONEUS, an epithet for the sun.

ALILAT, the moon, or nature.

ALLAT, or ALLATH, was the idol of the Thakific tribe.

AL-UZZA, or AL-OZZA, an image worshipped by the tribes of Koreish, Kenanab, and Salim, as the god of power or strength; the Egyptian thorn, or acacia, is worshipped by the tribe of Ghasan under this name.

ASSAF (originally a Syrian divinity); worshipped under the form of a man by the Koreishite tribe.

AUD, a deity of the tribe of Beer Wayel.

AWAL, a deity of the tribes of Beer and Taglab.

BAD, or BAGH.

BAJAR, or BAJER; worshipped by the tribe of Azd.

DIONYSUS, DUSARES, or DYASARES, and SESAC; Bacchus, who was held particularly sacred.

DUL CAFFAIN, the deity of the tribe of Daus.

**HORAL**, originally a Syrian divinity, worshipped under the form of a venerable old man with a long beard, in whose right hand, which was of gold, were seven arrows without heads or feathers, such as the Arabs used in divination. This statue (originally wholly of red agate) was surrounded by 360 smaller idols, representing the divinities who presided over the days of the year.

**LAT**, a divinity worshipped under the form of a stone, in Arabia, and at Soumenal, in India.

**MANAN**, a deity peculiar to the tribes of Beer and Taglab.

**MANAK**, a divinity worshipped under the form of a stone by the Hodbailite and Khosmahite, and according to others, by the Awsite, Khazrajic, and Thakific tribes.

**MYLITTA**, an epithet for the moon.

**NAZELAH**, an original Syrian divinity, worshipped under the form of a woman on Mount Merwa.

**OSONOS**, a deity worshipped at Oboda, in Arabia Petraea.

**SAAD, SAIR, or SOAIR**; worshipped under the form of an oblong stone, by the tribe of Anza.

**SARIM, or Sabis**, a divinity mentioned by Pliny.

**UROTAL**, an epithet of Dionysus, or Bacchus.

**YALIL**, a deity of the tribes of Beer and Taglab.

**ALLAT, AL-UZZA, and MANAH**, are by some mythologists stated to be three goddesses, daughters of **ALLAH**.

Besides the gods above enumerated, each householder had his tutelary deity.

This country was represented on medals by the camel, and by the tree which bears frankincense.

909.—*Bactriana*.] The *Bactri*. The inhabitants of **BACTRIUM**, a country of Asia Antiqua, of which the ancient capital (now Balk) was *Zariaspa Bactra*. It was bounded by Aria and Parthia on the west, the Imaus or Emodi Mons on the east, Sogdiana on the north, and the Paropamisus and Caucasus Mons on the south.

912.—*The Egyptian wife*.] **CLEOPATRA**. Virgil uses the word *Egyptium* as a term of reproach; it being considered disgraceful for a Roman of high rank to marry a foreign wife. So Horace, book iii. Ode 5:

" Could they to foreign spouses meanly yield,  
Whom Crassus led in honour to the field," &c.

**Cleopatra III.** queen of Egypt, was the daughter of Ptolemy Auletes, who, at his death, left his crown to her and her brother Ptolemy, commanding them to marry, according to the custom of the country, and to reign jointly under the guardianship of the Roman senate. She ascended the throne, 51 B.C., in the eighteenth year of her age; her brother was still younger, and he being entirely governed by two unworthy favourites, Penthinus and Achilles, generals of the Egyptian forces, whose interest it was to foment dissensions between the young sovereigns, Cleopatra soon found herself excluded from all share in the administration, which was conducted by these ministers in the name of the king. Her remonstrances being disregarded, she quitted Egypt, and withdrew into Syria, where she assembled a powerful army, at the head of which she encamped near Mount Casius, and prepared to maintain her rights; Ptolemy, at the same time, advanced to oppose her. On his arrival at Pelusium, he received a message from Pompey, who, trusting to the gratitude of Ptolemy for the protection he had formerly afforded his father Auletes, claimed a refuge in his dominions from the pursuit of Cæsar after the battle of Pharsalia. The favourable answer returned to his request induced him to land; but on reaching the shore, he was basely murdered by order of the king, who hoped by this treachery to conciliate the favour of Cæsar, and to obtain his acquiescence in the unjust usurpation of the rights of his sister. In this, however, he was disappointed: on arriving

at Alexandria, Cæsar (see Julius Cæsar) heard with great concern of the death of his rival; and being prevented by the prevalence of the Etesian winds from quitting the country, he applied himself to collect a large sum of money due to him from Anletes, and at the same time proceeded to take cognizance of the dispute between the two sovereigns, whom he commanded to send advocates to state their cause before him. Cleopatra, in the meanwhile, had contrived by a stratagem to obtain a personal interview with Cæsar, and by her extraordinary beauty and address had acquired such an ascendancy over him, that he was easily persuaded to espouse her interest; on the following day, therefore, he sent for Ptolemy, and endeavoured to extort from him an implicit compliance with all her demands. This conduct roused the indignation of the young prince; and the people, already exasperated by the haughtiness of Cæsar, and the rigour with which he exacted the payment of his debt, rose tumultuously to revenge the wrongs of their sovereign. The conciliatory promises of Cæsar, however, soon restored order, and he afterwards appeased their discontent by decreeing that Ptolemy and Cleopatra should share between them the government of Egypt, according to their father's will, and that their younger brother and sister, Ptolemy and Arsinoë, should reign jointly over the isle of Cyprus, which he bestowed on them. This decision, at first, satisfied all parties; but the artifices of Ponthinus soon disturbed the apparent tranquillity, and succeeded in again rendering the Romans odious to the people. They were at length compelled to take up arms in their own defence, and Alexandria thus became the scene of a civil war between the adherents of Ptolemy and those of Cæsar and Cleopatra. During this contest the Egyptian fleet, advancing to blockade the harbour, was burnt by the Romans, and the flames unfortunately spreading to the city, destroyed at the same time the Bruchion library, founded by Ptolemy Philadelphus. The death of Ponthinus, and the victory obtained by Cæsar and his ally, Mithridates of Pergamus, over Achilles, terminated the war in favour of the queen's party. Ptolemy being drowned in the Nile, while attempting to escape from the last battle, Cæsar bestowed the crown on Cleopatra and her younger brother Ptolemy, then only eleven years of age, whom he compelled her to marry; and, on quitting Egypt, he left Cleopatra in the possession of uncontrolled authority. This she secured by causing her brother to be poisoned on his attaining the age of fifteen, when, by the laws of the country, he was entitled to share the government.

In the war which followed the death of Cæsar, Cleopatra espoused the cause of the second triumvirate, and sailed with a large fleet to join them; but her ships were dispersed by a storm, and she was obliged to return without having afforded them any assistance. She was suspected of having authorised the governor of Phœnicia (which country was then dependent on Egypt) to send aid to the party of Cassius; and accordingly, after the battle of Philippi, Antony repaired to Cilicia, and commanded her to appear before him to answer for the conduct of her lieutenant. The queen readily obeyed the summons, trusting that her incomparable beauty, which had formerly captivated Cæsar, might be the means of also bringing Antony over to her views. Nothing could exceed the pomp of her voyage from Alexandria to Tarsus, where Antony awaited her arrival. In the dress and attitude of Venus, she reclined on the deck of a magnificent galley, adorned with purple and gold, the oars moving to the sound of exquisite music; costly perfumes were burnt around her; and she was accompanied by the most beautiful of her attendants, representing Cupids, Graces, and Nereids. As she advanced up the Cydnus, all ranks of people assembled on its banks to enjoy the splendid scene; and on her reaching Tarsus, Antony, who was then administering justice in the Forum, was compelled to mingle with the crowd which rushed to witness her arrival. On landing, she declined Antony's invitation to an entertainment he had provided for her, and requested that he would sup with her. He complied, and was so dazzled and fascinated by the splendour of the repast, and by her beauty, address, and accomplishments, that, renouncing all his ambitious projects and the career of conquests in which he was engaged,

he devoted himself entirely to the society of Cleopatra, and sought to obtain her favour by rivaling the magnificence she displayed. The reported cost of their banquets is almost incredible: it is said that, on one occasion, Cleopatra, to prove how much might be lavished on a single repast, dissolved in a goblet a jewel of inestimable value; and assumed the dress of Isis, under the name of Neotera, while Antony adopted the garb and title of Bacchus. By these means she obtained unbounded influence over Antony, and readily induced him to second her views of ambition. At her request he caused her sister Arsinoë to be poisoned; and when, on the death of his wife Fulvia, he married Octavia, the sister of Augustus, he silenced the reproaches of the queen by bestowing on her the provinces of Cilicia, Phœnicia, Syria, and Cyprus.

These transactions soon rendered the party of Antony unpopular at Rome; and the general feeling against him was increased by the ill success of his expedition against the Armenians and Parthians, and by his unworthy treatment of Artabazes, king of Armenia, whom he treacherously seized, and led in chains to the feet of Cleopatra. The resentment of Augustus, likewise, was justly excited by the behaviour of Antony to Octavia, whom, in consequence of his infatuation for the queen, he utterly neglected. Antony, however, regardless of his own interest, continued at Alexandria, where he amused himself by celebrating the coronation of Cleopatra, whom, with Cæsario (the son of Julius Cæsar), he caused to be proclaimed sovereign of Egypt, Judæa, Libya, and Cyprus, bestowing at the same time the kingdoms of Media, Armenia, and Parthia (the subjection of which he meditated), and of Phœnicia and Cilicia, on his (the children of Cleopatra) own sons Alexander and Ptolemy; and, not content with these gifts, he is even said to have promised the queen the empire of Rome. These extravagant proceedings contributed to alienate from the cause of Antony those who had hitherto adhered to him; and Augustus artfully availed himself of the general indignation excited by his conduct, to deprive him of his consulate and government, and to declare war against Egypt. Antony, on his side, still farther exasperated him by divorcing Octavia, and hostilities between the *triumvirs* thus became inevitable. Both parties assembled their forces; those of Antony and Cleopatra, augmented by reinforcements, which joined them at Samos, from Syria and Asia Minor, amounted to a very powerful armament; but, instead of superintending these preparations, he and the queen passed their time at Athens and Samos in the indulgence of every kind of luxury and dissipation. The fleets at length met at Actium, where the battle was fought which decided the fate, not only of Egypt and of Antony, but of the Roman empire. At the commencement of the conflict, the superior abilities of Antony seemed to prevail, but the flight of Cleopatra with fifty of her galleys, in the midst of the contest, changed the fortune of the day; Antony precipitately followed her, and thus yielded the victory to Augustus, the defeat of his fleet being succeeded by the submission of his army to the conqueror. Upon his joining the queen at Ténarus, he bitterly reproached her as the cause of all his misfortunes; but she soon pacified his resentment; and it was agreed that he should seek refuge in Libya, while she pursued her course to Alexandria. Fearing that she might not be favourably received by her subjects, should the disastrous event of the battle have transpired, Cleopatra approached the harbour with her galleys adorned with the ensigns of victory: this artifice succeeded, and, on entering the city, she put to death all whom she suspected of disaffection to her cause. In order to facilitate her escape from the pursuit of Augustus, she next commanded her ships to be transported across the isthmus of Suez to the Red sea; but they being immediately destroyed by the Arabs, her plan was frustrated. Antony, deserted by the troops he had stationed in Libya, had in the mean time returned to Alexandria, where he abandoned himself to gloomy solitude, till the blandishments of Cleopatra induced him to drown the recollection of his misfortunes in the renewal of his former dissipation; anticipating, however, in the midst of this inglorious subjection the final ruin of their affairs, he even debased himself so far as to offer to retire to Athens as a private citizen, provided the crown of Egypt might be

secured to the queen. Octavianus treated his proposal with contempt, and refused to see his ambassadors; while those despatched to him by Cleopatra were received and dismissed with favourable answers. In these, however, he did not conceal from the queen his intention of conveying her to Rome to grace his triumph; she accordingly resolved to attempt by her ready submission, and the sacrifice of Antony, to conciliate the favour of the conqueror, and thus to escape the threatened indignity. On the approach of Augustus to Pelusium, she therefore secretly commanded that the city should be immediately surrendered to him, though, to lull the suspicions of Antony, who accused her of having authorised this act of treachery, she ordered the family of the unfortunate governor of the place to be put to death. As the Roman army advanced to besiege Alexandria, the former valour of Antony revived, and he made many desperate efforts to defend the city; but finding his exertions ineffectual, from the desertion of the fleet and army, and the defection of the queen, he stabbed himself in despair, and expired at the feet of Cleopatra. She expressed the most violent sorrow at his death; and, on being introduced into the presence of Augustus, the only favour she asked of him was permission to bury Antony. Her next object was to endeavour, by her accustomed arts, to add the victor to the number of her conquests: but in this she was foiled. Augustus merely assured her coldly that her personal safety should be respected. She thus perceived that, by death alone, she could escape the disgrace of being conducted prisoner to Rome; and, having discovered by experiments on various criminals, that the bite of an asp occasions an immediate and easy death, she resolved on this mode of terminating her existence. After supping cheerfully with her friends, she suddenly withdrew to despatch a letter to Augustus, informing him of the design she meditated; she then caused herself to be attired in her royal robes; sent for a basket of figs, in which she had provided that an asp should be concealed; and before the messengers of Augustus could arrive to frustrate her intention, she and two of her attendants had fallen victims to the mortal bite of the reptile. According to her desire, she was interred with great pomp by the side of Antony. She died in the fortieth year of her age, and the twenty-second of her reign. With her ended the family of the Ptolemies, which, from the battle of Ipsus, 301 B.C., had reigned 270 years over Egypt; this country having become a Roman province at the time of the battle of Actium, 31 B.C.

Notwithstanding the vices to which Cleopatra abandoned herself, she appears to have devoted part of her time to literary pursuits; she conversed fluently in many languages, and encouraged letters, by rebuilding the Bruchion library, which she enriched with the 200,000 volumes taken by Antony from the king of Pergamus.

920.—*Fields of Neptune.*] The sea.

921.—*The queen.*] Cleopatra.

922.] CYMBALS. Or rather, as Pitt translates the passage, *timbrels*, which, among the Egyptians, were used for dancing and festive purposes. Virgil thereby implies that Cleopatra could not attend the war unaccompanied by instruments of effeminacy and luxury.

924.—*Snakes.*] In allusion to her death by the application of an asp.

925.—*Monsters of the sky.*] Most of the Egyptian gods being symbolised by animals, as oxen, dogs, cats, &c. (See Egypt.)

926.—*Love's queen.*] Venus.

927.] ANUBIS. An Egyptian divinity (originally a king of the country), represented with the head of a dog. (See Anubis, under Mercury, page 293.) Some consider him to be son of Osiris; others of Mercury; while many again identify him with the latter. His statue was always at the entrance of temples, as the guard of Isis and Osiris. Some account for the dog's head by the circumstance, that Anubis, being very fond of dogs and hunting, had the figure of a dog upon his shield and standards. Others believe that

Anubis was one of the counsellors of Isis, and that he is thus depicted in token of his sagacity; while those who seek for some application to the phenomena of the Nile in the representation of all the Egyptian divinities, consider the approach of the inundation to have been typified by the figure of Anubis, who, in addition to the more usual representation before alluded to under Mercury, is described as having on his arm a kettle or porridge-pot, wings on his feet, in his hand, or under his arm, a large feather, and behind him a tortoise or duck.

The Romans dedicated a temple to him.

928.—*Th' ethereal train.*] i. e. the celestial gods, such as the Romans worshipped, in opposition to the "monsters of the sky."

931.] *DIRÆ.* The three daughters of Acheron and Nox; by some supposed to have been in heaven what the furies were in hell, and the harpies on earth. They were always represented standing near the throne of Jupiter, ready to receive his commands.

934.—*Rod.*] Rather whip, or scourge.

935.—*Action height.*] As Apollo had a temple (see note to Æn. iii. 363.) on the promontory of Actium, and was generally classed among the guardian gods of Rome, Virgil, with great propriety, introduces him as aiding the cause of Augustus.

"Among her guardian gods, what pitying power,  
To raise her sinking state, shall Rome implore?  
Shall her own hallow'd virgins' earnest prayer,  
Harmonious, charm offended Vesta's ear?  
To whom shall Jove assign to purge away  
The guilty deed? Come then, *bright god of day*.  
But gracious veil thy shoulders beamy bright,  
Oh! veil in clouds th' insufferable light."

*Francis' Horace*, b. i. Ode 2. 24—32.

937.] *INDIANS.* Used generally for eastern nations. Among the auxiliaries of Antony, Plutarch mentions the Medes.

The prevailing system of religion among the Indian nations appears to have been, from the earliest ages, that of BUDDHA, who is allowed to have flourished at an uncertain period of remote antiquity, in the island of Ceylon (the Taprobane of the ancients), and appears to have been an eminent philosopher and devotee, deified after his death by his countrymen. He is said to have inculcated the belief of one Supreme Being, though at the same time he allowed the worship of many inferior deities; he also taught that the soul is immortal, and that after undergoing various transmigrations, it will be finally absorbed in the divine essence. The worship of Buddha is conducted by an order of priests, called *Tiramanxes* in Ceylon, and *Rahans* in the Burman country: it is professed in its purest form by the Ceylonese; but it extends over all the eastern countries, from the frontiers of Persia to the isles of Japan; though, in some instances, it has been so mingled with other superstitions, that it is difficult to discern the traces of original Buddhism in the worship of many of these nations.

Buddha is said by Sir William Jones to be unquestionably the FO or FOHI of the Chinese; he probably is likewise the SOMMONA CODAM of Siam, and the GOTOMA of the Burmese; while the Brahmins, the priests of the god BRAHMA, who engrafted their religion on that of the Buddhists, assert, that VEESHNOU assumed the form of Buddha when, in his ninth avatar or incarnation, he visited the earth. Bryant supposes that in Buddha the symbol of the ark was revered; others identify him with the marine deity of the Phœnicians, Poseidon, or with Noah; and, from some fancied similarity in the names, etymologists have conjectured that he was the Woden of the Goths, or the Theoth of the Egyptians. (See Egypt.) Some writers endeavour to account for the great resemblance between the Hindoo mythology and that of Egypt, by supposing that Buddha is

the same as Sesostris, and that he introduced the religion of his country when he overran India; others, however, on the contrary, maintain, with more probability, that Egypt was peopled by an Indian colony, who brought with them their own customs and superstitions. The period at which the Brahmans settled in the eastern peninsula of India, and subverted the religion of Buddha in Hindoostan, is extremely uncertain, some placing the event only about 200 B.C., and others referring it to the time of the subjection of Egypt by Cambyses, 525 B.C., whose persecution of the Egyptian priests may perhaps have induced many of them to seek protection in distant countries. The Brahmans themselves pretend to deduce their origin from those Brachmans, whose wisdom and simplicity of manners called forth the admiration of Alexander and his conquering army, and from whom Pythagoras and the Grecian philosophers derived many of their doctrines; but this claim appears to be wholly unfounded. They are said to have first established themselves on the coast of Bombay, where their existence may still be traced in the stupendous brahminical temples of the island Elephanta. The doctrines of the Brahmans seem to be merely a series of absurd superstitions, incorporated with the already established religion of Buddha; and which, being adapted to the prejudices of the Hindoos, were readily received by that credulous people. They acknowledge three principal divinities, BRAHMA, the creator of all things; VEESHNOU, the preserving; and SIVA, the destroying power. These gods, like the Jupiter, Neptune, and Pluto of the Greeks, preside over earth, water, and fire; in them are also personified matter, space, and time; power, wisdom, and justice; the past, present, and future, &c.: and each has a wife, who is a sakti, or emanation of the divine goodness. That of Brahma is named SARASWATI; and, as the patroness of letters, arts, and eloquence, is similar in character to the unnamed Minerva of European mythology. LAKSHMI, the beautiful sakti of Veeshnou, is the Indian Venus Marina, whom she resembles in her origin, being sprung from the sea when that element was churned by the gods in order to produce the sacred beverage amreeta, and in being the mother of CAMADEVO, the god of love. She is also called SRI, or SIRI, under which appellation she presides over fortune. PARVATI, the sakti of Siva, is worshipped under various names and characters, in which she may be identified occasionally either with the Juno, Venus, Lucina, Diana Triformis, or the warlike Minerva of the west. The three saktis are by some authors considered to be the same as the paræ. Besides these principal goddesses, the Hindoos acknowledge several others who were the consorts of inferior gods; and they invoke on solemn occasions seven or eight saktis, under the collective denomination of *Matri Devi*, a name which, in sound and signification, bears so striking a resemblance to the *Matres Deæ* of the Latins, as to leave little doubt that the mother goddesses worshipped in Europe, and the saktis of India, had a common origin. No temples or altars are erected to Brahma; and with respect to Veeshnou and Siva, the Hindoos are divided into two sects, one of which maintains the supremacy of the former, and the other that of the latter. Siva is indiscriminately called SHIVA, MAHANZO, IHWABA, RUORA, HORA, SAMBU, TRILOCHAN, SCHOE-MAGOU, &c. Veeshnou is also adored under a great variety of names, as RAMA or JUGERNAUT, KRISHNA, &c., which he assumed when, in his avatars, he descended on earth under different shapes of animals and heroes; his adventures on these occasions form the subject of some of the most extravagant fables of Indian mythology. Nine of these avatars are supposed to have already taken place, and the last is expected to happen when he shall appear as KALKI on a white horse, and, putting an end to the present or iron age, introduce an era of virtue and happiness, called *Saï*. From Brahma, Veeshnou, and Siva, proceed also an infinite number of inferior deities, both good and evil, who are worshipped under different forms, and with various rites and ceremonies, according to their characters and attributes. Iodra is one of the most important of the inferior deities. He is the chief ruler of the firmament, which is supposed to be governed by eight maruts or winds; and of these the east, personified by Iodra, is pre-eminent. Like the Jove of the west, he is the sender of thunder and light-

ning; and in his character of giver of rain, he resembles the Jupiter *Pluvius* of Rome. As the owner of the sacred cow *KAMDENU* (which is said to confer unbounded wealth on her possessor), he is frequently invoked as the god of riches. Indra is represented as often interrupting, through jealousy, the worship of the other divinities; and hence he has obtained the name of *SAKRA* (the civil counsellor); that of *SHATKRATU* (he to whom a hundred sacrifices are offered) was bestowed on him, from the number of oblations and other ceremonies he required from his adorers. He usually dwells with his consort or *sakti*, *INDRANI*, at his sumptuous palace *Vaijyanta*, in the celestial city of *Umravati*; sometimes, however, he is described as regaling the other immortals with banquets and music, on the summit of Mount *Meru*, the north pole. He is generally characterised with four arms, and innumerable eyes, though in some paintings he appears to have but one eye: he rides the elephant *Iravat*, whose three proboscis represent water-spouts, and carries in his hand an iris instead of a bow. The sun is adored as *SURYA* or *SOORAGE*; the moon as *CHUNDER* or *HINDOO*, and from this planet the Hindoos deduce their name and origin. Prudence is represented by the idol *GRANESH* or *GANESA*, whose head resembles that of an elephant; *BOROO* is adored as the god of ocean; *KARKISH* as the god of fame; *COBERE* as the god of riches; *YAMA* as the deity who presides over death and funeral obsequies, and who dwells in the infernal city of *Yamapur*, where, attended by two dogs, *Serbera* and *Syama*, he sits in judgment on departed souls, conducted into his presence by his servant *Kermala*. Those of the eminently virtuous ascend immediately to *Swarga*, or the heavenly regions; while those of the notoriously wicked are hurled into *Nereka*, the place of torment; but the greater number are returned to the earth, to animate the bodies of other animals. In this capacity (in which *Yama* bears an obvious resemblance to the Grecian *Minos*) he is called *DIHERMA RAJALI*, or king of justice; and is represented with two faces, the one expressive of mildness, the other of severity: in his characters as god of fire, destruction, &c. he appears to be the Indian *Pluto*, and is identified with *Siva*. The interior of the earth is supposed by the Hindoos to be inhabited by malignant genii, who were expelled from heaven; while the air is peopled by fiery spirits, called *Dewetas*, and the surface of the earth haunted by the *Rakiss*, who are a kind of spectre or ghost. Like the ancient Egyptians, they regard with superstitious veneration cows (the symbols of *Lakshmi*), monkeys (under which form they represent their god *HUNUMAN*), serpents, and various other animals; and even to inanimate objects that are useful to them, they offer adoration: many of their rivers are on this principle held sacred; but of these, none is so highly revered as the *Ganges* (see *Ganges*), which is believed to flow from the foot of *Veeahnou*.

The Brahmins pretend that they sprang from the head of *Brahma*. To *MENU*, the son or grandson of that god, they ascribe the invention of the code of laws which they have established throughout Hindoostan; and which, by dividing the people into different casts, and assigning the pre-eminence to that of the priests, have so effectually secured the power and influence of the Brahmins. According to some, *Menu* is the same as the Cretan legislator *Minos*; others, however, from the cow being regarded as his symbol, have confounded him with *Apis*: his laws and institutions form a principal part of the *Vedas*, or sacred books of the Brahmins, in which are comprised every thing relating to their religion and philosophy. They are written in the *Sanacrit* language, and are believed to have been composed by the inspiration of *Brahma*. In these works the most sublime truths are mingled with extravagant fables relating to the creation of the world, and the origin and history of the gods. They abound also with unintelligible dogmas of metaphysical philosophy; and the books that relate to the moral and ceremonial duties of religion exhibit a singular mixture of mildness and barbarity; for while the destruction of animals for food is strictly forbidden, human sacrifices are in many instances allowed; and the Indian devotee is encouraged to seek the favour of his gods by the voluntary endurance of almost incredible tortures. The Brahmins, like the Buddhists, believe in



the immortality of the soul, and in the various transmigrations it must undergo before its union with the deity; but they also imagine that by a life spent wholly in the adoration of the divinity, accompanied with severe penance, an individual may exalt himself immediately after death to the rank of a god; and hence the numerous deified kings and heroes with which their mythology abounds.

Notwithstanding the absurdities which a view of Hindoo theology presents, the belief in the existence of one supreme being, distinguished by the mysterious name of O'm, is said to be inculcated in the Vedas, and to be entertained by the more enlightened among the Brahmins, who profess to consider their numerous deities merely as personifications of his power and attributes. This doctrine, however, does not appear to be generally received or understood; and the Indian nations are sunk in a superstition, degrading alike to their moral and intellectual character.

**MEDI.]** The Medi, often confounded by the poets with the Persians and Parthians, inhabited Media (now Irak Ajami, or Persian Irak), a country of Asia, south of the Caspian sea, having on the south Persia, on the west Armenia, and on the east Parthia and Hyrcania. It is said to have derived its name (being more anciently called *Aria*) from Medus, the son of Medea. Its chief town was *Ecbatana* (now Hamadan).

Media was one of the countries which, after the death of its last king, Cyaxares 2nd (Darius, the Mede of Scripture), the uncle of Cyrus the Great, constituted, with the principality of Persia, the territory of his father Cambyses, and the conquered kingdoms of Babylon and Nineveh, the empire of Persia established by that monarch, 536 B.C. The kings who had reigned in Media previous to this period were,

**DEJOCES**, the first king of the country after the dismemberment of the Assyrian empire, 747 B.C.

**PHRAORTES**, supposed to be the Arphaxad of Scripture; the contemporary of Nebuchadnezzar the 1st, and the prince whose general, Holifernes, is mentioned in the book of Judith.

**CYAXARES** 1st, and

**ASTYAGES**, the Ahasuerus of Scripture, and father of Mandane, the wife of Cambyses, and mother of Cyrus the Great.

938.] **SABÆANS**. Equally a term for eastern.

939.—*Fatal mistress.*] Cleopatra.

943.—*The god.*] Vulcan.

945.—*Sad Nilus.*] Sympathising with the defeat of his queen.

949.—*Victor.*] Octavianus Cæsar.

953.—*Three.*] The triumphal processions of Augustus lasted three days, respectively commemorating his Dalmatian, Aetian, and Alexandrian victories.

**DALMATIA.]** This country, which still retains its name, is that part of *Illyricum* (Illyria, Illyricum being anciently divided into the two provinces of *LIBURNIA* (Croatia) and *DALMATIA*) which lies on the eastern shores of the Adriatic, having Liburnia on the north-west; the island of *Melite* (Meleda), and the cities of *Epidaurus* (Regui Vecchio), of *Scodra* (Seutari), *Lissus* (Alessio), and part of Macedonia on the south; *PANNONIA* on the north; and *MÆSIA* on the east.

**PANNONIA.]** (now Hungary and Slavonia). Was bounded on the north and east by the *Danubius* (Danube); on the south by Illyricum; and on the west by the *Murus* (Morava). It was reduced to a Roman province by the emperor Tiberius, and subsequently divided into *Pannonia Superior* (Hungary), and *Pannonia Inferior* (Slavonia); the former containing the cities of *Vindobona* (Vienna); *Carnuntum* (Altenbourg); *Aquincum* (Buda); and *Contra Aquincum* (Pest); and the latter the celebrated city of *Sirmium* (Sirmia), situated between the rivers Save and Drave.

**NORICUM.]** West of Pannonia was *Noricum* (now Austria, Stiria, Carinthia, and

part of Bavaria), which was also reduced to a Roman province by the emperor Tiberius. It was separated from Vindelicia and Rætia, on the west and north, by the river *Ænus* (Inn); from the Carni and Veneti on the south, by the *Alpes Carnice* (Carnic Alps); from Pannonia on the east, by the *Murus* (Morava); and from Germania on the north, by the *Ister* (Danube); and contained the towns *Boiodorum* (Passau, at the junction of the Inn and Danube), *Lauriacum* (near the modern village of Loren), and *Juvavum* (Salzburg).

VINDELICIA.] This country, which now forms part of Swabia and Bavaria, was comprehended between the Danube and *Ænus* (Inn), to the north, north-west, and east: and Rætia and the *Lacus Brigantinus* (the lake of Constance) to the south. It was, with Rætia, conquered by Drusus (see Horace, b. iv. Ode 4.), under the reign of Augustus, and contained the city *Augusta Vindelicorum* (Augsburg), in the district of the *CENABUM*, a people, south of whom were the *CONSUANETES*, and *ESTIONES*.

RHÆTIA.] This country, which is now comprised in that of the Grisons, of the Tyrol, and in part of Italy, was bounded by the Helvetii on the west; by Vindelicia on the north; by the Alps on the south; and by Noricum and Carniola on the east. It was involved in the conquest of Vindelicia by Drusus (see Vindelicia, above), and contained the towns of *Curia* (Coire); *Tridentum* (Trent); *Bellunum* (Belluno); and *Feltre* (Feltre); the *BRIGANTII*, *LEPONTII*, *RUCANTII*, *CRUCIANTII*, *TRIDENTINI*, *BRIGENTII*, and *VENNONES*, being among its principal states.

MÆSIA.] This country, which was reduced to a Roman province in the reigns of Augustus and Tiberius, was divided by the river *Ciabrus* (Ogost) into *MÆSIA SUPERIOR* (Serbia), and *MÆSIA INFERIOR* (Bulgaria). It was bounded on the west by Pannonia and Illyricum, on the north by the Danube, which separated it from Dacia; on the east by the *Euxine*; and on the south by the *Hæmus Mons*, which divided it from Macedonia and Thrace.

The chief people of Mæsia were the *SCORDISCI*, the *TRIBALLI*, the *DARDANII*, and the *SCYTHÆ*, and their principal towns were, *Singidunum* (Belgrade, at the mouth of the Save); *Marianopolis*; *Tomi* (Temeswar, the place of Ovid's banishment); *Ratiaria*, near the famed *Pons Trajani*, built by Trajan across the Danube; *Naiissus* (Nissa); *Serdica* (Tianditza); *Nicopolis*, built by Trajan in commemoration of his victories over the Dacians; and *Viminiacum* (probably Mldava); the centre of Mæsia having been called by the emperor Aurelian, *DACIA CIS DANUBIANA*, or *DACIA AURELIANA*.

DACIA.] This country, north of the Danube, now forming the Turkish provinces of Moldavia and Wallachia, and that of Transylvania, was bounded by the Danube on the south; by the *Jazyges*, a Sarmatian tribe, on the west; by Sarmatia and the *Mons Carpathus* (the Krapack or Carpathian mountains) on the north; and by the *Pontus Euxinus* on the east. It was conquered by the emperor Trajan.

Dacia was depicted on medals by the head of an ass, the symbol of courage and obstinacy: by the head of an ox, or of a horse, from the resemblance of the noises of these animals to the sound of the Paphlagonian trumpets: or by a figure, holding a palm and a military ensign.

MACEDONIA.] This country, which still retains the name of Macedonia, was bounded on the north by *Illyricum* (Illyria) and the *Hæmus Mons* (Mount Hæmus); on the south by *Epirus* (Epirus), *Thessalia* (Thessaly), and the northern part of the *Ægeum Mare* (the Archipelago); on the east by *Thracia* (Thrace); and on the west by the *Ionium Mare* (Ionian sea).

Macedonia was anciently divided into districts; among them were the following: *PIERIA*; *PEONIA* (see Peonia, page 137 and 208.); *EMATHIA* (see Emathia, page 225.); *CHALCIBICE*; *PHLEGRA* or *PALLENE*; *BISALTICA*; *MYGDONIA*; *SINTICE*; *EDONICA*; *MACEDONIA SUPERIOR*, the western, or inland part of the country; and *ILLYRIA*.

*IRACA*; the chief towns, &c. of these districts being *Dium* (Standia); *Pydna* (Kitra), north of the river *Haliacmon* (see *Paulus Æmylius*); *Methone* (see *Methone*, page 115.); *Horis*; *Beræa* (*Cara Veria*); *PAONIA* or *EMATHIA*, *Pella*, more anciently *Bunamos*, whoseians are called *Palatiza*, on the *Ludias*; *Ægæ*, or *Edessa* (*Edissa*); *Cyrrhus*; *Amydon*, on the *Axius* (see *Amydon*, page 137.); *Therma*, or *Thessalonica* (*Salonichi*, near the mouth of the rivers *Axius* (*Vardan*, see *Axius*, page 137.), and *Chidorus*, or *Echedorus*, after which the *Sinus Thermaicus* (gulf of *Salonica*) was named; *Ænia*; *Chalcis*; *Icuntus* (*Eriato*); *Singus*, which gave name to the *Sinus Singiticus* (gulf of *San*); *Ithos Mons* (*Monte Santo*, see *Athos*, page 225.); *Torone*, *Toron*, from whence *Sinus Toroneus* (gulf of *Cassandra*); *Antigonea*; *Olynthus*; *Potidæa* (*Cassandra*); *Pallene*; *Stagyræ*, *Stagros*, on the *Sinus Strymonicus*, gulf of *Contesia*, so called from the river *Strymon*; *Amphipolis*, or *Ennea Hodoi* (*Jamboli*); *Philippi*, *Drame*, near its ruins; *Heraclea*; *Lychnidus* (*Akrida*); *Gortynia*; *Apollonia* (*Polina*), on the *Aous*, or *Æus*, *Lao*; north of this the river *Apsus*, where *Cæsar* pitched his camp opposite that of *Pompey* at *Asparagium*; *Epidamnus*, or *Dyrrachium* (now *Durazzo*); and *Petra*.

*Representation of.* Macedonia was represented on medals with a whip or a club, in allusion probably to the worship of *Osiris*, or the *Sun*, in that country, and to the descent of its kings from *Hercules*.

**THRACIA.** This country, to the east of Macedonia (see *Thracia*, page 135.), comprehended from the *Nessus*, now the *Mesto* (this river, and not the *Strymon*, being considered by *Thucydides* as the western boundary of *Thrace*), to the *Propontia* (sea of *Marmora*), and *Pontus Euxinus* (the *Black sea*), the tribes of the *MÆNI*, the *BESSI*, the *CÆLETÆ*, the *ASTÆ*, the *CÆNTI*, the *PÆTI*, the *CICONES* (see *Ciconians*, page 136.), the *BISTONES*, the *DENSELETA*, and the *ODRYÆ*, *Odrysiæ* being often put for *Thrace* (see *Odrysius*, page 182.); the chief towns of *Thrace* being *Nicopolis*, built by *Trajan*; *Philippopolis*, on the *Hebrus* (see *Hebrus*, *Æn.* xli. 409.); *Beræa*; *Salmydessus* (see *Salmydessus*, page 328.); *Byzantium* (*Constantinople*), on the *Bosphorus Thracius*, *Straits of Constantinople*; *Rhædestus* (*Rodosto*); *Heraclea* (*Erekli*); *Selymbria* (*Selibria*); *Lysimachia*, (*Hexamili*); *Callipolis* (*Gallipoli*); *Ancestus* (see *Sestos*), on the *Thracian Chersonesus*; *Ænos* (*Marogna*, *Miscirs*, *Saros*, and *Eno*, see *Ænos*, page 409.), at the eastern mouth of the *Hebrus*, opposite the island *Samothracia* (see *Samothracia*); *Trajanopolis*; *Maronea* (*Marogna*); *Abdera*, at the mouth of the *Nessus*, opposite the island of *Thasus* (*Thasos*); *Adrianopolis*.

**THESSALIA.]** This country (see *Thessalus*, page 109.), to the south of Macedonia, surrounded by mountains, was bounded on the east by *Pelion* and *Ossa* (see *Ossa*, page 322.); on the north by *Olympus* (*Lacha*, see *Olympus*, page 31.); on the south by *Othrys* and *Ceta*; and was watered by the *Peneus* (see *Peneus* and *Tempe*, pages 120, 121.); *Apidanus*; *Enipeus*; *Pamissus*; *Titaresus*; *Eurotus*, or *Orcos*; *Sperchius* (see *Sperchius*, page 238, &c.) *Thessaly* was, in later times, divided into the five districts of *PHTHIOTIS*; *PELASGIOTIS*; *THESSALIOTIS*; *ESTIÆOTIS*; and *MAGNESIA* (see *Magnesia*, page 121.); their chief towns being almost all included in the catalogue of ships, &c., in the second book of the *Iliad*, and to be found in the *Index*.

**EPÍRUS.]** For this country, situated to the west of *Thessalia*, and most of the towns, &c. contained in it, see *Epirus*, page 303, and the *Index*. The tribes of the *ATHAMANES*, *ÆTHICES*, *TYMPHÆI*, *ORESTÆ*, *PERRHÆBI*, *PARRONÆI*, *ATINTANES*, were included in *Epirus*.

**GRÆCIA PROPRIA.]** The country south of *Thessaly*, and of part of *Epirus*, from which it was separated by the Mounts *Callidromus*, *Othrys*, and *Ceta*, was termed *Græcia Propria* (now *Livadia*), and was divided on the west from *Acarnania* by the *Achelous* (*Aspro Potamo*; see *Achelous*, page 255.); on the east from *Asia* by the *Ægean sea*;

and on the south, from the *Peloponnesus* (Morea), by the *Sinus Corinthiacus* (Gulf of Lepanto). It was divided into the seven provinces of *ATTICA*; *MEGARIS*; *BOÏOTIA*; *PHOCIS*; *LOCRIS*; *DORIS*; and *ÆTOLIA*. (See all these and their chief towns in the Index.)

The *PELOPONNESUS*, which is joined by the Isthmus of Corinth to *Græcia Propria*, is bounded on the east by the *Ægean*, on the west by the *Ionian*, and on the north by the *Mediterranean seas*; and was divided into the six provinces of *ACHAÏA*, *ELIS*, *MESSËNIA*, *LACONIA*, *ARCADIA*, and *ARGOLIS*. (See all these and their principal towns in the Index.) Achaia is represented on ancient medals by a vase filled with flowers or with parsley.

**SARMATIA.**] This appellation (see Europe) was applied to the remainder of Europe north of Dacia and of the Pontus Euxinus, and east of Germania. European Sarmatia comprehended the following barbarous and almost unknown tribes: the *GETÆ* and *PERCINI*, near the mouths of the Danube; the *GELONI*, on the *Borysthenes* (Dnieper); the *BURGIONES*, on the *Hypanis* (Bog); the *ROXALANI*, *JAËYGES*, and *MÆOTÆ*, to the north of the *PALUS MÆOTIS* (Sea of Azof); the *BASTARNÆ*, to the north-east of Dacia, the *TAURI*, north of the *Chersonesus Taurica* (Taurida); the *TANAITÆ* and *PMTHIROPHAGI*, on the *Tanais* (Don); the *HIPPOPHAGI*, north of the *Rha* (Volga); the *SUDENI*, north-west of these; the *ÆSTII* and *VENEDI*, on the shores of the *Codanus Sinus* (the Baltic); and, more in the interior, the *CARIONES*, *HAMAXOMI*, *ACATHYRSI*, *BORUSCI*, *ALAUNI*, *BUDINI*, &c.

958.—*Throne.*] Tribunal.

961.—*Crowns.*] These were originally no more than a ribbon, or bandelet, drawn round the head and tied behind; they afterwards consisted of two bandelets, and of branches of trees, and were eventually formed of almost every plant and flower appropriated to the several deities, and were used by the priests in sacrificing, by kings and emperors, and placed on altars, temples, doors of houses, sacred victims, ships, &c., thus the crown of Jupiter was the laurel or oak; of Saturn, the fig or vine; of Bacchus, the vine or ivy; of Pluto, the cypress; of Mercury, the ivy, the olive, or the mulberry; of Apollo, the laurel; of Pan, the pine; of Hercules, the poplar; of Hymen and Comus, the rose and the myrtle; of Vertumnus, hay; of the Lares, myrtle and rosemary; of the river-gods, reeds; of Juno, quince; of Ceres, ears of corn; of Cybele, pine; of Juno Lucina, dittany; of Venus, myrtle and roses; of Minerva and the Graces, olive; of Flora and the Muses who presided over lyric poetry, dancing, and music, flowers; of Calliope and Clio, laurel; of Fortune, fir; of Pomona, fruits, &c.

The Roman emperors appear, from medals, to have had crowns of four kinds; viz. a crown of laurel; a radiated crown; a crown adorned with pearls and precious stones; and a kind of round bonnet or cap.

Besides these the Romans had various crowns, which they distributed as rewards of military or heroic achievements; viz.

1. The *OVAL*, composed of myrtle, and bestowed upon generals who were entitled to the honours of the lesser triumph or *oration*.

2. The *NAVAL* or *ROSTRAL*, a circle of gold, with ornaments representing *beaks of ships*;—on the captain who first grappled, or the soldier who first boarded an enemy's ship.

3. The *CORONA VALLARIS*, a circle of gold raised with jewels or palisades:—on him who first forced an enemy's *entrenchments*.

4. The *MURAL*, a circle of gold indented and castellated:—on him who first mounted the *wall* of a besieged place, and there lodged a standard. It was also peculiar to the *GENII* and tutelary divinities of cities.

5. The CIVIC, of the branch of a green oak :—on him who had saved the life of a citizen.  
 6. The TRIUMPHAL, originally of wreaths of laurel, but subsequently of gold :—on such as had the honour of a triumph.

7. The GRAMINEA, *Corona Obsidionalis*, a chaplet or garland of grass, indigenous to the place besieged :—on him who had raised a siege.

8. The RADIATED :—on princes at their deification.

9. The CORONA AUREA :—on soldiers for very eminent services.

10. The LAUREL :—on victors at the public games, poets, orators, &c.

The SACERDOTAL CROWN is represented on a medal of the reign of Augustus, formed of the skulls of oxen, with the salvers on which the entrails of the victim have been placed, and the ribbons which have decorated it when led to the sacrifice.

The MAGIC CROWN was of wool and wax.

965.—*Carians.*] The Carians are here used generally to denote the auxiliaries whom Antony had collected from Asia Minor.

965.—*Ungirt Numidian race.*] Either simply ungirt, as a characteristic of dress; or effeminate. The Romans considered the being loosely girded as a symptom of indolence.

966.—*Thracians.*] The Thracians had espoused the cause of Antony.

968.] EUPHRATES. } EUPHRATES, ARAXES, and DANES (in the original *Danæ*),  
 969.] RHINE. } poetically denote the eastern nations who followed Antony,  
 970.] ARAXES. } but were subdued by Augustus. The impetuosity of *Araxes*  
 971.—*Danes.*] } in enduring a bridge, is figurative of the impetuosity and un-  
 972.—*Morini.*] } tamed spirit of the neighbouring Armenians. The mention

of the RHINE and MORINI alludes to the first day of Augustus' triumphal procession, which commemorated the Dalmatian victories. The *Morini* are termed "the last of humankind," from being situated on the extremity of the Belgic provinces, immediately opposite to the coast of Britain. (See Virgil's *Pastoral* i. 90.)

EUPHRATES.] (See line 968, above.) This celebrated river of Asia, rising in Mount Taurus, in Armenia, discharges itself into the *Sinus Persicus* (Persian gulf), after having watered the towns of *Samosata* (Semisat), *Apamea*, *Thapsacus* (El-Der), *Cunaxa*, and *Babylon*. It formed the western boundary of the ancient Assyrian empire (now Kurdistan and Irak), which was bounded on the east by the Caspian sea, Media, and Persia; on the south by Arabia and the Persian gulf; and on the north by Armenia; its chief towns being the renowned Babylon on the Euphrates, and *Ninus* or *Ninereh* (Niso), on the *Tigris* (Basilina, or Berema), which flows from Mount Niphates in Armenia, and falls into the Euphrates very near its mouth.

The god of the Euphrates is represented with a palm branch in his hand; and that of the Tigris, leaning (similar to most river gods) against an urn, with a tiger near him.

ARMENIA is represented on ancient medals by a figure with a cap on its head, and armed with a bow and arrows.

RHINE.] (See line 969, above, and Rhine, under *Gallia Antiqua*.) This river, which was regarded with particular veneration by the ancient Germans, is personified on a medal of the time of Julius Cæsar, by the figure of an aged man with a long beard, seated at the foot of several high mountains, leaning with his left hand on a ship, and holding in his right a horn, out of which water flows. On a medal of Drusus, he has a reed in his hand.

ARAXES.] This river (now Aras), see line 970, above, rises in the mountains of Armenia; and after flowing in a south-easterly direction through the northern part of Media, discharges itself into the *Caspium Mare* (the Caspian sea).

DANES.] (See line 971, above.) In the original *Данæ*. The *Danæ* were a Nomad race of Scythians, dwelling in the eastern part (now denominated Dahistan) of the coast

of the Caspian sea, having the CHORASMI on the north, the *Oxus* (Gihon) on the east, and the *Ochus* on the south.

To the south-west of the Dahæ were the HYRCANI (see Hyrcania, page 425.), and to the south-east the PARTHI.

PARTHIA.] This country (see Parthia, *Æn.* vii. 638.), called also PARTHENE (now Eyrac or Arac Agami), surrounded on every side by mountains, is bounded on the east by Sogdiana, Bactriana, and Aria, and on the south by Persia. It was divided by Ptolemy into five districts; viz. CAMINSINE or GAMISENE, PARTHEYNE, CHOROANE, ATTICENE, and TABIENE; he also mentions twenty-five considerable cities, of which the chief was named *Hecatompolis*, from its hundred gates, and is supposed to have occupied the site of the modern Isfahan. Parthia was comprehended in the ancient empire of Persia: at the subjugation of the latter by Alexander the Great, 330 B.C., it fell, with the remaining Persian provinces, to the share of Seleucus Nicator, one of the four generals between whom his vast dominions were divided at the battle of Ipsus, 301 B.C.; but it revolted under the oppressive tyranny of the Syrian governor Andragoras, whom the celebrated Arsaces succeeded in utterly defeating. Arsaces, though of obscure origin, thus, 250 B.C., laid the foundations of an empire which was never subdued by the Romans, and which, under his descendants, named *Arsacidae*, continued to dispute the dominion of the world with that nation till, in the reign of the emperor Alexander Severus, 229 A.D., it was overthrown by the revolt of Artaxerxes, the son of Sassan, a common soldier, who killed the reigning sovereign Artabanus, and became the founder of the second Persian monarchy. His descendants, termed, from his father, *Sassanides*, reigned till the overthrow of the country (under its last king Yezdegerd), and of the religion of Zoroaster, by the Mahometan power, A.D. 632.

PERSIA.] The term Persia was, according to some, confined to that part of the country which now forms the province of Iran. The ancient extent of the celebrated empire of Cyrus the Great was, in length, from the Hellespont to the Indus, and in breadth from the Oxus to the Persian gulf, and was bounded on the north by the Caspian sea, the river Oxus, and Mount Caucasus; on the east by the river Indus and the Imaus Mons; on the south by Arabia, the Persian gulf, and the Indian ocean; and on the west by the Ægean sea; the boundaries of modern Persia, with the exception of the western (Asia Minor, under the term Natolia, forming part of the empire of the Grand Signior), being nearly the same.

The chief provinces of ancient Persia, as the empire of Cyrus, were, Phrygia, Lydia, Cappadocia, &c., on the southern; and Armenia, Iberia, and Colchis, on the eastern shores of the Black sea; Margiana, Sasperia, Assyria, Syria, Elymais, Susiana, Media, Parthia, Dausia, Carmania, Drangiana, Gedrosia, Arachosia, Parapamisus, Bactriana, &c.; Persepolis, Pasargada, Susa, and Elymais, being among their principal towns.

BRITANNIA.] (See Morini, line 972.) Among the nations reduced by Julius Cæsar in his Gallic wars, and unknown to the Romans before that time, was Britain; which, immediately after its conquest, 55 B.C., was divided into *Britannia Superior*, corresponding with Wales, and *Britannia Inferior*, with the rest of the country; and subsequently, when formed into a regular Roman province, into the five following principal divisions, the precise limits of which are not admitted by all geographers:

I. BRITANNIA PRIMA; comprising, according to some, the south of Britain.

II. FLAVIA CÆSARIENSIS;—that part of it from the Humber and Mersey on the north, to the Thames and Avon on the south, and from the eastern coast, to the Severn on the west.

III. BRITANNIA SECUNDA;—Wales.

IV. MAXIMA CÆSARIENSIS;—the north, from the Humber and Mersey to the wall of Adrian or Severus.

v. VALENTIA; the five Scottish tribes north of the wall of Severus or Adrian; that part of Scotland north of the friths of Forth and Clyde, and of the wall of Antonine, inhabited by the Scots and Picts, and never subdued by the Romans, being called **BRITANNIA BARBARA**, or **CALEDONIA**.

i. **BRITANNIA PRIMA**. The principal states or people (each state being governed, when the Romans invaded the country, by a king or chief magistrate), cities, &c. of this division were: the **CANTII** (who inhabited Kent and part of Middlesex); *Rutupiæ* (Richborough, the usual place of landing for the Romans); *Durobrivis* (Rochester); *Durovernum*, or *Darvernium* (Canterbury); *Portus Lemanaus* (Lime, near which Julius Cæsar is supposed to have landed): the **REGNI** (Surry, Sussex, and part of Hampshire); *Regnum* (Ringwood); *Othona* (probably Hastings); *Neomagus*, or *Notiomagus* (Woodcote): the **BELGÆ** (part of Hampshire, Wiltshire, and Somersetshire); *Magaus Portus* (Portsmouth); *Trisantonis Portus* (Southampton); *Venta Belgarum* (Winchester); *Aquæ Calida* (Bath); *Ischalis* (Ilchester): the **DUOTRIGES** (Dorsetshire); *Daniam*, *Durnium*, *Dornorasa*, or *Durnovaria* (Dorchester): the **DAMNONII**, or **DUMNONII** (Devonshire and Cornwall); *Voliba* (Falmouth); *Isca Damnoniorum* (Chiselburgh); *Uxela* (Exeter); *Oerinum* (the Lizard's Point); *Bolerium* (the Land's End, or Cape Cornwall): the **ATREBATHI** (Berksire, and part of Oxfordshire); *Calleva* (probably Reading).

ii. **FLAVIA CÆSARIENSIS**. The principal states, cities, &c. of this division were: the **TRINOBANTES** (Essex, and part of Surry and Middlesex); *Camulodunum* (Malden, or Colchester); *Colonia* (by some supposed to have been Colchester); *Londonium* (London): the **CATTI**, **CATTIEUCHLANI**, or **CATTEVELAUNI** (the shires of Hertford, Bedford, and Bucks); *Veralanium* (St. Albans): the **DORUNI** (Oxfordshire and Gloucestershire); *Corinium* (Cirencester); *Glerum* (Gloucester): the **SIMENI**, **CENIMAONI**, or **ICENI** (Norfolk, Suffolk, Cambridgeshire, and Huntingdonshire); *Garienis Ostium* (Yarmouth); *Venta Icenorum* (not far from Norwich): the **CORITANI** (the shires of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby); *Lindum* (Lincoln); *Rata* (Leicester): the **CORNAVII** (the shires of Warwick, Worcester and Stafford, Shropshire and Cheshire); *Deva* (Chester); *Præsidium* (Warwick); *Brannonium* (Worcester); *Uriconium* (near Shrewsbury); *Etoctum* (near Lichfield); *Manduessedum* (Manchester): the **HUICII**, or **JUGANTES** (a tribe of the Cornavii, settled in Warwickshire and Worcestershire).

iii. **BRITANNIA SECUNDA**. The chief states, cities, &c. of this division were: the **SILURES** (South Wales); *Isca Silurum* (Caerleon); *Burrium* (Uske); *Blestium* (Monmouth); *Gobannium* (Abergavenny); *Venta Silurum* (Caer Gwent, near Chepstow): the **DAMETÆ** (a tribe of the Silures, on the coast): the **ORDOVICES** (North Wales); *Mediolanium* (Meywood, in Montgomeryshire); *Segontium* (Carnarvon); *Conorium* (Conway); *Mancunium* (Manchester); *Alone* or *Alione* (Lancaster); *Luguvallum* (Carlisle); *Danum* (Doncaster).

iv. **MAXIMA CÆSARIENSIS**. The principal states, cities, &c. of this province were: the **PARISI** (East Riding of Yorkshire): the **BRIGANTES** (the rest of the county of York, and the counties of Durham, Lancaster, Cumberland, and Westmorland); *Eboracum* (York); *Isaurum* (Aldborough).

v. **VALENTIA**. The chief states, cities, &c. of this division were: the **OTADENI** (part of Northumberland, the district of Lothian, and Berwickshire): the **SELOVÆ** (the districts of Eskdale, Annandale, and Nithsdale, in Dumfriesshire): the **GADENI** (part of Northumberland, and Roxburghshire): the **NOVANTÆ** (Wigtown): the **DAMNII** (the counties of Renfrew, Lanark, and Stirling); *Castra Alata* (Edinburgh): these five nations being sometimes comprehended under the general name of the *Mæata*.

*Islands of.* *Vectis* (Wight); the *Cassiterides* or *Silina* (probably Scilly islands);

*Mona Taciti* (Anglesey); *Mona Cæsaris* (Man); *Ebudæ*, or *-des* (the Hebrides); *Orcades* (the Orkneys). (See Europe.)

Ireland was anciently called *IERNE*, or *HIBERNIA*.

*Rivers of, &c.*] The *Tamesis* (Thames); the *Sabrina* (Severn); the *Abus*, or *Albus* (Uamber); the *Belisama* (Mersey); the *Vedra* (Were, or Tees); the *Devana* or *Scletia* (Dee); the *Rastotathibus* (Wye); the *Tina* (Tyne); the *Ituna* (Eden, which runs into the *æstuarium Itunæ*, the Solway frith); the *Tuaxis* (Tweed); the *Bodotria*, or *Boderia* (Forth); the *Glota* (Clyde); the *Taus* (Tay), &c.: the straits of Dover, or Calais, being called the *fretum Britannicum*, *Gallicum Oceani*, or *Oceanus Fretalis*; the British channel, the *Oceanus Britannicus*; the Bristol channel, the *Sabrina æstuarium*; St. George's channel, *Verginium mare*; the Irish sea, *mare Internum vel Hibernicus*; and the North sea, *Germanicus oceanus*, &c.

*Religion.*] The religion of the ancient Britons was, with very few exceptions, arising from their intercourse with the different nations by whom they were successively invaded, the same as that of the Celts; the principal seat of the druids (see Europe, and Mistletoe, pages 392 and 444.) being the island of *Mona Taciti*.

*Representations of.*] This country, which is said to have derived the name of *Britannia* from *Briton*, the son of *Terra*, or of *Neptune*, or from *Barat-Anac* (the country of tin or lead), and that of *Albion*, either from *Albion*, the son of *Neptune* and *Amphitrite*, who is said to have reigned over it, or from its chalky white cliffs, is represented as a female seated on a rock, holding a standard in the right, and a spear and shield in the left hand; as seated on a globe, surrounded by the ocean, having in her right hand a standard, and her foot placed either on a fragment of a wall or the prow of a ship; or leaning against a rudder, with the prow of a vessel at her feet and an oblong shield.

*BRUTUS.*] In the fabulous history of Britain it is stated that its first king was a Trojan, the son of *Silvius*, and grandson of *Æneas*, who, having accidentally slain his father, took refuge in Greece, and there delivered a number of Trojans from the slavery to which they had been reduced by a prince named *Pandrasus*. He afterwards married the daughter of *Pandrasus*, and set sail, at the head of a numerous fleet, in quest of a new settlement. He first landed on an uninhabited island, where he implored *Diana* to direct his course; his prayer being repeated nine times, the goddess at last granted his request, and commanded him to settle in an island west of *Gaul*, which had formerly been the abode of giants, but was then deserted. *Brutus* obeyed; and his descendants are said to have been reigning in Britain at the invasion of *Julius Cæsar*.



# ÆNEID.

## BOOK IX.

2.—*Various.*] In poetic allusion to the colours of the rainbow.

4.—*Grandsire.*] Pilumnus.

9.—*Th' Arcadian prince.*] Evander.

17.—*Daunian hero.*] Turnus; as being son of Daunus.

24.—*The god.*] Generally, for *propitious fate*; intimated by these unusual omens.

32.—*Sons of Tyrrheus.*] (See Tyrrheus.)

36.] GANGES. This great river divides India into two parts; viz. *India intra Gangem* (India west of the Ganges), and *India extra Gangem* (India to the east of it). It is indiscriminately called by the natives Pudda, or Padda; Burra Ganga (the Great River); or, by way of eminence, Ganga (the River). It rises among the vast mountains of Thibet, and after-receiving, in a course of 2,000 miles, several rivers, eleven of which are greater than the Thames, it falls by several mouths, which form an extensive delta, into the bay of Bengal. It overflows annually like the Nile, rising from the latter end of April to the middle of August, and falling during the rest of the year; the swelling and overflowing of the river being partly owing to the rains which fall in the plains of Indus-tan. The same phenomena apply to the Indus, and other rivers in the south of Asia, near the mouths of which are found immense tracts of level country which are periodically overflowed, and exhibit an unprecedented degree of fertility. Like other rivers, the Ganges was held sacred; and from the peculiar blessings it dispenses, as well in its living productions as by its periodical inundations, it still continues an object of very particular veneration with the natives, their principal hope and belief in a state of future happiness consisting in the chance of meeting their death in its waters; a superstition of which the princes of the country have availed themselves to induce their subjects to purchase the permission either to drink of, or to bathe in the river. It is visited annually by numbers of pilgrims from all parts of India, who consign to its depths propitiatory offerings of gold, pearls, and precious stones.

47.—*Wise general.*] Æneas.

60.—*Dart.*] "The throwing a javelin into the air, was a ceremony practised by the Romans when they declared war against any nation. This they derived from the Greeks. Before this was done, it was unlawful to commit any acts of hostility. This declaration was made by the *pater patratus*, who was chief of the *faciales*. He used to pronounce with a loud voice the reasons for going to war, and then threw a javelin into the country of the new enemy. Numa was the first who introduced this custom. The declaring war was called *clarigatio*." War-ton.

86.—*Pines.*] Poetically for ships.

90.—*The fact.*] The transformation of Æneas' fleet into sea-nymphs has been thought by some critics an incident not sufficiently epic. It was probably one of the ancient legends relative to the history of Æneas, and therefore inserted by Virgil for the purpose of diffusing an air of antiquity over his subject. The privilege of transformation

was limited to such vessels as reached the Italian shores ; this reserve left Virgil at liberty to sink one vessel (*Æn.* l. 167.), and to burn four (*Æn.* v. 916.)

91.—*Grandame goddess.*] Cybele.

94.—*Her son.*] Jupiter.

97.—*Conquer'd.*] (See Jupiter, Titans, Saturn.)

119.—*Doto.*] One of the Nereids.

123.—*Brother-god.*] Pluto.

129.—*Quarter of the morn.*] Poetical for the East ; meaning Ida.

132.—*Berecynthian choirs.*] Such musical instruments as were used by the Corybantes in the religious ceremonies of Cybele.

152.—*Call'd back.*] It is customary for poets to send back a river to its source, whenever any portentous circumstance takes place on its banks, or when labouring under any unusual terror. The poets adopt the same image in describing the anger of Heavens, thus Horace :

“ We saw, push'd backward to his native source,  
The yellow Tiber roll his rapid course,  
With impious ruin threatening Vesta's fane,  
And the great moniments of Numa's reign.  
With grief and rage, while Ilia's bosom glows,  
Boastful, for her revenge, his waters rose ;  
But now th' uxorious river glides away,  
So Jove commands, smooth winding to the sea.”

Book i. Ode 2. 13, &c.

The reverting of waters to their fountain-head is also a proverbial expression, implying an impossible or monstrous thing.

171.—*Grecian brothers.*] Menelaus and Agamemnon.

173.—*Ravish'd wife.*] Helen, the wife of Menelaus ; and Lavinia, the promised wife of Turnus.

175.—*They.*] The Trojans.

185.—*Arms.*] i. e. I require not celestial arms, such as Vulcan made for Achilles.

186.—*Join.*] In assisting Æneas.

189.—*Robb'd.*] Stolen by Diomed and Ulysses. (See Palladium.)

189.—*Pretruded flight.*] (See *Æn.* ii. 27—32.)

191.—*Wooden engine.*] The wooden horse.

207.—*Stretch'd.*] It appears from Homer that sentinels were permitted to sit down, and allowed indulgences forbidden by the stricter rules of modern warfare. (See Milford's History of Greece, vol. i. chap. 2. sec. 3.)

216.] MNESTHEUS. (See Mnestheus, *Æn.* v. 154.)

223.] HYRTACUS. A Trojan ; father of Nisus (the friend of Euryalus). Hence the patronymic Hyrtacides applied to Nisus.

224.—*His mother.*] Ida.

260.—*My father.*] Opheltes.

283.—*Cursr.*] Let not the curse of your mother pursue me for having bereaved her of her only son, by involving you in my danger.

288.—*Weary matron.*] (See *Æn.* v. 953.)

292.—*Gen'rous couple.*] Nisus and Euryalus.

302.—*Shields.*] The chiefs in council are here represented standing, and armed, being in expectation of an immediate attack.

330.—*The father.*] Aletes ; a term of protection.

337.—*Gen'ral.*] Æneas.

350.] ARISBA. Arisba having been sacked by Achilles (see Achilles) for being in alliance with Troy, it is probable that Virgil here alludes to some circumstance which occurred previously to the Trojan war.

362.—*Fruitful plains.*] Virgil alludes to the custom prevalent in the Homeric age, of assigning a portion of land to those who distinguished themselves by any memorable exploits.

408.] LYCAON. A Gnossian artist, who made the sword which Ascanius gave to Euryalus. The Cretans are particularised for their skill in the manufacture of quivers.

435.] RHAMNES. A king and augur, who assisted Turnus against Æneas, killed by Nisus, line 440.

441.] REMUS. A Rutulian chief, killed by Nisus, line 445.

450.] LAMUS.

450.] LAMYRUS. } Chiefs in the service of Turnus, here killed by Nisus.

451.] SARRANUS.

453.—*Fumy god.*] Bacchus.

463.] FADUS.

463.] HEBESUS. } Rutulians, here killed by Euryalus.

463.] RHÆTUS.

466.—*Jar.*] i. e. bowl. Virgil seems extravagant in representing the bowl so large, that Rhætus should be able to conceal himself behind it. It appears to have been larger even than the celebrated bowl of Nestor (Il. xi. 778.) The poet is not to be literally taken, but must be supposed to include in the expression the *abacus* or table on which the bowl was standing.

489.] CÆDICUS. } Cædicus is mentioned as being the opulent friend of Remulus,

490.] REMULUS. } a chief of Tibur, whose arms became part of the plunder obtained by Euryalus.

502.] VOLSCENS. A Latin chief, despatched with a body of Latians to the aid of Turnus, who was besieging the camp of Æneas. His arrival intercepted the progress of the Trojan heroes, Nisus and Euryalus, as they were passing, laden with spoils, through the sleeping army of the Rutulians. Nisus succeeded in eluding the pursuit of the enemy, but perceiving that his companion was surrounded and taken prisoner, he returned to his assistance; and, upon the death of Euryalus, which was inflicted by the hand of Volscens, he slew the Latin chief (line 592.)

503.—*Queen.*] Not in the original.

505.—*Leader.*] Turnus.

544.—*Moon.*] Diana.

550.—*Roof.*] i. e. the central point of the interior of a vaulted temple. (See Fauc.)

554.] SULMO. } Latin chiefs, here killed by Nisus.

561.] TAGUS. }

582.—*Flow'r.*] This simile is copied from Homer, Il. viii. 371, &c.

599.—*Fix'd.*] This apparent poetic vaunt has been more than realised, as the fame of Nisus and Euryalus has survived the existence of the Capitol.

602.—*Slain leader.*] Volscens.

605.—*The rest.*] Among these a Rutulian, of the name of Numa, is mentioned in the original; not the same with the Numa, Æn. x. 786.

665.] ACTOR. } Two Trojan chiefs.

665.] IDÆUS. }

669.—*Shouts.*] "It was customary with the Romans to begin the engagement with loud shouts. This practice was derived from the ancient Italians. Livy tells us, that the shouts of the Romans, in engaging the Carthaginians, so frightened the elephants of the enemy, that they turned back upon them." P.

728.] LYCUS. A friend of Æneas, killed by Turnus, line 759.

730.] HELENOR.<sup>a</sup> } Helenor was son of a king of Lydia and the slave Licymnia.

732.] LICYMNIA. } He fought in the Trojan war; followed Æneas to Italy; and is killed, line 746.

771.] LUCETIUS. A Rutulian, killed by Ilioneus, line 774.

775.—*Two more.*] Emathion and Coryneus, here killed by Liger and Asylas.

775.] LIGER. A Latian, killed by Æneas.

775.] ASYLAS. One of the chiefs of Turnus.

778.] CÆNEUS. A Trojan, here killed by Turnus.

778.] ORTYGIUS. A Rutulian, here killed by Cæneus.

780.] CLONIUS.

780.] ITYS. } Trojans, here killed by Turnus. In this enumeration of Trojans

781.] SAGAR. } who fell by the hand of Turnus, Dryden omits Dionippus and

781.] IDAS. } Promalus, mentioned in the original.

782.] CAPYS. (See Capys, Æn. i. 257.)

782.] PRIVERNUS. A Rutulian, here killed by Capys.

783.] TEMILLA. A Trojan.

790.—*Son of Arcens.*] The name not mentioned. Arcens was a Sicilian.

793.—*Martian grove.*] Some grove sacred to Mars on the banks of the Symæthus.

794.] PALICUS. Or rather, Sicilian gods, the PALICI. They were twin-brothers, whose birth is variously ascribed to Jupiter and Thealia, to Ætna, a daughter of Cœus and Terra, to Vulcan, or to the Sicilian god ADRANUS (by some confounded with the Phœnician ABRAMELECH). They were born in the neighbourhood of the river *Symæthus* (now Giarretta), in Sicily, and were held in great veneration in that country. Near their temple were two lakes or pools, called *DELLI*, of sulphureous water, out of which continually issued flames and balls of fire. By these pools, it was customary to take the most solemn oaths, fatal to all persons violating them. The test adopted by the Sicilians for trying the fidelity of the person taking the oath was this: the oath was written on a tablet, and thrown into the water; if it could swim, the person was accounted just; but if it sank, he was cast into the flames which issued from the founts. The Palici also had an oracle, which was consulted upon great emergencies, and which rendered the truest and most unequivocal answers. Human victims were originally sacrificed to them; but this barbarity was subsequently abolished, and the deities propitiated with the more usual offerings. Their altars were always loaded with gifts, in consequence of their having been favourable to the Sicilians during a famine.

The two sulphureous pools were sometimes called *The Brothers*: and if Virgil mentions but one Palicus, the omission may arise either from that license by which a poet may name one of two; or from one only of the two pools remaining in the time of Virgil.

796.—*Tuscan king.*] Mezentius.

806.] NUMANUS. NUMANUS REMULUS, a Rutulian: he was the husband of the youngest sister of Turnus, and is here killed by Ascanius.

811.—*Twice conquer'd.*] Either under the reigns of Laomedon and Priam, or under the present attack of Turnus.

819.—*Strong.*] Virgil is here describing the discipline of the old Italians, which for a long time remained among the Sabines.

843.—*Sleeves.*] Tunics with sleeves were considered effeminate.

844.—*Turbans.*] i. e. mitres: they were esteemed effeminate, but still more so were coverings for the cheeks, tied with bands under the chin.

845.] DINDYMUS. A mountain of Phrygia, near a town of the same name, in the neighbourhood of Cyzicus. It was from this place that Cybele was called Dindymene, her worship having been there established by Jason.

848.] FLUTE. The ancient flutes were of various kinds and forms; as, curved, long, small, simple, double, left and right-handed, equal and unequal. There is much difference of opinion upon the nature of the double flute; but the more received is, that it consisted of two tubes, which were so joined together as to have but one mouth; the flute played upon with the right hand having the high tones, and that played upon with the left, the low. Sometimes two right or two left-handed flutes were joined together; the former being termed the Lydian, and the latter the Tyrian or Sarranian flute. The flutes used at spectacles were of silver, ivory, or bone; and those at sacrifices of box-wood. The invention of this instrument has been variously ascribed by the poets to Apollo, Mercury, Pallas, and Pan. Minerva is said to have attempted to play the flute; but that, on seeing the reflection of her face in the water while practising on the instrument, she was so disgusted at the distortion of her features, that she threw her flute into the stream, and ever after relinquished the design. (See the 8th Pastoral of Virgil.)

The SENSES.] These are personified by genii or nymphs, each being recognizable by an appropriate attribute: fruits are assigned to TASTE; flowers to SMELL; musical instruments to HEARING; a bird pecking to TOUCH; and a mirror or rainbow at her back to SIGHT. Among the Egyptians, the peach or a basket of fruit was the symbol of TASTE; a dog of SMELL; a hare of HEARING; an ermine or hedgehog of TOUCH; and a hawk of SIGHT.

SENTINUS was the god of sentiment and of the senses.

851.] ASCANIUS. This is the first occasion in which Ascanius takes any part in the war, and the poet therefore describes the circumstance minutely.

879.—*Demigods.*] "The gods, from whom Ascanius was descended, were Jupiter, the father of Dardanus, and Venus, the mother of Æneas: the gods, to whom he was, as it were, to give birth, were Romulus, Julius Cæsar, and Augustus." Warton.

888.—*Old Butes' form.*] The armour-bearer of Anchises, and subsequently of Ascanius. Apollo assumed his shape when he descended from heaven to repress the ardour of Ascanius after the death of Numanus.

899.—*Their patron.*] Apollo. This intervention is ascribed to Apollo with the more propriety, as the tutelar deity of the Julian family.

909.—*Show'ry kids.*] Showers are supposed to attend the rising and setting of these stars. (See *Georgic* i. 295.)

911.—*Descends in harden'd rain, &c.*] "A noble image is here represented of the Jupiter Pluvius dispensing storms and tempests. This is utterly lost in Dryden's translation:

"Or patt'ring hail comes pouring o'er the main,  
When Jupiter descends in harden'd rain;  
Or bellowing clouds burst with a stormy sound,  
And with an armed winter strew the ground."

Warton.

914.] PAND'RUS. Pandarus and Bitias, sons of Alcanor, a Trojan, and Hiera, were remarkable for their gigantic size and strength, and were killed by Turnus; Pandarus, line 1015, and Bitias, line 952 of this book.

920.—*King.*] Meaning probably the *chief* of the watch.

924.—*Thus two tall oaks.*] This passage is imitated from *Il. xi.* 201, &c.

924.] PADUS. The ancient name for the Po. The god of this river, which was also called ERIDANUS, from Eridannus (Phaeton), the son of Apollo, who was precipitated into its waters, was represented by the ancients with the head of a bull, probably because it descended from the Taurinian Alps. Virgil styles it "the king of rivers," and assigns to it golden horns.

930.] QUERCENS.

930.] TMARUS.

931.] AQUICOLUS.

932.] HÆMON.

} Latians, killed in the war.

943.—*Giant-brothers.*] Pandarus and Bitias.

944.] ANTIPHATES. } Antiphates was a son of Sarpedon and a slave, a native of

945.] *Theban slave.*] } Thebe, in Mysia. He is killed by Turnus, line 946.

948.] CORNEL. The material of which the spear was made is here put for the spear itself. The cornel was the emblem of durability.

950.] APHIDNUS.

950.] ERYMANTHUS. } Trojans, here killed by Turnus.

951.] MEROPES.

f 956.—*Spear that roar'd.*] "Catrou renders *phalarica, pertuisane*, a kind of halberd. Servius tells us it is a vast dart, with a turned handle; its iron is a cubit long, above which is a kind of ball plated with lead; this sometimes is wrapped round with pitch and tow, for firing buildings, &c.: with this dart they used to fight from a sort of towers called *phala*." Warton.

961.—*Baian mole.*] Castella di Baia, in the Terra Lavora. It was a favourite winter retreat of the Romans, on account of its warm baths. Some few ruins of the beautiful villa, that once covered this delightful coast, still remain; and nothing can give a higher idea of the prodigious expense and magnificence of the Romans in their private buildings, than the situation of some of these. It appears from a letter of Pliny, b. ix., and from several other passages in the classical writers, that these buildings actually projected into the sea; being erected on vast piles sunk for that purpose. Virgil draws a beautiful simile from this custom, where he compares the massy spear which Turnus hurled at Bitias to one of those enormous piles thrown into the Baian sea. (Melmoth's notes to his translation of Pliny's Epistles.)

968.] PROCHYTA. } The GENOTRIDES. Two small islands on the coast of Lucania.

968.] ISCHIA. } Prochyta is now called Procida. Dryden uses the modern name Ischia for the ancient INARIME.

"*Prochyta alta tremit* is difficult enough to be understood. *Alta* could not be used as an epithet for that island; because it is all one flat: and to understand it of its trembling deeply, or to its foundations, is scarce a true Virgilian way of speaking.

"Perhaps there was a *pharos*, or high light-house on that island formerly; and the island itself might be called *high* from its *pharos* appearing at such a height, and showing it at a great distance. The same epithet is used by Ausonius, in speaking of a vale near the Moselle, who adds five or six lines to tell his reader that he calls that vale *high* on account of the *pharos* standing upon it.

"Though I don't know any writer that mentions the little island Prochyta's having ever had a *pharos* on it, it is certain at least that *phari* were common in that part of the Tyrrhene sea."—Warton & Spence.

973.—*Warrior god.*] Mars.

975.] FRIGHT. The god Fear.

1021.—*The victor.*] Turnus.

1026.] GYGES.

1027.] PHALARIS.

1030.] HALYS.

1030.] PHEGEUS.

1032.] HALIUS.

1032.] PRYTANIS.

1032.] ALCANDER.

1035.] LYNCEUS.

} Trojans, here killed by Turnus.

1042.] AMYCUS. A huntsman, killed by Turnus.

1044.] CLYTIUS. A son of Æolus, god of the winds, here killed by Turnus.

1045.] CRETHEUS. A Trojan equally remarkable for his poetical and military disposition, here killed by Turnus.

1088.] This description is copied from Homer, *Il.* xvi. 130, &c.

1104.—*Yellow god.*] Tiberinus.

# ÆNEID.

## BOOK X.

2.—*Council.*] ANGERONA was a divinity who presided over councils, and was also the goddess of Silence. (See Tacita, Mnta, &c. under Somnus, page 226.) She is represented as a woman holding either a ring or her finger to her mouth, and having sometimes the boshel of Serapis on her head, the club of Hercoles in her hand, and the cape of Castor and Pollux at her side. She had no temple exclusively dedicated to her, but her statue was placed in that of the goddess VOLUPIA or PLEASURE (see Pleasure, *Æn.* vi. 390.), at Rome. In this temple Volupia was represented upon a throne, with the Virtues at her feet.

17.] In allusion to the Ponic wars.

40.—*Banish'd issue.*] *Æneus*.

41.—*New Diomed.*] Who, after the siege of Troy, had settled at Arpi.

43.—*Another wound.*] (See *Il.* v. 1085.)

53.] (See *Æn.* i. 120.)

54.—*Iris sent.*] } (See *Æn.* v. 787.)

56.] JUNO. }

68.—*No hospitable land, &c.*] HONORINUS was a Roman divinity invoked by the wives of travellers.

89.—*Second.*] Which was destined to be built in Italy.

105.—*Beardless boy.*] Ascanius.

109.—*Tuscan aid.*] (See *Æn.* viii. 135, &c.)

117.—*A god and goddess.*] Pilomnus, the grandfather, and Venilia, the mother of Turnus.

121.—*Bridegroom.*] Turnus. *Bride.* Lavinia.

126.] (See *Il.* v. 546.)

128.—*Ships.*] (*Æn.* ix. 147.)

139.—*The man.*] Paris.

144.—*Perfidious kind.*] Trojans.

149.] See imitation of this passage, *Par. Lost*, b. ii. 285.

162.—*Hate.*] HATRED was symbolised among the Egyptians by a fish; and the moderns represent it sometimes as an armed man, holding a sword and a shield, upon which are depicted a reed and a branch of fern: and, at others, as a furious female, holding a dagger surrounded by a serpent, and a dark lantern.

177.—*Wait.*] In allusion to the Roman custom (*deduco*) of testifying respect to any illustrious individual, by attending him to the gates of the city.

182.—*Th' Æneans.*] The troops of *Æneus* besieged in their camp on the Tiber.

187.—*Two bold brothers, &c.*] Clarus and Themon.

188.] ASIUS. A Trojan, son of Imbrasus.

188.] ACOMON. A Lyrnessian, son of Clytius. He was brother of Mnestheus. (*Æn.* v. 154.)

188.—*Th' Assaraci.*] Two friends of *Æneus*, who fought in the Rutulian war.

189.] HÆMON, or rather Themon. (See line 187, above.)

190.] CLARUS. (See line 187.)



190.] THYMÆTES. A Trojan, son of Hicetaon, killed by Turnus. (See Pitt's Virgil, *Æn.* xii. 509.)

191.] THYMBRIS. } Trojans.

191.] CASTOR. }

195.] MNESTHEUS. (See *Æn.* v. 154.)

196.—*Great father.*] Clytius. *Son.* Acmon.

199.—*Beauteous boy.*] Ascanius.

206.—*Jet.*] Dryden uses jet for ebony.

207.] ISMARUS. A friend of Æneas, born in Lydia, near the banks of the Pactolus. He distinguished himself in the Rutulian war by his skill in archery.

211.] PACTOLUS. A celebrated river of Lydia, which rises in Mount Tmolus, and falls into the Hermus. The poets ascribed to it golden sands. The nymphs of this river were termed PACTOLIDES.

213.] CAPYS. (See *Æn.* i. 257.)

215.—*He cast.*] (See *Æn.* ix. 1050.)

217.—*The hero.*] Æneas.

220.—*Chief.*] Tarchon.

223.—*Vengeance.*] VENGEANCE was symbolised by the Egyptians under the form of a furious lion, wounded by an arrow, which he is endeavouring to draw out from his side. In more modern representations it is designated as an infuriated female, with dishevelled hair, sparkling eyes, and biting her fist; having a helmet on her head, and a dagger in her hand. She is moreover frequently armed with a torch.

231.—*Foreign hand.*] Foreign captain. (See *Æn.* viii. 660.)

233.—*Rising Ida.*] This figure, usually affixed to the prow (hnt in this passage to the stern) of a ship, was distinguished among the ancients by the term *parasemon*.

"Pitt translates it 'sculptur'd Ide.' The Roman poets scarce say any thing in a personal manner of Mount Ida; unless possibly Virgil may be understood in that manner, where he is speaking of the figure wrought in the forepart of Æneas' ship." *Spence's Polymetis*, Dial. 15. b. viii.

241.—*Sacred sisters.*] The Muses.

245.] MASSICUS. One of the four Etrurian chiefs who commanded the troops of Clusium and Cosa.

246.] TIGER. The ship of Massicus.

247.] CLUSIUM (now Chiusi). A city of Tuscany, at the south end of the *Palus Clusina* (the lake Clusium); the capital of the dominions of Porsenna (see Porsenna), who, in imitation of the Egyptians, constructed under the town a labyrinth, and within it a mausoleum.

247.] COSA, COSSA, or COSÆ. A town of Etruria.

249.] ABAS. One of the four Etrurian chiefs who commanded the people of Populonia and Ilva in the war of Æneas against Turnus. He was killed by Lausus, line 605.

251.] POPULONIA. A town of Etruria, which was destroyed in the civil wars of Sylla.

POPULONIA was a rural goddess among the Romans, whose aid they invoked against the devastations, either of their enemies, of the elements, or of the seasons. She is by some identified with the HÊRA of the Greeks.

253.] ILVA (now Elba). An island in the Tyrrhene sea, between Italy and Corsica, celebrated for its iron mines.

255.] ASYLAS. One of the four Etrurian chiefs who commanded the troops of Pisa, in the war of Æneas against Turnus.

260.—*Pisens.*] The inhabitants of Pisa, a town of Etruria, built, as is said, by a colony from Pisa, in the Peloponnesus.

261.] **ASTUR.** One of the four Etrurian chiefs who conducted the troops of Cere, Minio, Gravisca, and Pyrgi, to the assistance of Æneas against Turnus.

263.] **GRAVISCA** (now *Eremo de St. Agustino*). A maritime town of Etruria. Its vicinity to the neighbouring marshes rendered it unwholesome.

265.—*Minio's fields.*] The district in the neighbourhood of the Minio (now *Mignone*), which falls into the Tyrrhene sea.

265.] **PYRGI.** An ancient maritime town of Etruria.

267.] **CINYRAS.** A Ligurian who assisted Æneas against Turnus.

268.] **CUPAVO.** Son of Cycnus, who assisted Æneas against Turnus.

273.] **CYCNUM.** A son of Sthenelus, king of Liguria. He was related on his mother's side to Phæton, at whose death he was so afflicted that he abandoned his paternal estates to indulge his grief on the shores of the Eridanus (the Po). There, after a long life of perpetual sorrow, the gods converted his gray hairs into feathers, and himself into a swan. (See Ovid's *Met.* b. ii.) Under that transformation, always mindful of the thunderbolt by which Jupiter had destroyed his unhappy friend, he never dared to fly, but remained incessantly in the new element of which he had become an inhabitant.

**CYCNUM.**] Son of Mars and of Pirene, one of the Danaides, who was killed in a contest with Hercules.

**CYCNUM.**] Son of Mars and of the nymph Cleobulina, who made a vow that he would dedicate a temple to his father constructed of the skulls of all the strangers that should fall within his reach. He was also killed by Hercules.

**CYCNUM.**] Son of the Thessalian nymph Hyax, who not being able to obtain a bull which he had solicited of his friend Phyllus, precipitated himself, in despair, from a rock, and was metamorphosed into a swan. His mother, from the abundance of the tears which she shed at his loss, was changed into the fountain of Boetia which bears her name.

**CYCNUM.**] (See Cycnus, son of Neptune, page 78.)

273.] **PHAETON.** This prince is, by Hesiod and Pausanias, considered to be the son of Cephalus and Aurora; by Apollodorus, of Tithonus and Aurora; and by others, of Apollo and Rhoda, the daughter of Neptune and Amphitrite, or of Apollo and Clymene. It is however the more general opinion among the ancient mythologists of Greece, that Phæton, which was a title of Apollo as the god of light, was the same with that divinity. According to the fable which distinguishes them, it is stated that Phæton was so remarkable for his beauty, that Venus became enamoured of him; and that the vanity with which this inspired him induced Epaphus (the king of Egypt, son of Jupiter and Io) to mortify his pride, by disputing his high birth. Phæton, on this, applied to his mother, who directed him to visit the palace of the sun, there to ascertain the truth of his descent from that god. When he reached the palace, he solicited Phœbus to prove to him, by some incontestable marks of paternal affection, that he really was his father. Phœbus, too hastily, swore by the Styx, that he would grant whatever pledge Phæton might require. Phæton instantly demanded permission to drive his father's chariot for the space of one day; nor could he be dissuaded from his rash choice by the most earnest entreaties of Phœbus. The horses of the sun soon discovered the feebleness of their new ruler; and, leaving their usual track, spread flame and desolation on all sides. Jupiter, fearful lest the universe should sink in this conflagration, discharged a thunderbolt at Phæton, and plunged him into the Eridanus. His sisters (the *PHAETONTIADES*, *CLYMEENIDES*, or *HELIADÆ*) gathered up his scorched limbs; and, indulging a perpetual grief, were changed into poplars by Jupiter, who also transformed Cycnus into a swan. (See Cycnus, line 273, and Ovid's *Met.* b. ii.) Phæton is represented either as extended in his car, while it remains unhurt in the air; or, as dead, surrounded by flames, the car, with the exception of one wheel, dashed to pieces, and the horses in confusion; or, as being in his car, while the disorder of the horses seems to announce the impending calamity. This fable is vari-

ously interpreted. Plutarch affirms that there was really a king of the name of Phaëton, who reigned over the Molossi, and was drowned in the river Po; that he was a prince who applied himself to the study of astronomy, and predicted the extraordinary heat which occurred in his reign, and desolated his kingdom. Phaëton was called *CLYMENIA PROLES*.

275.—*Sister shades.*] The poplar trees, weeping amber, into which the sisters of Phaëton were transformed. It does not appear that the Eridanus is now remarkable either for awana or poplars.

285.] *OCNUS.* A son of the Tiber and Manto. He assisted Æneas against Turnus. "Ocnus built the walls of Mantua; but the colony for whom he built them were by far more ancient than his time. This colony was originally made up of Thebans (says Servius), afterwards reinforced by the Tuscans, and lastly by the Gauls, or, as some will have it, by the Sarsinates. Ocnus is the Bianor, whose tomb is mentioned in the 3d Eclogue." *Servius and Catrou.*

287.] *MANTO.* A daughter of the prophet Tiresias, who was endowed with the gift of prophecy, and is even, by some, supposed to be the same that conducted Æneas into the infernal regions. At the termination of the second Theban war, Manto was conveyed with the captives to Claros, in Ionia, where she established an oracle of Apollo, and where, from the abundance of the tears which she shed for the misfortunes of her country, a fountain and a lake, communicating the gift of prophecy, were formed. According to Apollodorus, Alcmaon, the general of the army that took Thebes, became enamoured of Manto, and was the father of her two children Amphilocheus (worshipped as a god at Oropus, in Bœotia) and Tisiphone. Diodorus asserts that the daughter of Tiresias was named Daphne, and was sent by the Argives to Delphi, where she officiated as priestess of Apollo. Virgil, agreeably to another tradition, marries Manto to the Tiber, and represents her as the mother of Ocnus, the founder of Mantua. She is also, by some, stated to have been the wife of a Cretan prince named Rhacina, the father of Mopsus the soothsayer, whose birth is, however, more generally ascribed to Apollo.

*MOPSUS.*] The son of Manto: he officiated at the altars of Apollo at Claros; and from his unerring wisdom and discernment gave rise to the proverb, "more certain than Mopsus." He distinguished himself at the siege of Thebes; but he was held in particular veneration in the court of Amphimachus at Colophon, in Ionia, where his approved superiority in the art of divination over Calchas (see Calchas, page 39.) caused the death of his rival through mortification, and he was eventually honoured as a demi-god. Mopsus had a celebrated oracle at Mallos, in Cilicia.

*MOPSUS.*] Another soothsayer, son of Ampyx, or Amphyceus, and the nymph Chloris, who accompanied the argonauts in their expedition to Colchis. On their return to Greece, he established himself on that part of the African coast on which Carthage was subsequently built, and was there honoured as a god after death.

*MOPSUS.*] One of the Lapithæ was of this name.

*MOPSUS.*] A son of Cœno, queen of the pigmies, who, from the cruelty which she exercised over her subjects, was changed into a crane. (See Pigmies, page 141.)

*MANTO.*] There was another prophetess of this name, the daughter of Polyidus. (See Polyidus, page 222.)

267.—*Tuscan stream.*] Tiber.

288.—*Mantuan town.*] *MANTUA*, a town of the Cenomanni, in Cisalpine Gaul, said to have derived its name from Manto,

"On those dead bones

They rear'd themselves a city, for her sake

Calling it Mantua," &c.—*Carey's Dante*, canto xx. 89.

daughter of the Theban soothsayer Tiresias. Near it was the village Andes, where Virgil (hence *Mantuanus* and *Andinus*) was born. (See Georgic iii. 18.)

294.] MINCIUS. } The river-god Mincius is the *parasemon* of Æneas' ship : Benacus  
 294.] BENACUS. } is represented as the sire of Mincius, because the river flows  
 through that lake. The Mincius (now Mincio) is a river of Venetia, flowing from the  
 lake Benacus (now Lago di Garda), and falling into the Po. Andes, the birthplace of  
 Virgil, was on the banks of this river :

" — thou honour'd flood,

Smooth sliding Mincius, crown'd with vocal reeds," &c. *Lycidas*, line 85.

296.] AULETES, or AULESTES. A Tuscan prince, and ally of Æneas, who was  
 killed by Messapus, *Æn.* xii. 437.

310.—*The careful chief.*] Æneas.

318.] CYMODOCE. One of the Nereids.

339.—*Daunian chief.*] Turnus.

354.—*Great mother of the deities.*] Cybele.

355.—*Ida's holy hill.*] Mount Berecynthus.

380.] See imitation of this passage, *Par. Lost*, b. ii. 708.

" Incensed with indignation, Satan stood  
 Unterrified, and like a comet burn'd,  
 That fires the length of Ophiuchus huge  
 In the arctic sky, and from his horrid hair  
 Shakes pestilence and war."

431.] THERON. A gigantic Latian chief, here killed by Æneas.

437.] LICHAS, or LYCAS. A Latian captain in the interest of Turnus, who, from  
 his mother having died at the moment of his birth, was dedicated to Apollo, as the god of  
 medicine. He is here killed by Æneas.

441.] GYAS. } The sons of Melampus the soothsayer, and companions of Hercules

442.] CISSEUS. } in his labours.

447.] PHAROS. A Rutulian, here killed by Æneas.

449.] CYDON. A Latian captain.

450.] CLYTIUS. A Rutulian, the friend of Cydon.

466.] MÆON.

469.] ALCANOR. } Captains of Turnus, sons of Phorus, of whom the first was

475.] NUMITOR. } wounded, and the two last here killed by Æneas.

480.] DRYOPS. A Trojan prince, killed by Clausus, line 484.

487.—*Three brothers of the Borean race.*] i. e. descended from the family of Boreas;  
 or coming from the most northern regions of Thrace, where Boreas reigned.

488.—*Three.*] The sons of Idas, born at Ismarus, here killed by Clausus.

490.] HALESUS. (See Halesus, *Æn.* vii. 1000.)

491.—*Son of Neptune.*] Messapus.

533.] LAGUS. } Rutulians, here killed by Pallas.

539.] HISBO. }

543.] ANCHEMOLUS. A son of Rhæteus, king of the Marrubii, here killed by  
 Pallas.

545.—*Daunian twins.*] } Sons of Daunus, or Daucus, who assisted Turnus

546.] LARIS and THYMBRUS. } against Æneas, here killed by Pallas.

558.] RHETEUS. A king of the Marrubii, husband of Casperia, and father to An-  
 chemolus, here killed by Pallas.

560.] ILUS. A friend of Turnus, here killed by Pallas.

562.] TEUTHRAS. } Brothers, friends of Æneas.

562.] TYRES. }

567.—*Watchful.*] The crane was one of the symbols of vigilance.

577.] HALESUS. A Latian captain. His father, who was an augur (see line 557.).

foreseeing the fate of his son, detained him at home ; but Halesus, at his death, hastened to mingle in the war, and was there slain by Pallas, line 600.

580.] LADON.

580.] DEMODOCUS.

580.] PHERES.

582.] STRYMONIUS.

584.] THOAS.

} Friends of Æneas, here killed by Halesus.

592.—*Th' Ercandrian spear.*] The spear of Pallas.

603.—*Knight.*] Halesus.

605.] ABAS. (See Abas, line 249.)

618.] JUTURNA. The sister of Turnus. (See Juturna, Æn. xii. 212.)

635.] HORROR. This was personified among the ancients by a young man flying, in consternation, from the appalling spectacle of Medusa's head.

679.—*The youth.*] Pallas.

684.—*Master.*] Evander.

686.—*Phrygian friend.*] Æneas.

691.—*Shining belt.*] Upon this belt (see Æn. xii. 1365.) was inscribed the history of the Danaides.

The DANAIDES (called also BELIDES, from their ancestor Belus) were the fifty daughters of Danaus, king of Argos, and the wives of the fifty sons of their uncle Ægyptus, king of Egypt. An oracle had declared that Danaus would be dethroned by a son-in-law ; he accordingly commanded his daughters to put their husbands to death ; and, for their compliance (Hypermnestra excepted) with this barbarous mandate, they were doomed (see Tartarus, page 149.) to the endless task of filling with water vessels pierced with innumerable holes. (See Horace, b. iii. Ode 11.)

692.] EURYTION. An artificer.

693.—*Fatal brides.*] The fifty daughters of Danaus.

695.—*Bridegrooms.*] The fifty sons of Ægyptus.

696.—*Ill hour.*] (See Æn. xii. 1364.)

705.—*Breathless body.*] Of Pallas.

712.—*Hero.*] Æneas.

721.] SULMO. } Some consider Sulmo, in this passage, to be a town, and Ufens to

721.] UFENS. } be a river. It however appears from the original that the latter implied the chief mentioned Æn. viii. 9.

The town Sulmo (now Sulmona), the birthplace of Ovid, was a town of the Peligni, in Umbria.

There were two rivers of Italy of the name of Ufens, one near Terracina, and another in the district of Picenum.

725.] MAGUS. One of the officers of Turnus, here killed by Æneas.

747.] HÆMONIDES. A priest of Apollo and Diana, who fought on the side of Turnus ; here killed by Æneas.

757.—*Vulcanian Carulus.*] (See Præneste, Æn. vii. 938.)

761.] ANXUR. A Latian chief, wounded by Æneas.

767.] TARQUITUS. } Tarquitus was a son of Faunus and the nymph Dryope. He

768.—*Nymph.*] } assisted Turnus against Æneas, and is here killed by the

769.—*Sire.*] } latter.

770.—*He.*] Æneas.

783.] LUCAS. } Chiefs of Turnus, here killed by Æneas.

783.] ANTÆUS. }

786.] CAMERS. Son of Volscens, here killed by Æneas.

*Cl. Man.*

786.] NUMA. One of Turnus' chiefs, here killed by Æneas. (See note to Æn. ix. 605.)

790.] AMYCLÆ. A town of Latium, between Caieta and Terracina, built by the companions of Castor and Pollux. Virgil is supposed to have applied to it the epithet *Tacitæ*, silent, in consequence of its inhabitants being strict followers of the precepts of Pythagoras, which enjoined perpetual silence for a certain number of years. The epithet seems however more properly to belong to the Laconian city of the same name. (See Amyclæ, page 91.) The people of Amyclæ, in Italy, were serpent-worshippers; and so sacred did they hold this animal, that they considered it impious to destroy it, although in their own defence.

791.] ÆGEON. (See Briareus, page 59.)

803.] NIPHÆUS.

810.] LUCAGUS. } Rutulian chiefs, here killed by Æneas.

810.] LIGER.

814.—*Sword.*] This circumstance is remarkable, as the *spear* is more usually assigned to the warrior who fought from a chariot.

862.—*Goddess with the charming eyes.*] Venus.

875.] PILUMNUS. The god of bakers and millers, as the supposed inventor of the art of grinding corn. He was also the tutelary deity of children, and, with his brother PICUMNUS (denominated also STERQUILINIUS, from his having introduced the system of manuring the earth), presided over the auspices that were taken before the celebration of marriage. Pilumnus was the prince who received Danaë after her expulsion from the dominions of her father Acrisius. (See Danaë, page 228, and Turnus, page 490.) Pilumnus and Picumnus were said to be the sons of Jupiter and the nymph GARAMANTIS.

CUBA, CUNIA, STATANUS, STATINA, and SENTIA, were also guardian divinities of infants among the Romans.

923.] OSINIUS. A king of Clusium, who assisted Æneas against Turnus.

972.—*Native shores.*] Ardea.

973.—*Father's.*] Daunus'.

978.—*Tuscan troops.*] Under the command of Tarchon.

986.] HEBRUS. Son of Dolicaon, a friend of Æneas; here killed by king Mezentius.

987.] LATAGUS.

987.] PALMUS.

994.] EVAS.

994.] MIMAS.

} Friends of Æneas, here killed by Mezentius. Mimas was a son of Amycus and Theano, and was born on the same night with his intimate friend Paris.

995.] THEANO. "Homer, in the original, Il. vi. 299, calls Theano, Cisseis, from her father Cisseus, king of Thrace; and there she is mentioned as the wife of Antenor. And in Il. xvi. 875. Hecuba is called the daughter of Dymas, a Phrygian. Thus Homer and Virgil do not agree in this matter. From hence Ruvius concludes, that Theano was not the sister of Hecuba, and that the Theano here mentioned is a name feigned by the poet." Warton.

996.—*Fire.*] Torch.

997.—*Queen.*] Hecuba.

999.—*Unthinking.*] For unthought of; forgotten.

1014.] ACRON. A Grecian, who had settled at Cortona; here killed by Mezentius.

1031.] ORODES. A friend of Æneas, here killed by Mezentius.

1040.—*Io Pæan.*] Merely a note of triumph.

1041.—*Conqu'ring king.*] Mezentius.

1052.] CÆDICUS. } Alcathöus is here killed by Cædicus. "Virgil (says Catrou)

1052.] ALCATHOUS. } has been censured for not every where distinguishing who

re of the Trojan, and who of the Latian party. It is only observing what names are properly Latin,—such as Cædicus, Sacrator, Rapo, &c., and what are drawn from the Greek, as Alcatous, Hydaspes, Parthenius, &c., and the confusion is easily removed. This is a new proof that the Trojan tongue was derived from the Grecian.”

- 1053.] SACRATOR. } Hydaspes is here killed by Sacrator.  
 1053.] HYDASPES. }  
 1054.] ORSES. } Orses and Parthenius are here killed by the Rutulian  
 1055.] PARTHENIUS. } chief Rapo.  
 1055.] RAPO. }  
 1056.] ERICETES. } Ericetes was a Lycaonian, here killed by Messapus; either  
 1057.—*Lycaon's blood.* } descended from Lycaon, or born in Lycaonia.  
 1061.] CLONIUS. A Trojan, here killed by Messapus.  
 1062.—*Neptune's son.* } Messapus.  
 1063.—*Agis the Lycian.* } Agis, a friend of Æneas, is here killed by Valerus, one of  
 1065.—*Tuscan Valerus.* } the friends of Turnus.  
 1067.] AUTHRONIUS. A friend of Turnus, here killed by Salius.  
 1069.] NEALCES. A Rutulian chief, who here kills Salius. (See Salius, Æn.  
 v. 390.)  
 1104.] ANTORES. An Argive, killed by Mezentius. He had originally been an  
 attendant of Hercules, but finally settled in Italy at the court of Evander.  
 1133.—*Protects his parent.* } “ This alludes to a circumstance in the Roman history.  
 Scipio Africanus, when he was but seventeen years old, protected his father in this  
 manner; nor did he retreat till he had received twenty-and-seven wounds. Serrius.  
 Thus Virgil, in Lausus, very artificially gives us an adumbration of a great achievement  
 of one of his countrymen.” Warton.  
 1139.—*His Vulcanian orb.* } His shield, the workmanship of Vulcan.  
 1161.—*Coat.* } Tunic.  
 1186.—*Washed.* } Stannched.  
 1231.] RHÆBUS. A horse of Mezentius.  
 1253.—*Far-shooting god.* } Apollo.

# ÆNEID.

## BOOK XI.

1.—*Morning.*] Aurora.

3.—*Chief.*] Æneas. "It was a custom of the Romans never to sacrifice when they were polluted with the rites of burial; but if it so happened that any one died, and there was at the same time a necessity of performing a sacrifice, the friends of the deceased always strove to go through with the sacrifice before they buried him. Thus, when it was told to Horatius Pulvillus, while he was consecrating the Capitol, that his son was dead, he cried out, *Cadaver sit*: nor would he engage in his funeral till he had finished the consecration. According to this custom, Æneas is here introduced paying his vows to Heaven before he celebrates the sepulture of Pallas and his companions." *Warton.*

4.—*Friend.*] Pallas.

6—18.] These lines describe the trophy raised by Æneas of the spoils of Mezentius. Trophies (*tropæa*) were more in use among the Greeks than the Romans, who, to intimate that enmities ought not to be perpetuated, never repaired a trophy when it decayed. Trophies were spoils taken from the enemy, and fixed on a column, trunk of a tree, &c., as signs or monuments of victory, erected usually on the spot where such victory had been obtained, and consecrated to some divinity, with an inscription. The Romans termed any monuments of a victory *tropæa*; and *tropæum* is also put by the poets for the victory itself.

36.—*Contempt below.*] (See Funeral rites.)

40.—*Sad city.*] PALLANTEUM.

PURES.] Gods of this name were worshipped in a temple erected on a high spot at Pallanteum, in Arcadia.

44—53.] (See Funeral rites.)

45.] ACETES. Armour-bearer of Evander, and attendant of his son Pallas.

49.—*Trojans.*] "Why does the poet represent Trojan dames surrounding the body of Pallas, since he gave us to understand before that they all remained behind in Sicily, and that the mother of Euryalus alone had courage enough to follow her son into Italy? *Solis e matribus ausa*. Servius understands female slaves in this place, *has Æneæ ancillulas*; but why are they termed Iliades? This is certainly a little oversight in the poet, which would have been corrected if he had lived to put the last hand to his poem." *Warton.*

95—148.] (See Funeral rites.)

129.—*Champion.*] Pallas.

131.] ÆTHION. A horse of Pallas, represented as shedding tears at the death of his master.

"This is imitated from Il. xvii. 487, where Achilles' horses weep for their master. Aristotle and Pliny inform us, that these animals often lament their masters when killed in battle, and even shed tears for them. Ælian reports the same of elephants, when they are carried from their native country. Suetonius, in his Life of Cæsar tells us, 'The next day the horses whom, in passing the Rubicon, he had consecrated to Mars, and turned loose on the banks, were observed to abstain obstinately from food, and to weep abundantly.'" *Warton.*



136.—*Victor.*] Turnus. The rest—the belt (*Æn.* x. 691.)

167.—*A king.*] Æneas. *A king's request.* Latinus'. (See *Æn.* vii. 365, and 375.)

170.] FRIENDSHIP. An allegorical female divinity among the Greeks and Romans, who was thus variously represented: with her right hand upon her heart, and with her left encircling an elm round which grows a vine laden with grapes: in a white robe, crowned with myrtle and with pomegranate flowers, having on her forehead the words, "Summer and Winter," on the border of her tunic, "Death and Life," and on her left side, "Far and Near:" holding two hearts united in her hands, with a dog at her feet, which are uncovered, and a garland of pomegranate flowers on her head.

Slight friendship is depicted by a woman holding a nest of swallows, and surrounded by other birds.

178.—*Royal virgin.*] Lavinia.

183.] DRANCES. A Latian, remarkable for his eloquence, and for his opposition to Turnus in the Latin councils. "It has been imagined by some critics, that under the character of Turnus M. Anthony is represented, and that Cicero is shadowed by Drances. Virgil certainly seems to be no friend of Cicero's. He does not mention a word of him in his view of the most considerable Romans, in b. vi., nor in the viiith, though he speaks there of Catiline, ver. 668." *Spence.*

201.—*Twelve days.*] This number is borrowed from Homer (*Il.* xxiv. 987.)

204.—*Fell the timber.*] PUTA was a Roman divinity, invoked at the lopping of trees.

240.—*Dear partner.*] Carmenta.

266.—*Trunk.*] (See *Æn.* xi. 6—187.)

284—326.] (See Funeral rites.)

307.—*Deary night.*] EVENING is represented under the figure of Diana, holding in her right hand a bow, and in her left a leash, with which she is leading a great many dogs.

337.—*Him.*] Turnus.

346.—*Queen.*] Amata.

348.—*Th' Ætolian prince.*] Diomed.

374.—*Place desir'd.*] ARGYRIPA.

377.] ARGYRIPA. } Or ARGYRIPPA. Diomed is said to have called his new

378.—*His own Argos.*] } city in Apulia "Argyripa," after the name of *Argos Hip-  
pium*, in Peloponnesus. The name Argyripa was gradually corrupted into *Arpi*. The Peloponnesian town Argos is termed "his own," since Diomed (himself an Ætolian) succeeded to the throne of Argos, in consequence of his having married Ægialea, daughter of Adrastus, king of Argos.

403.—*Capharean coast.*] The coast of CAPHAREUS, or CAPHEREUS, a mountain and promontory of Eubœa, on which Nauplius, king of the country, to revenge the death of his son Palamedes, set up a burning torch in the darkness of the night, in order to deceive the Greeks, and occasion their shipwreck on the coast. (*Æn.* i. 62.)

404.—*The prince.*] Menelaus.

406.—*In Egypt lost.*] At the court of Proteus. (See Menelaus and Proteus.)

410.—*Young Achilles.*] Pyrrhus.

410.—*His rival.*] Orestes.

413.—*Revenger.*] Agamemnon.

413.—*Another's.*] Menelaus'.

414.—*Own.*] Clytemnestra.

416.—*Polluters.*] Ægysthus.

418.—*Much lov'd country.*] Ætolis.

418.—*More lov'd wife.*] Ægiale. (See Diomed.)

420.—*Transform'd to birds.*] Some mythologists affirm that the companions of Dio-

med were so afflicted at the death of their leader, that they were converted into birds. The transformation to which Virgil alludes was, of course, earlier in date; he seems to have followed the tradition recorded by Ovid (*Met.* b. xiv.) that Agnon, one of Diomed's companions, in his voyage from Troy, insulted Venus with contemptuous language, and that the goddess, in revenge, transformed not only Agnon, but many others (among whom were Lycus and Nycteus) of Diomed's train, into birds. These birds (according to Ovid) resembled swans; they chiefly frequented a neighbouring island in the Adriatic sea, and were marked by their fondness for Greeks and their aversion for the natives of any other country. (See Horace, b. i. Ode 6.; and *Diomed's birds* in Lord Bacon's *Fables of the Ancients*.)

428.] (See *Il.* v. 1084.)

506.] (See *Æn.* vii. 266.)

531.—*Undoubted author.*] Turnus.

554.—*Fair bride.*] Lavinia.

554.—*Chief.*] Æneas.

591.—*Orator.*] Drances.

609.—*Their prince.*] Pallas.

610.—*Giant brothers.*] Pandarus and Bitias.

617.—*Phrygian pirate.*] Æneas: used contemptuously;—implying that Æneas had no better claim to Lavinia than Paris to Helen.

617.—*Thee.*] Drances.

626.] AUFIDUS. } Poetically implying the disinclination of Diomed to oppose

627.—*Runs backwards.*] } Æneas. The Aufidus (now Ofanto) is a river of Apulia falling into the Adriatic sea.

634.—*Royal father.*] Latinus.

662.] TOLUMNIUS. An augur in the army of Turnus; killed *Æn.* xii. 978.

666.—*Volscian Amazon.*] Casmilla.

674.—*New Achilles.*] Æneas.

687.—*River.*] Tiber.

688.—*Town.*] Laurentum.

703.] VOLUSUS. A friend of Turnus.

722.—*Mother-queen.*] Amata.

724.—*Fatal bride.*] Lavinia.

725.—*Pallas' temple.*] It is generally believed that the worship of Pallas was introduced into Italy by the Trojans, and that Virgil allowed himself this anachronism in his desire to imitate a passage in Homer, *Il.* vi. 378.

728.] SUPPLICATION. The Romans personified this allegorical divinity by a graceful young girl, crowned with laurel, decorating an altar with a garland of flowers, and kneeling on one of the magnificent couches which, by order of the Roman senate, were placed before the altars of the gods when the senators repaired thither with their families, and the people at large, either for the purpose of making propitiatory, or grateful oblations. At these festivals, of which the *duumviri* had the superintendence, and which in the early ages of the republic lasted only one or two days, but were afterwards extended to several, flowers were the sole offerings.

FLOWERS.] Flowers were used on almost all occasions by the ancients; at their religious ceremonies, as in this passage; at funerals (see *Funeral rites*, page 32.); at festivals, when their tables and apartments were profusely decorated with them; in the form of garlands, with which they adorned their heads, the gates of temples, altars, triumphal arches, &c.; their beds and rooms being also frequently strewed with them.

Of the flowers, &c. that were appropriated to particular gods, the rose was sacred to Venus and the Muses; the poppy to Harpocrates, Ceres, Venus, and Neptune; the

pomegranate to Ceres and Proserpine; the periwinkle to Cupid; the pink, sweetwilliam, and heart's-ease to Jupiter; the lilac to Pan; the heliotrope and hyacinth to Apollo; artemisia (southern-wood) to the Carian queen Artemisia; the anemone to Venus and Adonis; the lily and lotus to Harpocrates, Orus, Isis, &c.; adonium (the adonis) to Adonis; the helenium to Helen; the orange-flower and agnus castus to Diana; the swallow-wort (asclepias) to Æsculapius; the white violet to Vesta; the daisy to Alcestitis; the saffron-flower to Crocus; wild thyme to the Muses; the apple-tree to Nemesis; the mulberry-tree to Minerva, &c. &c.

Most of the flowers peculiar to the divinities are mentioned under their respective articles.

*Pyramus and Thisbe.*] These persons, natives of Babylon, were remarkable for their mutual affection, but their parents being averse to their union, they adopted the expedient of receiving each other's addresses through the chink of a wall which separated their houses, and, in the sequel, arranged a meeting at the tomb of Ninus, under a white mulberry-tree. Thisbe, enveloped in a veil, arrived first at the appointed place, when, terrified at the appearance of a lion, she fled precipitately, and in her flight dropped her veil, which lying in the animal's path, became smeared with blood. Pyramus was so appalled at the sight, concluding that his beloved Thisbe had fallen a prey to some wild beast, that he stabbed himself. At the departure of the lion, Thisbe returned to the spot from the cave to which she had retreated, and beholding the bleeding Pyramus, immediately threw herself on the fatal sword; the fruit of the mulberry-tree (which, prior to this catastrophe, was white) having been thenceforth, as the poets state, of the colour of blood.

756.—*Warrior-queen.*] Camilla.

766.—*Gen'ral.*] Turnus.

805.—*Latonian Phœbe.*] Diana.

807.] OPIS. A Thracian nymph among the attendants of Diana, called also from her birthplace *THREISSA*.

815.] METABUS. The tyrant of the Privernates, and father of Camilla. (See Camilla.)

816.] PRIVERNUM. A town of the Volsci (now Piperno Vecchio).

820.] CASMILLA. The mother of Camilla.

833.—*Cork.*] "There is a large wood of cork-trees, just on the other side of Piperno see v. 540, in the original); and the tree is common about all those parts." *Spence*.

833.—*Ther.*] Opis.

914.] TYRRHENUS. } Aconteus was a Latian, here killed by Tyrrhenus, a Tuscan.

914.] ACONTEUS.

915.] ORSILOCHUS. } Remulus was a Latian, here killed by the Trojan Orsilo-

916.] REMULUS. } chus; the latter falls by the hand of Camilla, *Æn.* xi. 1019.

931.] IOLAS. } Tuscan chiefs in the service of Æneas, here killed by Catil-

932.] HERMINIUS. } lus. "The name Herminius is taken from the Roman his-

ory; Herminius and Lartius opposed the Tusc, when the *Pons Sublicius* was broken down." *Servius*.

972.] LARINA. } Three Italian nymphs, attendants of queen Camilla. "Servius,

972.] TULLA. } and after him Catrou, tells us that the names of Camilla's com-

972.] TARPEIA. } panions are all drawn from the Roman history, and are here

introduced as a compliment to some illustrious families in Rome." *Warton*.

975.—*Thracian Amazons.*] (See Amazons, page 53.)

976.] THERMODON (now Termeh). A river of Pontus, or Cappadocia, in the country (whence it is also called *Amazonius*) of the Amazons, falling into the Euxine sea, near Themiscyra.

978.—*Maiden queen.*] Hippolyte. (See Theseus, page 53.)

983.—*Moony shields.*] The shields of the Amazons were in the form of crescents.

987.] EUNÆUS. The son of Clytus, here killed by Camilla.

991.] LIRIS.

991.] PAGASUS. } Trojans, here killed by Camilla.

997.] AMASTRUS. The son of Hippotas, here killed by Camilla.

999.] TEREUS.

999.] HARPALYCUS.

999.] DEMOPHOON.

1000.] CHROMIS.

1003.] ORNYTUS.

1019.] BUTES.

1019.] ORSILOCHUS. (See Orsilochus, line 945 of this book.)

1034.] AUNUS. A Ligurian, killed by Camilla.

1038.—*Ligurian.*] This line seems to imply that the ancient Ligurians were notorious for fraud and perfidy.

LIGURIA, a country of Cisalpine Gaul, is said to have derived its name from Ligures, the son of Phæton. It was bounded on the east by the river *Macra* (Magra); on the north by the *Padus* (Po); on the south by the *Ligusticus sinus* (gulf of Genoa); and on the west by the *Varus* (Var or Varo); the modern Genoa being built on the site of its ancient capital *Genuæ*. The origin of the Ligurians is variously ascribed to the Germans, Gauls, and Greeks.

1119.—*Tyrrhene troops.*] In the original, *Mæonidæ*. (See Etruria, page 496.)

1121.] ARUNS. A Trojan, who slew Camilla (line 1175.), and was instantly killed by the nymph Opis.

1131.] CHLOREUS. A priest of Cybele, who accompanied Æneas to Italy, and was there killed by Turnus. (See Pitt's Virgil, *F.n.* xli. 506.)

1153.—*Patron, &c.*] Apollo. Soracte (now Saint Oreste) is a mountain of the Falisci, in Etruria, near the Tiber; it was sacred to Apollo, who was thence named *Soracte*, and whose priests are said to have been enabled to walk over burning coals with impunity. There was, as some report, a fountain on Mount Soracte, whose waters boiled at sunrise, and were fatal to all birds that approached them.

1197.] ACCA. A companion of Camilla.

1215.—*Cynthia's maid.*] Opis.

1234.] DERCENNUS. An ancient king of Latium.

1249.—*Bow-string.*] This is imitated from Homer's description of Pandarus' drawing his bow against Menelaus (Il. iv. 152, &c.)

# ÆNEID.

## BOOK XII.

18.—*King.*] Latinus.

21.—*Base deserter.*] Æneas.

60.—*Wife.*] Amata.

71.—*Your parent.*] Daunus.

127.—*Thracian race.*] } These coursers were descended from the horses given to

130.] ORITHYIA. } Pilumnus by Orithyia, who was daughter of Erectheus, king of Athens, and Praxithen, daughter of Phrasimus and Diogenea, and sister of Cecrops, Pandarus, Metion, Procris, Creusa, and Chthonia. She was carried away by Boreas, king of Thrace, while crossing the Ilissus, and was mother of Cleopatra, or Cleobula, Chione, Zetus, and Calais.

"How could Orithyia (say the commentators), who was of Attica, and carried by Boreas into Thrace, give these horses to Pilumnus, who was an Italian? Catrou observes that the fiction is a little forced; and urges, in defence of Virgil, that Pilumnus was a god, and Orithyia a goddess. They had opportunity of knowing each other in the assemblies of the gods; and Pilumnus might receive from her this breed of horses that came from Thrace, where Orithyia reigned." Warton.

Orithyia was called ΑΚΤΑΙΑ, or ΑΚΤΙΑΣ, from her Athenian origin.

137.] Turnus seems to have been unnecessarily solicitous, as the battle (see line 173.) did not begin till the following morning.

141.—*Ætnean forge.*] The forge of Vulcan, under Ætna.

142.—*Hero's sire.*] Daunus.

146.—*Auruncan Actor.*] Actor was a native of the Latian town Aurunca, whose name Turnus bore, having slain him in battle.

155.—*Frizzled hair.*] The Roman women curled their hair with hot irons, and anointed it with perfumes: this mode of dress was sometimes adopted by the men, but was considered a mark of effeminacy and an object of contempt. The hair was sometimes died, or painted. The other ornaments of the female head were, gold, precious stones, flowers, and ribands.

CONTEMPT.] This was depicted by the ancients by a hand snapping the fingers.

COMUS.] The god who presided over dress, mirth, and jollity. He is represented as a jovial young man, crowned with roses, bearing a torch in his right hand, and resting his left on a stake. Sometimes he is seen bearing a golden cup and a dish of fruit.

163.—*Lemnian arms.*] So called from their having been fabricated by Vulcan.

178.—*List prepar'd.*] By clearing the plain from shrubs and whatever might obstruct the exertions of the combatants.

180.—*Sods of grass.*] (See Altars, page 30.)

181.—*Common gods.*] By the gods to whom both Trojans and Latins would appeal.

184.—*Linen hoods.*] } Virgil alludes to the dress of the *sciales*. (See Priests,

185.—*Vervain.*] } page 460.)

205.—*Albano's mount.*] ALBANUS MONS, at the foot of which was the LACUS ALBATUS, sixteen miles from Rome, near Alba.

210.—*Goddess of the skies.*] Juno.

211.—*Goddess of the lake.*] JUTURNA. This nymph, the daughter of king Daunus, and sister of Turnus, had received the guardianship of lakes and rivers from Jupiter. (See Muta, page 227.) Juno viewing, with dismay and apprehension, the state of the armica from the top of Mount Albanus, successfully urged Juturna, as goddess of the Alban lake, to exert all her powers in the cause of the Latians; Jupiter, however, despatched the fury MEGARA to appal, by her horrid screams, the ill-fated brother and sister (see line 1237—1283.), and the latter, perceiving all aid to be unavailing, enveloped her head in her azure mantle, and plunged, overwhelmed with despair, into her stream.

Near the river Numicus, in the roots of Mount Albanus, sprang up a fountain called Juturna, which flowed into the Alban lake, and thence into the Tiber.

Juturna was particularly invoked by the women of Rome before marriage; a temple was dedicated to her, and feasts, called *Juturnalia*, were celebrated in her honour.

She was named DAUNIA DEA.

PREMA,

MANTERNA,

RUMIA, or

RUMILIA.]

} These goddesses also presided over marriage, children, and domestic happiness, among the Romans.

215.] NAIS: i. e. a Naiad.

245.—*Peaceful kings.*] Inasmuch as they peacefully met for the purpose of arranging a single combat, the result of which would terminate the general war.

247.—*Twelve beams.*] A radiated crown was anciently used as a regal ornament by the kings of Egypt and Syria, and thence was adopted by Augustus and his successors; it is probable that Virgil alludes to this imperial ornament. Some authors suppose the twelve spikes to allude either to the twelve signs of the zodiac, or to the twelve labours of Hercules.

Latinus (see next line) was descended from the sun.

248.—*Lineage from the god of day.*] Marica, the mother of Latinus, is by some considered to be the same as Circe, the daughter of the sun. By other mythologists Latinus is said to be the son of Circe and Telemachus; and it is to be presumed that Virgil here alludes to some old tradition which made Faunus, or Picus, the son of Circe.

252.—*Author of the Roman line.*] "Virgil is ever looking back on his principal action, that is, the foundation of the Trojan colony in Italy; from whence the Romans were originally derived. This action, I think, is the end of the poem, and the object to which all is referred." Warton.

258.—*Rising sun.*] In consecrating the victims, the priests direct their face towards the east; then crumble the salt cake (*mola*) on the victim; cut with a sword a few hairs from its forehead; cast them into the flame; and lastly, pour a libation of wine on the altar.

268.—*Queen of air.*] Juno.

276.—*Evander's town.*] Pallanteum.

286.—*Rites.*] The worship of the Penates and of Vesta was introduced by Æneas. (See Penates.) The invocation of Latinus points out the deities principally worshipped in ancient Italy previously to the arrival of Æneas.

296.—*Upper god.*] Jupiter.

298.—*Latona's double offspring.*] Diana and Apollo.

309.—*Nether lake.*] Styx.

310.—*As this sceptre.*] The force of Latinus' comparison is simply this: "As this sceptre will never sprout out with leaves, so surely will I never recede from this compact." (See corresponding simile, Il. i. 309, &c.)

"In the simplicity of the earlier ages of the world, the sceptres of kings were really no other than long walking-staves; and thence had the very name of sceptre, which now sounds so magnificently. The old sceptres being as long as a hunting-pole, may serve to explain some expressions in Virgil relating to king Latinus' sceptre; which would not be so proper, if applied to a truncheon, or a modern sceptre." *Warton*.

340.—*Her immortal form.*] Her form as the goddess of lakes.

341.] CAMERTES. A Rutulian chief, commended for his illustrious descent and valour. Juturna assumed his form when she dissuaded the Rutulians from consenting to the proposed combat between Æneas and her brother Turnus.

373.—*Th' imperial bird of Jove.*] Eagle.

397.—*Rapacious bird.*] Tolumnius applies the eagle to Æneas, and the lion to Turnus.

410.—*Gylippus' sons.*] Gylippus was an Arcadian, and assisted Æneas in the war against Turnus.

437.] AULESTES. The same as Auletes, *Æn.* x. 296.

450.] CORYNÆUS. "Mr. Pope, in his observations on Homer's catalogue of ships, justly censures Virgil for not having in some places sufficiently distinguished his heroes who have the same name. Thus in b. ix. 775, a Choroineus is killed by Asylas; and here a Choroineus kills Ebusus: a Numa is found among the slain, after the expedition of Nisus and Euryalus (see b. ix. 605.), and another Numa is pursued by Æneas, b. x. 786. Homer (says Mr. Pope) is constantly careful to distinguish two of a name, so that one shall not be mistaken for the other, as Ajax Oilens, and Ajax Telamonius." *Warton*.

452.] EBUSUS. A Tuscan captain, here killed by the priest Coryneus.

460.] PODALIRIUS. A Trojan captain, here killed by the shepherd Alsus.

499.] HEBRUS (now Maritza). The chief river of Thrace, which flows into the *Egean* sea, opposite to the island *Samothracia*. It was very anciently called *Rhom-bus*, and derived the appellation of Hebrus from a prince of that name, son of Cassander, king of Thrace, who, from despair at the false accusations of his mother-in-law *Damasippe*, drowned himself in its waters.

514.] THAMYRIS.

514.] PHOLUS. } Friends of Æneas, here killed by Turnus.

515.] STHENELUS.

516.—*Sons of Imbranus.* } Lycians, here killed by Turnus.

517.] GLAUCUS and LADES.

520.] EUMEDES. Son of Dolon (see Dolon), here killed by Turnus.

528.—*Th' Etolian prince.*] Diomed.

540.] DARES. (See *Æn.* v. 486.)

540.] BUTES. In the original *ASBUTES*, a Trojan, here killed by Turnus.

540.] SYBARIS. } Friends of Æneas, here killed by Turnus.

550.] PHEGEUS.

577.] IAPIS. Son of Iasus, who, in his youth, received from Apollo a bow and arrow, a lyre, and the science of augury; but, desirous to prolong the days of his father, he exchanged the latter gift for a knowledge of the medicinal virtues of plants and the art of healing. Some suppose that Virgil has designated, under the character of Iapis, Antonius Musa, physician of Augustus.

580.—*Tuneful harp.*] MUSIC was represented by the Greeks under the figure of Apollo, holding his lyre or harp; as *Euterpe*; as a female playing on a *sistrum*, on a broken string of which is a grasshopper; having a nightingale on her head, and near her a cup full of wine; and on *Messenian* medals by a grasshopper. Among the Egyptians music was symbolised by a tongue and four teeth, and personified by a woman, whose robe was embroidered with instruments and notes of music; and, in an allegorical painting

at Rome, the effects of this art are typified by a flock of swans ranged in a circle round a fountain, with Zephyrus laughing, and crowned with flowers, in the midst of them. *Minerva* is also often represented as a female, holding either a book, upon which her eyes are intently fixed, a lyre, a pen, some music, a pair of scales, or an anvil, and having at her feet every description of musical instrument.

584.—*Phœbean bayn.*] The bay or laurel forms the crown of poets: Iapis is represented as preferring the knowledge of medicine to poetical fame.

587.—*Famed physician.*] Iapis.

596.—*Patron of his art.*] Apollo.

609.—*Dittany.*] "Some consider this to be a Cretan plant of a harsh taste; that it is soft, and like the *pulegium*, pennyroyal, but with larger leaves, and those woolly or downy; that it has neither flower nor seed; that the juice of it heals wounds made with iron." *Warton*.

This plant was sacred to Juno and to Venus.

616.] DEW. This is personified by a young girl sustained in the air, at a short distance from the earth, clothed in a blue drapery, having on her head and in her hand branches from which water is dropping; and, above her head, a full moon.

667.—*As when a whirlwind, &c.*] This simile is copied from Homer, II. iv. 314, &c.

674.] OSIRIS. } A friend of Turnus, here killed by the Trojan Thym-

674.] THYMBRÆUS. } bræus.

675.] ARCHETIUS. A Rutulian, here killed by Mnestheus.

675.] UFENS. (See *Æn.* vii. 1026.)

675.] EPULON. A Rutulian, here killed by Acabates.

678.—*Fatal augur.*] Tolumnius.

690.] METISCUS. Charioteer of Turnus. This simile is imitated from Homer, II. v. 1028, &c.

734.] SUCRO. A Rutulian, here killed by *Æneas*.

739.] AMYCUS. A friend of *Æneas*, here killed by Turnus. He must not be confounded with Amycus, *Æn.* i. 306.

741.] DIORES. The brother of Amycus, here killed by Turnus.

744.—*Three.*]

746.] CETHEGUS. } Rutulians, here killed by *Æneas*.

746.] TANAIS. }

746.] TALUS. }

747.] ONYTES. } Onytes, a Rutulian, here killed by *Æneas*; he was the son of

748.] PERIDIA. } Echion and Peridia.

752.] MENÆTES. An Arcadian, here killed by Turnus.

776.] MURRIANUS. A Latian prince of illustrious descent, here killed by *Æneas*.

784.] HYLLUS. A Trojan, here killed by Turnus.

790.] CISSEUS, or CRETEUS. An Arcadian, here killed by Turnus.

792.] CUPENCUS. A Latian, here killed by *Æneas*.

796.] IOLAS, or ÆOLUS. A native of Lyrnessus, here killed by Turnus.

797.—*Great subverter.*] Achilles.

808.—*Sea-born Messapus.*] i. e. son of Neptune.

808.] ATINAS. A Rutulian chief.

819.] OCCASION. An allegorical divinity, called by the Greeks KAIROS, and by some considered to be the youngest of the sons of Jupiter. He was, under this name, particularly worshipped by the Elians. At Sicyon, as presiding especially over a favourable conjuncture of circumstances, Occasion was represented by the statuary Lynceus as a young man with wings, of which the extremities touched a globe, to his feet, having in his left hand a bridle, flowing locks about his temples, and the back of the head bald.



*Occasio* is sometimes represented by a female figure, having the back of the head bald, one foot in the air and the other on a wheel, a razor in the right and a veil in the left hand : in the celebrated statue of Phidias, she is seated on a wheel, having wings on her feet, the back of her head bald, and a tuft of hair, to prevent her being recognisable, over her face : she is also seen running fearlessly and with impunity upon the edge of razors, and armed with a sword, as emblematical of the promptness and resolution necessary to overcome obstacles.

840.—*Cleanse.*] *DEVERRA*, or *DEVERRONA*, was a goddess among the ancients who presided over the cleaning of houses. She was particularly honoured at the time of sweeping up the grain when threshed out of the straw, and was hence considered, especially under the latter name, to preside over harvest.

852.—*Th' Ausonian prince.*] *Latinos*.

856.—*Each will be heard.*] *OPINION*. The ancients considered Opinion as a divinity presiding over every human sentiment, and represented her as a beautiful but bold woman, with wings to her hands and shoulders, extending a sceptre and crown over a terrestrial globe, as queen of the universe.

859.—*The helping king.*] *Latinus*.

881.—*Noose.*] *Jocasta*, *Anticlea*, *Phædra*, and other females of noble birth, are represented by the poets as perishing by a similar death.

888.] *RUMOUR*. This is represented by a man running, surrounded by drums, trumpets and horns, flashes of lightning being seen. A rumour of war and of peace is designated by a cock holding under his feet a trumpet.

890.] *SHAME*. This is depicted by a female closely enveloped in a mantle, in order to escape all observation.

991.—*As when a fragment, &c.*] This simile is imitated from Homer, *Il.* xiii. 191, &c.

1020.] See imitation of this, *Par. Lost*, b. iv. 985.

1021.] *APENNINE*. *MONS APPENINUS*; a ridge of mountains running the whole length of Italy, from the Alps in Liguria to Rhegium, the last town of Italy towards Sicily. The Appennines are supposed to have derived their name from *PENNINUS*, a divinity worshipped in the neighbourhood of those mountains. By the epithet *optimus maximus*, which is discoverable on the base of his statue, and by the carbuncle (called the eye of *Perunios*) which appears on a pillar dedicated to his honour, he is considered to be the same as Jupiter, the sun, or providence.

1043.] *SILA*, or *SYLA*. A large wood in the country of the *Brutii*, near the Appennines, abounding with pitch.

1043.] *TIBURNUS* (now *Tibur*). A mountain of Campania, on the confines of Samnium, planted with olives.

1054.—*Jove sets the beam.*] This fiction is drawn from Homer, *Il.* xxii. 271, &c. Milton introduces the Almighty weighing the fate of Satan and Gabriel :

“ Th’ Eternal, to prevent such horrid fray,  
Hung forth in heav’n his golden scales, yet seen  
Betwixt *Astrea* and the *Scorpion* sign;  
Wherein all things created first he weigh’d;  
The pendulous round earth, with balanc’d air,  
In counterpoise, now ponders all events;  
Battles, and realms: in these he puts two weights,  
The signal each of parting and of fight:  
The latter quick up flew, and kick’d the beam.”

*Par. Lost*, b. iv. 996.

1063.—*Thus, &c.*] This simile is imitated from Homer, *Il.* xxii. 243, &c.

1068.—*Umbrian foe.*] The Umbrian bounds were of great celebrity.

1127.—*Foster-son.*] Turnus.

1151.—*Foredoom'd.*] Alluding to the Sabine worship of Æneas as one of the *indigetes*.

1173.—*Deform the royal house.*] By the grief which succeeded the death of Amata.

1174.—*Just bridegroom.*] Turnus.

1174.—*Plighted bride.*] Lavinia.

1178.] (See *Æn.* ix. 1086.)

1185.] (See *Styx*, page 120.)

1192.—*Father's land.*] Father, *Satura*: land, *Italy*.

1223.—*Wat'ry goddess.*] Juturna.

1225.—*Three daughters.*] Furies.

1237.—*One sister plague.*] *Megæra*.

1240.—*Parthian bow.*] } The Parthians and Cretans were celebrated for  
1241.] CYDON, or CYDONIAN. } their skill in archery.

1244.—*Daughter.*] *Megæra*.

1282.—*Her stream.*] The Alban lake.

1351.] MERCY. The crow was the symbol of mercy among the Egyptians. The *moderns* represent this allegorical divinity under the figure of a woman with a brilliant complexion, an aquiline nose, having on her head an olive crown, in her right hand a branch of cedar, and at her feet a crow.

1354.] DAUNUS. The father of Turnus. He was son of Pilumnus and Danaë (see Pilumnus and Danaë); and was reigning over that part of Apulia, from him called *Dausia*, when Diomed landed in Italy.

1365.—*Golden belt.*] (See *Æn.* x. 691.)

*Among the Divinities, &c. not mentioned in the body of the work,  
the following may be enumerated:—*

**FLEETNESS.** This is depicted by Pierius, in his hieroglyphical figures, under the figure of a man with a thunderbolt in his hand, a hawk on his head, and a dolphin at his feet.

**GAITY or CHEERFULNESS—HILARITAS.** A Roman divinity, frequently personified on medals by a female holding in her hand a horn of plenty, and having at her side two little children, of whom the one on the right is holding a branch of palm, towards which the goddess is extending her hand.

On medals, ships sailing, designate joy, felicity, success, and security: several vessels at the feet of a figure crowned with turrets, a maritime and commercial city: and at the feet of a winged Victory, a naval engagement or conquest.

**EUDEMONIA.** The goddess of felicity, to whom the Romans erected a temple; she was represented seated on a throne, or as standing clothed in the *stola*, holding a cornucopia in one hand, and a caduceus, or sometimes a spear, emblematical of military success, in the other: on medals she is designated by a ship under full sail: or by four children, emblematical of the four seasons, the column which supports the symbolical figure denoting firm and durable felicity. *Cochin* and *Ripa* allegorise Felicity by a female whose forehead is encircled by many crowns of gold, of diamonds, of flowers, and of fruits, having at the back of her head the Sun of Wisdom, and holding palms, laurels, flowers, and fruits. *Transient Felicity*, by *Ripa*, is depicted as a female habited in white and yellow, with a crown of gold, a sceptre, a girdle of diamonds, and the gourd plant twined round her arm. *Eternal Felicity*, by a young man or a majestic woman seated on clouds, and crowned with laurel, holding in one hand a palm branch, and in the other a bundle of flames.

**ROME** (power of over the world) is represented, on a large agate at St. Denys, by *Æneas*, who, under the character of founder of the empire, is offering a terrestrial globe to the deified Augustus. (See *Rome*, page 367.)

**BONUS EVENTUS.** The Greeks held this divinity particularly sacred, and erected a temple and statues to his honour. He was represented standing near an altar, holding a *patra* in one hand, and ears of corn and poppies in the other. He was among the *Dii Consentes*; and his statue was placed in the Capitol, near that of his wife or sister *Bona Fortuna*. (See *Fortune*, page 132.)

**WORTH.** Aristotle, in an epigram on Ajax, depicts *unacknowledged worth* under the figure of Virtue, who, with her head shaved, is seated near the tomb of the hero, dissolved in tears. It is well known that his death was said to have been occasioned by the unjust judgment, which deprived him of the arms of Achilles. (See *Od.* xi. 667.)

**SONIUS.** The god of old age. (See *Age*, page 445.)

**FERENTINA.** A Roman divinity, who had a temple and sacred wood near *Ferentinum*, a town of Latium.

**SHIELDS.** On Roman medals *shields* expressed public vows offered up to the gods for the preservation of the prince. These were called *clypei rotiri* (votive shields), and were hung on the altars or columns of temples. A shield by the side of the head of a prince designated that he was the defender and protector of his subjects. On a medal of Antonine were two large shields, to denote that he held in his hands the fate of the empire. Votive shields were large disks of metal, on which were represented the actions of great men. (See *Ancilia*, page 461.)

**SECURITY.** On a medal of the reign of Nero, *SECURITY* is depicted as leaning her head on her right hand, with one leg carelessly extended: as resting on her left elbow, with her right hand on her head, denoting repose: or as holding in one hand a cornucopia, and with the other setting fire to a pile of arms at her feet: on one of the reign of Titus, she appears seated before an illuminated altar, because the adoration rendered to the deity produces *security* to the empire: on one of Adrian, as seated, resting on a cornucopia, and holding another in her hands, because public security depends much on the care of government to maintain fertility. (See *Security*, page 507.)

**FIRMNESS.** This is designated, on antique monuments, by the bone which unites the foot to the leg.

**TRUCE—ECHECHIRIA.** A Truce is represented under the figure of a female seated on a military trophy, without a helmet, but with a cuirass, to denote that hostilities are only suspended; good faith being indicated by her left hand placed to her heart, and by the point of the sword that she holds in her right, lowered to the ground. This divinity had a statue at Olympia, where she was represented receiving a crown of olives.

**VALOUR.** This is represented under the symbol of Mars or Hercules, armed with his club, and covered with the skin of a lion. On many Roman medals Valour is expressed by a female with a helmet, holding in one hand the *hasta*, and in the other a sword in a baldric; or, crowned with laurel, and habited in a golden cuirass, caressing a lion which she has tamed. The sceptre which she holds raised, signifies courage worthy of command; her animated countenance, insensibility to danger.

**HASTA.** This was a javelin without a head, or rather an ancient sceptre; frequently placed on medals in the hands of divinities, to designate their care of things below. The Romans assigned a *hasta* to the nobility. The *hasta pura* is that which is not decorated with branches or bandelets.

**VIGILANCE.** This was depicted by the Egyptians under the form of a *lion*, as this animal is said to sleep with its eyes open, and on this account was placed at the door of their temples. Vigilance is also symbolised by a hare; military vigilance by a cock sounding a trumpet; or by a dog lying down, as the crest of a Roman helmet: by the moderns, as an armed and watchful female, holding in one hand a lighted torch, and in the other a lance; or by a crane holding in one of its feet a stone: but Vigilance is more generally represented by a female, whose attendants are a cock and a goose, with a book under her arm, and a lamp in her hand. *Lebrun* has designated Vigilance as a female with wings, holding in one hand an hour-glass, and in the other a cock and a spur, symbols of activity. *Vigilance in danger* is depicted as a female armed with a lance, a helmet, and a cuirass; heedful of the least noise, she walks silently in the shade by the glimmering light of a torch, whilst *Carelessness* sleeps on the edge of a precipice.

**LIBERTY.** A celebrated divinity, the *ELEUTHERIA* of the Greeks and the *LIBERTAS* of the Romans. She had a temple at Rome, supported by columns of bronze, and ornamented with statues of immense value, in which she was represented clothed in white, holding a sceptre in one hand, and a cap in the other, with a cat, an animal impatient of restraint, at her feet, and attended by the goddesses *ADEONE* and *ABEONE*. The cap (see *Fileas*)

was in allusion to the custom of the Romans, who caused those of their slaves whom they wished to enfranchise to wear one. Sometimes, instead of a sceptre she held a wand, called *vindicta*, with which the magistrates touched the slaves to denote their freedom. On some medals she is depicted holding in one hand a club, resembling that of Hercules, and in the other a cap or bonnet with this inscription—*Libertas August. ex S. C.* On a medal of Heliogabalus, liberty, acquired by valour, is designated by the addition of a broken yoke: on one of Brutus, by a cap between two poniards, with the inscription—*Idibus Martiis* (to the Ides of March): on one of Galba, as *Libertas restituta*, by a female on her knees, whom the emperor, habited in the *toga*, is raising with his right hand to place again in the hands of Rome, personified by a Pallas armed cap-à-piè. In more modern representations she is designated by a bird escaping from its cage, or flying away with the thread by which it was confined; as a female habited in white, holding in her right hand a sceptre or club, and in her left a bat, and trampling under foot a broken yoke; as walking with a hat or bonnet elevated on a pike; different emblems scattered at her feet denoting that she is the mother of science and the arts, which from her have been termed *liberal*. Ships sailing, and flights of birds, are also represented on her medals. The Greeks invoked gods of liberty, *Theoi eleutheroi*.

ABEONE. } Goddesses who presided over journeys; the former over their commence-  
ADEONE. } ment, the latter over their termination. The departure of a Roman emperor for the army is represented on medals by the emperor on horseback, in armour, holding a sceptre or javelin in his left hand, and receiving a small figure of VICTORY from the hands of Rome, armed cap-à-piè like Pallas. It was customary among the Romans to present to emperors or generals undertaking an expedition palms or other symbols of triumph.

TRESTONIA and VIBISIA. Goddesses invoked by travellers; the former to prevent weariness, and the latter to solace those who had lost their way.

FESSIONIA or FESSORIA. A divinity who presided over fatigued travellers.

CALUMNY. A divinity of the Athenians, represented in a painting of Apelles with an enraged countenance, brandishing a torch in one hand, and dragging Innocence by the hair with the other. CREDULITY, having the long ears of Midas, is seated on a throne, attended by IGNORANCE and SUSPICION, presenting her hand to Calumny, who is preceded by ENVY, FRAUD, and ARTIFICE, whose aid she claims to hide her deformity. REPENTANCE is at a short distance, under the semblance of a female in black, with torn clothes, and in an attitude of despair, turning her weeping eyes towards TRUTH, who is in the distance slowly advancing.

INNOCENCE is depicted in a painting of Apelles as a young and beautiful child, with uplifted hands, imploring Heaven to witness the treatment it is receiving from Calumny. In modern representations, Innocence is personified as a young girl crowned with palms, of a sweet modest countenance, washing her hands in a basin placed on a pedestal: near her is a white lamb.

TRUTH. She is the daughter of Saturn, or, according to Pindar, of Jnpiter, and mother of Justice and Virtue. Apelles, in his famous picture of Calumny, personifies her under the figure of a modest retiring female. She is also represented, either on earth or in the clouds, as looking attentively at a sun, which she holds in her right hand, having an open book and a palm-branch in her left; under one of her feet a terrestrial globe; and holding a mirror, which is sometimes decorated with flowers and precious stones. On a modern medal she is represented under the figure of a female sitting on a stone, her left foot resting on a satyr, looking at Jnpiter, who appears on a cloud with a thunderbolt in his hand; behind her is FAME, who crowns her, and the inscription is, *Veritas odium parit* (truth begets hatred). She is also seen covered with a veil, upon which various animals are described.

**IGNORANCE.** The Greeks characterised Ignorance under the figure of a naked child blindfolded, mounted on an ass, holding the bridle in one hand and a cane in the other. It has also been denoted by a corpulent, deformed, and blind female, with the ears of an ass, a head-dress of poppies, groping in the dark in a by-path full of briars and thorns, nocturnal birds of prey flying round her; sometimes an ass, the hieroglyphic of Ignorance among the Egyptians, is lying by her side.

**SUSPICION.** This is designated by an observant man, who, with his stick, is searching among leaves; or, with anxious looks, is intrenched behind a large antique shield, on which is represented a furious tiger; he wears a helmet, surmounted by a cock, the symbol of vigilance.

**ENVY. PHTHONOS.** Envy was worshipped by the Greeks as a male, and by the Romans as a female divinity. She was represented as the phantom of an old woman, her head encircled by adders, with hollow eyes and livid complexion, and dreadfully emaciated, with serpents in her hand, and one biting her bosom; as holding a heart, which she is tearing, with a dog by her side; as gnawing her arms, and shaking the serpents which surround her head; as driven away by Time, who is raising fallen Truth: sometimes a hydra with seven heads is placed beside her; and one of her principal employments was to guide Calumny.

**REFUGE.** The ancients represented this allegorically by a man in confusion, who, looking up to heaven with devotion, holds an altar firmly clasped.

**BIA. Violence.** (See Violence, page 121.)

**ETERNITY.** An allegorical divinity adored by the ancients, and sometimes confounded with Time, was represented under the same figure, holding a serpent, whose tail is in its mouth, and forms a circle; or simply by the symbol of the circle, to the middle of which is added a winged hour-glass, to mark the rapidity of life. On the medals of Vespasian, Domitian, Trajan, &c., Eternity is designated by a goddess, who holds in her hands a sun and a moon: by three figures stretching a large veil in the form of a bow above their heads: on one of Faustina, by a veiled figure standing, and bearing a globe in the right hand: on one of Adrian, by a figure within a circle, holding a globe on which an eagle has perched: on a Greek one of Antoninus Pius, by a phoenix, with the inscription *Aion* (Eternity): and on one of the emperor Philip, by an elephant, with a little boy on its back armed with arrows. Sometimes Eternity is depicted as a young warrior, armed with a pike, holding a cornucopia, with a globe at his feet. The phoenix, the elephant, and the stag were, on account of their longevity, the common symbols of Eternity.

**FAVOUR or KINDNESS.** An allegorical divinity, daughter of Genius and of Beauty, or of Fortune; represented by Apelles under the figure of a young man with wings, always ready for flight, followed by Envy, and surrounded by Opulence, Pomp, Honours, and Pleasures, having Flattery at his side, and leaning, like Fortune, against a wheel.

**VALLONA or VALLONIA.** A divinity presiding over valleys.

**VANADIS.** The goddess of Hope among the Scandinavians. (See Hope, page 153.)

**VIRIPLACA.** This goddess had a temple on Mount Palatine, where she was invoked to restore harmony between husbands and wives.

**VOLUMNUS and VOLUMNA.** These deities were invoked in marriage ceremonies. Persons betrothed wore round their necks the image, in gold or silver, of the god of their respective sex, which they exchanged on the day of marriage. The consul Balbus was the first that erected a temple to these two divinities. The marriage of Pompey with the daughter of Cæsar was regarded as ill-omened, from not having been celebrated in this temple.

**CAMELÆ or GAMESÆ DEÆ,** were likewise goddesses of marriage.

**PIETY, PIETAS, or EUSEBIA.** A divinity held particularly sacred at Athens

and at Rome. She is generally represented as a female seated, covered with a large veil, holding a cornucopia in her right hand, and resting her left on the head of a child, with a stork at her feet: on a medal of Caligula, in the same attitude and dress, presenting a patera with her right hand: on one of Antoninus Pius, as holding in one hand the feet of a fawn destined for sacrifice, with an altar, on which is fire, before her: on a medal of Faustina the younger, as having two ears of corn in her right hand, and a cornucopia in her left: on others, as holding in either hand a globe and a child, having several children at her feet: and sometimes as holding a bird in her hand.

On a medal of Valerian, Piety is represented by two females joining hands over an altar.

**INTERCIDON** or **INTERCIDONA**. A divinity who guarded the houses of women after childbirth; so termed from striking the door with an axe, thereby preventing the intrusion of Sylvanus. He was also invoked by wood-cutters and carpenters. (See *Pota*, page 557.)

**VOLTUMNA** or **VOLTURNA**. Goddess of benevolence among the Etruscans.

**TENITÆ**. Goddesses who presided over the fate of mankind.

**DESTRUCTION**. The Egyptians considered the rat as a symbol of destruction.

**JUDGMENT**. This was also symbolised by a rat among the Egyptians.

**PERISTERA**. An attendant nymph of Venus, who was changed into a dove by Cupid, for having unfairly assisted the goddess to win a wager of him, respecting the gathering of flowers.

**PHRA**. One of the Egyptian epithets for the sun.

**WATER**. This element was deified by almost all the nations of antiquity, and according to some philosophers was the principle of all things. The moderns have personified it as a young woman, seated on a cloud, or an elevated spot, crowned with reeds, which also constitute the ornament of her throne, holding in her right hand the trident of Neptune, resting her left on an urn, from which water is copiously flowing, and having a dolphin at her feet. Shells of various shapes and colours, and a child drawing up nets, denote its fertile properties.

**SARON**. An ancient king of Træzene, who gave his name to the Saronic gulf, in which he was drowned while hunting. He was worshipped by his subjects after death as the god of mariners.

**JUMALA**. The name of an ancient idol adored by the Fins and Laplanders, who attributed to it a pre-eminence over the other gods, and the sovereign controul over death, life, the elements, &c. It was represented as a man seated on an altar, his head encircled with a crown of jewels, a large gold chain about his neck, and a cup filled with gold coin in his lap.

**KERON**. A deity to whom the Spartans ascribed the origin of festivals.

**KIKIMORA**. The god of night among the Slavonians. He is represented as a horrible nocturnal phantom: his functions are similar to those of the Greek Morpheus. (See *Morpheus*, page 68.)

**KOLADA**. A god anciently worshipped at Kiov, who appears to have been the Janus of the Slavonians. (See *Janus*, page 387.)

**KOUPALO**. The god of fruits worshipped at Kiov.

**BATTLES**. These are personified by Hesiod as the sons of Discord.

**COMETORES**. Pastoral divinities.

**DII COMMUNES**. The *Azons* of the Romans.

**MEDIOXIMI**. Genii who inhabited the air, or, according to Servius, the sea.

**MEDITRINA**. The goddess of medicine and healing.

**WONDERS OF THE WORLD**, *the seven*. Celebrated works of antiquity, supposed to surpass all others in beauty and magnificence; viz. the gardens of Babylon; the

pyramids of Egypt; the statue of Jupiter Olympus by Phidias; the colossus of Rhodes; the walls of Babylon; the temple of Diana at Ephesus; and the tomb of Mausolus. Some writers add to these the statues of Æsculapius at Epidaurus; of Minerva at Athens; and of Apollo at Delos; the Capitol; and the temple of Adrian at Cyzicus.

**FYLLA.** A Celtic divinity, the attendant of Friga. (See Friga, page 395.)

**FURINA.** A Roman divinity, whom some mythologists suppose to be the chief of the *Furies*. On a patera of hard and glossy clay she is represented with a hideous and ferocious countenance, hair standing an end, and large bats' wings on her shoulders. According to others, she was the goddess of *thieves*, or of *chance*, and had the name of *PLACABILIS*. (See Chance, page 507.)

**ÆRUMNA, toil; hardship;** the daughter of Night; she is described as constantly attended by Grief and Pain. (See Grief, page 445.)

**AGATHODÆMONES, good genii.** The pagans gave this name to their chimerical animal, the dragon, which they revered as a divinity.

**AGES (of man).** The ancients divided the life of man into four ages, which are thus represented in an antique allegorical picture preserved at Rome. Behind Terra, who appears reclined on the ground, rise four ears of corn of different heights, signifying the four ages, which are likewise personified by four figures; one bent towards the earth, the second bearing a shield and an ear of corn, the third standing erect and firm, and the fourth with the head rather stooping. Two other persons are also seen; one hovering in the air presents a small naked image to Terra, symbolical of the entrance of the soul into an elementary body; while the other, seated in the clouds, and holding a cup in her hand, resembles Hebe, and probably expresses the immortality of the soul.

**FRUGIFER.** A divinity, the same as Bacchus or Mithras, represented by the Persians with the head of a lion ornamented with a tiara.

**FRUCTESA, FRUCTESCA, or FRUCTESEA.** A goddess who presided over the *fruits* of the earth. (See Pomona, page 372.)

**AGENORIA or AGERONIA.** Goddess of industry. She was supposed to inspire her votaries with courage, and is represented with her finger placed on her mouth.

**AGLIBOLUS.** Under this name the sun is supposed to have been worshipped at Palmyra. He is represented as a young man clad in a tunic, which descends to his knees, and holding in his left hand a small staff. According to Herodian, the figure of this god consisted only of a large stone, which, round at the base, and terminating in a point, indicated the sun. Sometimes he appears as a young man with curling hair, buskins on his feet, a javelin in his hand, and a moon on his shoulder. On ancient monuments he is always accompanied by Malachbelus, a deity supposed to personify the moon.

**CABRUS, CAPRUS, or CALABRUS.** An ancient divinity of Phaselis, in Pamphylia, to whom small salted fish were offered in sacrifice.

**MATURNA.** A rural divinity of the Romans.

**MAURITANIA.** This vast tract of country, which comprised the modern kingdoms of Fez, Algiers, and Morocco, is represented on medals as a woman conducting a horse with a switch or a leathern thong, to denote the docility and fleetness of the Mauritanian horses.

**EIRA.** A Celtic female divinity, who administered medicine to the gods.

**ELAGABALUS.** A Syrian divinity, worshipped at Emesa, and supposed to be the same as the sun, represented under the figure of a large conical stone. The emperor Heliogabalus caused the statue of this god, whose priest he had been, to be carried to Rome, where he erected a magnificent temple to his honour, and displaced those gods which the Romans had held more sacred; but at the death of this emperor the statue was restored to Emesa, and its worship suppressed at Rome.

**LALLUS.** A divinity invoked by nurses to stop the cries of children.



**COLONIES.** These are designated on medals by bees.

**LADA.** The goddess of marriage, worshipped at Kiev.

**MERCEDONA.** A goddess who presided over merchandise and payment.

**FUGIA.** A goddess who presided over the joy excited by the flight of enemies.

**ANAGYRUS.** A hero worshipped in the borough of Erectheus, in Attica.

**MÆOTIDES.** The Amazona who dwelt on the borders of the Palus Mæotis.

**PERIBOLA.** The space of ground which surrounded the temples of the ancients: it was planted with trees and vines, and enclosed with a wall consecrated to the divinities of the place; and the fruits which grew therein were the property of the priests.

**GAZEL.** The Arabiana anciently worshipped golden representations of this animal.

**SCOTA.** The wife of Gaothel, who, according to fable, gave the name of Scotia to Ireland.

**GANNA.** A Celtic magician.

**VELLEDA.** A Celtic magician who flourished in the reign of Vespasian, and was adored as a goddess after death.

**GAD or BAAL-GAD.** A Syrian divinity, supposed to be the same as Fortuna Bona. (See Fortune, page 132.)

**IMPUDENCE, ANAIDEIA.** She was characterised by Aristotle with a broad forehead, fixed look, red eye-lids, and inflamed countenance. She was attended by an ape and a dog.

**CISA.** An ancient German divinity.

**BLAME.** The ancients characterised Blame by Momus, and depicted him under the figure of an old man in the act of speaking, and striking the earth with a stick, his dress being covered with eyes, tongues, and ears.

**BIVIA.** A goddess who presided over the spot where two roads joined.

**GARLICK.** The Egyptians worshipped this vegetable as a divinity.

**FLATTERY.** This divinity is represented with a flute; the deceitfulness of praise is indicated by the altar of friendship covered with a net.

**DAITES.** A divinity to whom the Trojans ascribed the institution of festive entertainments.

**CYNOCEPHALUS.** One of the names of Anubis and Mercury.

**PERIAPTES.** Amulets or talismans.

**LEVANA.** One of the tutelary deities of children.

**CURCHUS.** A Celtic divinity of ancient Prussia, supposed to have presided over eating and drinking. A perpetual fire was kept up on his altars, and the first-fruits of the earth were offered to him.

**LYNX.** This animal was sacred to Bacchus, and was the emblem of sight among the ancients.

**MAJESTAS.** A Roman divinity, daughter of Honour and Reverence, and wife of Vulcan.

**MANES.** Some among the ancients, confounding these deities with the Lemures, Lares, &c. (see Lares), considered them to be tutelary genii, the offspring of Mania; others regarded them as the ghosts of the dead, or as infernal deities sent to torment mankind. They were supposed to dwell in the vicinity of tombs; and hence may be deduced the custom of burning lamps in sepulchres, fire being particularly agreeable to the Manes. Statues and altars were raised to these divinities, and festivals celebrated in their honour by the Greeks and Latins; among the former it was customary to evoke the shades of the departed, a practice said to have been introduced by Orpheus, but deemed impious by the Romans. The cypress, beans, and the number nine, were sacred to the Manes.

**ISIAC TABLE.** An ancient monument discovered during the pillage of Rome, A.D. 1525. Upon it are delineated, in bass-relief, the figures of nearly all the Egyptian deities;

and it is supposed to relate either to the history of those divinities, or to the worship and mysteries of Isis; but all attempts to explain satisfactorily the meaning of this tablet have hitherto proved ineffectual.

**LAMPS.** Lamps were particularly used by the ancients in temples during religious worship; at marriages; and in tombs.

**DAGEBOG, DACHOUBA, or DAGEBA.** A Slavonian divinity, worshipped at Kiev, supposed to be the same as Plutus, or Fortune. (See Plutus, page 292.)

**APOTROPÆI.** Gods who averted evil: the same as the *Atterranci*.

**JOCUS.** The god of wit and raillery.

**JUGATINUS.** The Romans worshipped two deities of this name, one of whom presided over marriages, and the other over the summits of mountains.

**ANCARIA.** A goddess invoked for protection under the incursion of enemies.

**TORCH.** Among the ancients the rising sun was symbolised by an elevated torch, and the setting sun by one extinguished. The Athenians celebrated, three times a-year, at the Panathenæa, the feasts of Vulcan and those of Prometheus, a torch race.

**DAMASCUS.** This city is designated on medals by a figure holding a caduceus in the left hand, and plums, with which the neighbourhood abounded, in the right.

**ELLENIUS.** A divinity particularly adored at Aquileia.

**LACTURCINA or LACTURTIA.** A pastoral deity of the Romans.

**FERTILITY.** Fertility was worshipped as a goddess by the Romans. She is represented as a female, scattering in profusion ears of corn, bunches of grapes, and fruits of different seasons: on medals, as having in her left hand a cornucopia, and with her right holding a little child by the hand: on one of Julia Domna, as a female lying on the ground, resting her left arm on a basket of fruit, and laying her right hand upon a globe round which are four little children. In modern times, fertility has been symbolised by heads of poppies; and, on the medals of Posidonja, by the bull, and grains of wheat or barley.

**FAUSTITAS.** A Roman goddess, who presided over flocks and herds.

**FORINA.** The goddess of drains. (See Cloacina, page 372.)

**MENOTYRANNUS, king of months.** The Phrygians worshipped Atys as the sun, under this name. (See Atys, page 411.)

**AMETHYST.** The ancients attributed to this stone the property of averting intoxication.

**LOQUACITY.** In an ancient Greek epigram this is represented under the form of a woodpecker.

**FLATH-INNIS.** The paradise of the Celts.

**FORNAX.** The goddess who presided over ovens.

**DAMIA.** A goddess, supposed to be the same as Bona Dea, and worshipped especially at Epidaurus.

**EPUNDA.** A goddess who, with Vallonia, had the charge of things exposed to air. (See Vallonia, page 570.)

**INCUBO.** A guardian genius of the treasures hid in the earth.

**INSTINCT.** This was represented by a child with his head covered, stretching out his hands towards his natural food: he was also clothed with the skin of an animal, to denote the power of instinct over the brute creation. The elephant, as most largely endowed with instinct, and the heliotrope, as constantly turned to the sun by an unerring principle, are seen near.

**MAYRS.** The name of three Celtic divinities, who presided over the birth of children.

**COALEMUS.** The tutelary divinity of imprudence.

**MENS, thought.** This was adored by the ancients as the soul of the world, and of every individual. This divinity had a temple at Rome near the Capitol; and another is

mentioned by Plutarch as erected to her after the battle of Thrasymene. She was supposed to deliver her votaries from evil thoughts.

**CARNEA.** One of the tutelary divinities of infants.

**AIMENE.** A Trojan female, deified by the Athenians.

**LAUREA.** A divinity mentioned on an ancient monument in Catalonia.

**CHILIONBA.** A sacrifice of a thousand victims.

**CHRYSANTIS.** The name of the nymph who apprised Ceres of the seizure of Proserpine by Pluto.

**PEREGRINI.** Gods of other nations adopted by the Romans.

**FABULOUS or HEROIC AGES.** The period so denominated is by some comprehended between the deluge, 2348 B.C., and the siege of Troy, 1184 B.C.; and by others, between the foundation of the early states of Greece, about 1800 years B.C., and the destruction of the first great Assyrian empire, 747 B.C.

**FABLE. MUTHOS.** An allegorical divinity, daughter of Sleep and Night, who is said to have married Falsehood, and to have been incessantly occupied in counterfeiting History. She is represented magnificently dressed, with a mask on her face. (See *Fable*, page 57.)

**LIBRARIÆ DEORUM, secretaries to the gods.** A name applied by Martianus Capella to the paræ, as being the ministers who dictated, inscribed, and executed the decrees of Fate. (See *Fates*, page 429.)

**EXCOMMUNICATION.** This was practised among the Greeks and Romans, but very infrequently resorted to by the latter.

**CLEMENCY.** The temples of this divinity, among the Greeks and Romans, bore the name of *Asyla*. Her peculiar symbols are the olive or laurel, and an eagle perched on a thunderbolt; and she is represented on Roman medals as seated on a lion, holding in her left hand a spear, and in her right an arrow which she is throwing from her; or holding a branch of olive, while she is leaning against a tree of the same, to which are suspended consular rods, and trampling under foot a heap of arms.

**STARS.** On ancient monuments stars were the symbols of felicity and deification.

**ALEMONA.** One of the tutelary deities of infants.

**ESES.** Tyrrhenian gods, who presided over good fortune.

**SLAVERY.** The Greeks and Romans personified slavery under the figure of a meagre-looking man, badly clothed, with his head shaved, and his face branded: the moderns have added a yoke with a large and heavy stone, and irons on the feet.

**LARUNDA.** A divinity who presided over houses. She is probably the same as *Lara*, the mother of the *Lares*. (See *Lares*.)

**CALLISTAGORAS.** A divinity of the island of Tenos.

**ALCIS.** The Naharvali, a people of ancient Germany, worshipped Castor and Pollux under this name.

**GIMLE or VINGOLF (the palace of friendship).** The paradise of the Scandinavian goddesses. (See *Walhalla*.)

**GLORY.** An allegorical divinity, represented on ancient medals as a female, holding a sphere, upon which are the twelve signs of the zodiac, and a small figure which has in one hand a branch of palm, and in the other a garland: on one of Adrian, as having a splendid crown of gold on her head, and one also in her right hand, her left supporting a pyramid, the symbol of true glory: sometimes also with wings, a trumpet, and a cornucopia: on many other Roman medals, under the figure of Rome, personified as an Amazon seated upon military spoils, and holding in her right hand a globe surmounted by a small Victory, and in her left a *hasta* (see *Hasta*, page 568.), or spear without a head: and in more modern representations, as crowned with laurel; a pyramid, with the genius of history standing near her.

**PASIPHAE.** A goddess worshipped at Thalame, in Messenia, where her temple and oracle were held in great repute. According to some, she was one of the Atlantides, and the mother of Ammon; according to others, Cassandra, who died at Thalame after the Trojan war, and was called Pasiphæ, because all who consulted her oracle received answers to their inquiries.

**ADOREA.** A divinity supposed to be the same as Victory.

**TUTANUS.** A god invoked as a tutelar divinity.

**CARDA, CARDIA, or CARNA.** A divinity who presided over all the vital parts of the body.

**ZEWANA or ZEWONIA.** The Diana of the Slavonians.

**PLAGUE.** This disease was personified by the ancients, and regarded as a divinity.

**YME.** A giant, formed of vapours, the ancestor of Odin, Vile, and Ve, by whom he was finally slain. From his body the world is said to have been formed.

**EDUCA, EDULIA, EDULICA, EDUSA.** One of the tutelary divinities of children.

**ACRATUS.** One of the attendant genii of Bacchos, deified by the Athenians.

**TUTELA.** A goddess to whom a temple was dedicated at Bourdeaux, and who is therefore supposed to have been the tutelar deity of that city. This name was also assigned to the statues of the divinities which were placed as protectors on the prows of vessels.

**FABULINUS.** A divinity to whom the Romans offered sacrifices when their children began to speak.

**EUTHENIA.** The Greeks personified plenty under this name, but erected to her neither temples nor altars. (See Plenty, page 510.)

**PERCUNUS.** An ancient Prussian divinity, in whose honour a fire fed with oak wood was kept continually burning. He is probably the same as Peroun, or Peruno, the Slavonian god of thunder.

**ZNITSCH.** Sacred fire of the Slavonians.

**RISUS.** God of mirth and laughter; he was particularly worshipped at Sparta, where his statue was placed with those of Venus and the Graces. The Thessalians likewise celebrated festivals in his honour. (See Comus, page 561.)

**SPINIENSIS DEUS, god of thorns.** A deity invoked to preserve fields from thorns.

**CORONIS.** A goddess mentioned by Pausanias as worshipped at Sicyon, in the temple of Pallas.

**MANTURNA.** A Roman goddess, invoked at marriages.

**EURYNOMUS.** One of the infernal divinities, who had a temple and statue at Delphi, where he was represented seated on the skin of a vulture, with a haggard and famished aspect.

**IMPORCITOR.** A Roman divinity presiding over the country and the labours of husbandmen: he was invoked in the sacrifices to Ceres and Terra.

**CEPHALON.** One of the ancient names of Rome.

**ACHLYS.** Goddess of darkness, according to Hesiod.

**MELLONA.** The guardian divinity of bees and hives.

**PHECASIANS.** Divinities worshipped by the Athenians, and so named because they wore on their feet the *phæcasium*, in common with the philosophers.

**ADREUS.** A god who presided over the ripening of corn.

**NIBECHAN.** A god worshipped by the Syrians.

**OUSLADE.** The god of feasting and luxury, worshipped at Kior, resembling the Comus of the Greeks. (See Comus, page 561.)

**FORSETE.** A Celtic divinity, son of Balder (Apollo).

**PANIA.** A name given to Spain, when, after its subjection by Bacchus, the government was entrusted to Pan.

**ANABÆNON.** One of the ancient names of the Mæander.

**OBSTINACY.** A divinity, said to have been the daughter of Night.

**EMULATION.** One of the children of Night and Erebus; depicted in modern representations as holding a trumpet, the symbol of renown; a crown of oak, the prize of virtuous actions; and a palm, the emblem of glory: or, as rushing towards the rewards which she perceives in a mist; with two cocks fighting at her feet.

**TIGER.** This animal was the symbol of anger and cruelty; among the Egyptians, the figure of a Uger tearing to pieces a horse, signified the most barbarous vengeance.

**AUTOMATIA.** Goddess of chance. (See chance, page 507.)

**ZEOMEBUCHI.** An evil deity of the Vandals.

**REDICULUS** or **RIDICULUS** (from *redire*, to return). A god to whom a chapel was dedicated on the spot where Haonihal was compelled to retire from the siege of Rome, his army being struck with sudden fear on its approach to that city. Some suppose this divinity to be the same as Tutanus, who was also worshipped in that place.

**ACESIDAS.** A Greek divinity, who had an altar at Olympia, in Elis: probably the same as the Acesian Apollo.

**PENIA.** Goddess of poverty, who, according to Plato, married Porus, the god of riches, and became the mother of Love.

**LECHIES.** Sylvan deities among the Slavonians, the same as the Satyrs of the Greeks, and the Fauni of the Latins.

**SPEECH.** This was worshipped as a divinity at Rome.

**PHAGER** or **PHAGRUS.** A kind of fish adored by the Egyptians.

**CREATION.** The creation of the universe is designated on a cinerary urn in the Capitol, by a marine god in a recumbent posture, holding a long oar, symbol of ocean, from whose bosom Psyche, or the soul, bursts forth and assumes a mortal form.

**MENISCUS.** A round covering placed on the heads of statues, to preserve them from injury.

**HERES.** A divinity worshipped by helrs. She was also called MARTEA, as one of the companions of Mars.

**PERGUBRIOUS.** A Sarmatian deity, who presided over the fruits of the earth.

**AMBITION.** This divinity was particularly worshipped at Rome, where she was represented with wings.

**GURME.** The Celtic name for Cerberus.

**ROUSSALKY.** Nymphs of forests and fountains among the Slavonians.

**BIBESIA** and } Goddesses among the Romans, of whom the one presided over  
**EDESIA.** } wines, and the other over viands, &c. at banquets.

**LELA** or **LELO.** The Copid of the Slavonians.

**OSSILAGO.** A Roman goddess, who presided over the *bones* of infants.

**SURTUZ.** The name of the chief of the fiery genii, who, according to Celtic mythology, will appear at the end of time to destroy the universe.

**TUTELA** or **TUTELINA.** A Roman goddess, who preserved the fruits of the earth after they were gathered, and had a temple on Mount Aventine: she is represented as a woman collecting stooges which have fallen from Jupiter.

**GRACE.** She was the daughter of Erebus and Nox.

**CUBA.** One of the tutelary divinities of infants among the Romans.

**ÆTHER.** This was worshipped by the Greeks, either under the name of Jopiter, of Juno, or of Minerva; or as a distinct divinity, the husband of Luna, and father of Dew.

**PALATUA.** The tutelary goddess of Mount Palatine, where she had a magnificent temple.

**CROMERAUCH.** A Celtic divinity, especially worshipped in Ireland. His image was of gold and silver, and surrounded by twelve inferior deities of brass.

**SELIMNUS.** An Achaian, who was changed into a river by Venos, in pity for the misery to which he was reduced by the insensibility of the nymph *Λαορεια*.

**ÆRES, ÆS, or ÆSCULANUS.** A divinity who presided over the coinage of copper money. She is represented as a woman resting her left hand on a spear, and holding a balance in her right.

**HERESIDES.** Nymphs attendant on Juno, who had also priestesses of this name at Argos, held in such honour, that public events were dated by the years of their priesthood.

**WODEN.** After whom Wednesday is said to have derived its name: probably the same as Wodan or Odin. (See Odin, page 395.)

**EDDA.** A book containing the dogmas, religion, &c. of the Scandinavians, and of other people of the north of Europe.

**RESPICIENTES DII.** Benevolent deities, who delighted in conferring happiness on mankind.

**LUGDUS.** A fabulous sovereign of Gaul, said to have founded Lugdunum, now Lyons.

**MESSENE.** Daughter of Triops, king of Argos: she married Polycæon, son of Lelex, king of Sparta, and persuaded her husband to establish a kingdom, called, from her, Messenia, where she introduced the worship of Ceres and Proserpine. After her death Messene received divine honours; a temple was erected to her at Itbome; and a statue, half gold, half marble, at Paros.

**VICES.** These were deified by the Greeks and Romans, who frequently personified them as harpies.

**EMPANDA.** The protecting goddess of towns and villages.

**FAULA.** A Roman divinity, wife of Hercules.

**FATIDICUS DEUS.** The prophetic god.

**PATELANA.** A Roman goddess, who presided over harvests.

**ANTITHEES.** Evil genii.

**MEMORY.** Memory is represented by the ancients as a middle-aged woman, adorned with jewels on her head, and holding her ear with two fingers of her right hand. Those who consulted the oracle of Trophonius were placed on the throne of Memory, and obliged to drink the waters of memory and of oblivion.

**ERATO.** A nymph, wife of Arcas, son of Calisto, mother of Azan, Aphidas, and Elatus, and, according to the Arcadians, the expounder of Pan's oracles.

———. One of the Nereids.

———. One of the Oceanides.

**SPLANCHNOTOMOS.** A god worshipped in Cyprus, as having taught mankind to assemble together at feasts. (See Deipnus and Keraon.)

**PATELLA or PATELLANA.** A divinity mentioned by Arnobius as presiding over things already known, as well as over those which ought to be revealed.

**ANIGRIDES.** Nymphs of the river Anyrus, in the Peloponnesus.

**STRIBA or STRIBORG.** A divinity worshipped at Kiow.

**FORNAX.** Goddess of ovens.

**HISTORY.** The daughter of Saturn and Astrea: she is represented with a majestic figure, ample wings, and a white robe, emblematical of truth; holding a book in one hand and a pen in the other, looking behind her, in allusion to her recording past events. Sometimes she is seen writing in a large book, supported by the wings of Saturn or Time.

**DELUDENTINUS.** A god who was invoked during war.

**ARTS.** These were personified under the figure of a woman holding a caduceus, and having various implements at her feet.

**ASCENS.** One of the epithets of the god Lunus.

**CAPNOBATES.** One of the epithets of the Asiatic Mysians. (See Mysians, page 137.)

**CONTUBERNALES.** A name given to two or more divinities worshipped in the same temple.

**CONFARREATIO.** One of the ceremonies of marriage, instituted by Romulus, in which the man and woman, in the presence of ten witnesses, ate together a wheaten cake. This marriage was peculiar to the patricians.

**OPERTANEI DII.** Gods who dwelt with Jupiter in the highest region of heaven.

**ARCULUS.** A Roman divinity who presided over citadels, chests, and closets.

**ARGIS and OPIS.** Two Hyperborean women, who, from their having, as it is said, introduced the worship of Apollo and Diana at Delos, were held sacred by the people of that island; the dust of their tombs was sprinkled over the sick, while a hymn, composed in their praise by Olen the Lycian, was sung.

**EPIDOTES.** Gods who presided over the growth of children.

**LOKE.** The evil deity of the Scandinavians, who is supposed to be chained in a place of torment, until the dissolution of the world.

**PELLONIA.** A goddess invoked to repel enemies.

**SUCCESS.** The Greeks erected temples and statues to this divinity, whom they represented holding in one hand a patera, and in the other ears of corn and poppies.

**TSCHERNOBOG.** An evil deity of the Slavonians.

**METHYNA.** A divinity who presided over new wine.

**GONDULA.** A Celtic goddess, who presided over battles, and conducted the souls of the slain to Odin. She is represented on horseback, covered with helmets and shields.

**BAGOA.** The first woman who, according to some, delivered oracles.

**SUNNA.** The Scandinavian name of the sun, who was supposed to be a female, always fleeing from the pursuit of a wolf.

**ZAVANAS.** A Syrian divinity.

**DESIDIA.** One of the names of IDLENESS among the Latins. (See Idleness, page 337.)

**OCCATOR.** A rural deity, who presided over the harrowing of land.

**BANIRA.** An ancient divinity, worshipped at Maley, near Lausanne.

**EVITERNUS.** A god or genius, worshipped by the ancients, as superior to Jupiter.

**QUIES.** Goddess of repose, and of the dead, who had two temples at Rome, and whose priests were termed *the silent*.

**NIORD.** One of the principal Scandinavian deities, the ruler of the winds, of the violence of fire and water, and of the treasures of the earth. He is invoked by hunters, fishermen, and navigators. His wife is Skada, daughter of the giant Thiasse, whose habitation is on the mountains.

**LIBATION.** A religious rite, which consisted in pouring on the ground, from a vase, some liquor, generally wine or milk, a prayer being at the same time addressed to the deity to whom the libation was offered: sometimes honey and fruits were presented in the same manner. Libations were made on all solemn occasions, public and private. Some of the Roman emperors were permitted to share with the gods the honour of libations.

**ANGENONA.** A goddess invoked for relief from quinsy.

**NOR.** A Scandinavian giant, whose daughter, Night, married the god Daglioger, and became the mother of a beautiful child, named Day. Night and Day are supposed by the Scandinavians to pursue each other, mounted on chariots, round the world.

**SORROW.** This is described by Hesiod as a woman with a pale and miserable aspect, bathed in tears, and throwing dust upon her shoulders.

**NORNES.** The parcs of the Scandinavians. They are three in number: URDA, the past; VERANDI, the present; and SKULDA, the future; the last of these, accompanied by Rosta and Gadur, is sent on the eve of battle to select those who are appointed to be slain. (See Fates, page 429.)

**THEATRICA.** Goddess of theatres, whose province it was to watch over the preservation of those edifices. Her temple at Rome was destroyed by Domitian, who ascribed the fall of a theatre, during the celebration of games, to her want of vigilance.

**MINUTIUS.** A deity invoked by the Romans on trivial occasions. A small temple was dedicated to him near the gate Minutia.

**SUBTLETY OF GENIUS.** This was personified by the Greeks as Minerva holding a javelin on the head of a sphinx.

**ODACON.** A Syrian divinity, supposed to be the same as Dagon and Oannes. (See Phœnicia, page 280.)

**CARDEA, CARDINEA, or CARMA.** A divinity to whom Janus assigned the guardianship of the hinges of gates.

**RINDA.** A Celtic divinity, the mother of Vale.

**LYNA.** A Celtic goddess, who protected the favourites of Friga.

**PETA.** A Roman divinity, who presided over the requests made to the other gods.

**ENGONASI.** An appellation of Lucina at Tegea.

**GELESINUS or GELASIUS.** God of smiles and joy.

**GEGANIA.** One of the first vestals dedicated by Numa to the service of Vesta.

**LIFTHRASER.** The wife of Lif.

**LIMENTINA, LIMENTINUS.** Roman divinities, who presided over thresholds.

**EUCHE.** A goddess who, according to Lucian, was invoked for the attainment of whatever was particularly desired.

**PLESTORI.** Thracian divinities to whom human victims were immolated. They are supposed to have been originally illustrious heroes, who were deified after death.

**PEMENIS, shepherd.** The name of a dog of Actæon.

**HERMION.** A king of the Germans, who, for his bravery, was deified after death; his statue, which was placed in most of the temples of that country, represented an armed man, bearing a spear in the right hand and scales in the left, with a lion on his shield.

**ARPA or ARPHA.** A Roman divinity, of whom nothing seems to be known.

**SULFI.** Divinities worshipped in Gaul, supposed to have resembled the sylphs.

**CARINES.** Carian women, who were particularly employed as *præficae*.

**MIHR or MIHIR.** A Persian deity, denominated Mithras by the Greeks, and Mithra by the Romans. (See Mithras, page 22.)

**BERGIMUS.** An ancient divinity of Brescia, in Italy.

**ZIMZERLA.** The Slavonian goddess of spring. (See Seasons, page 256.)

**EPOPS.** A name given by the Greeks to Tereus, when he was changed into a bird, supposed to be the lapwing.

**REDARATOR,** an agricultural divinity.

**ECLIPSES.** The pagans considered eclipses as direful omens, and supposed those of the moon to have been caused by the visits which Diana or Luna made to Endymion in the mountains of Caria: others allege that the magicians, especially those of Thessaly, had the power of attracting the moon to the earth, and that they then drowned their cries by the noise of cauldrons and other instruments: this custom was borrowed from the Egyptians, who thus worshipped Isis, the symbol of Luon.

**ARRIPHÆA.** One of the nymphs of Diana, remarkable for her beauty: she fell a victim to the admiration of Tmolus, king of Lydia, and died of grief at his treatment of her.



**LODA.** A Scandinavian divinity, probably the same as Odin.

**LOFNA.** A Gothic divinity, whose office was to reconcile disputes.

**EGIPANES.** The name of the rural divinities of woods and mountains, represented by the ancients as small hairy men with horns and the feet of a goat. Egipan was also a surname of Pan, or, as others say, was son of that god and of the nymph Ega, was the inventor of the conch trumpet, and was on that account (see Triton) represented with the tail of a fish.

**FREY.** One of the principal divinities of the Scandinavians; he was brother of Frea or Freya (see Frea, page 395.); he presided over heat, rain, and the fruits of the earth; and dispensed riches and peace.

**EGERIA.** One of the names of Juno Lucina.

**LICNON.** The van or chest used in the celebration of the mysteries of Bacchus. (See Isis, under the names of Ceres.)

**PANTICA.** One of the goddesses invoked by travellers among the Romans.

**AMMUDATES.** A Roman divinity, of whom nothing seems to be known.

**LIF, life.** The name of the man who, according to Celtic mythology, is to be concealed with his wife under a mountain while the earth is consumed by fire, and is subsequently to repeople the world.

**DID or DIDO.** A little god worshipped at Kiof, who was regarded as a son of Lada, the Slavonian Venus, and whose office was to put out the fires which had been lighted by his brother Lela.

**LADA.** The Venus of the Slavonians.

**PICOLLUS.** An ancient Prussian divinity, to whom the head of a dead man was consecrated, and bloody sacrifices offered to appease his wrath.

**DOGODA.** The Zephyrus of the Slavonians. (See Zephyrus, page 171.)

**DIVIPOTES.** Gods, called by the Samothracians *Theodynates*, probably the same as the Cahiri. They were two in number, and were considered to be either Cælus and Terra, the soul and the body, or humidity and cold.

**MARTHA.** A Syrian prophetess, who accompanied Marius in all his expeditions.

**MASK.** Upon Roman medals a mask is the emblem of æneic representations.

**PILEUS.** A cap which, being worn by enfranchised slaves, has become the symbol of liberty (see Liberty, page 568.); it is often seen on the reverse of medals, with the word *Libertas* inscribed around it. Servius enumerates three kinds of the pileus worn by priests only; one called *apex*, which had a rod in the centre of it; the second, *tutulus*, which was faced with wool, and rose in a point; the third, *galærus*, which was made of the skins of victims offered in sacrifice.

**OGENUS.** The god of old men, whom the Greeks, after his name, called *Ogcnides*. Some identify him with Oceanus.

**LUA.** The goddess who presided over expiations, and to whom spoils taken in war were consecrated. The Romans ascribed to her the government of the planet Saturn, and hence she is identified with Nemesis, to whom that office was assigned by the Egyptians.

**CATHARI.** Arcadian divinities.

**EGNATIA.** A nymph revered as a goddess at *Gnatia*, a town of Apulia.

**CERUS or CERUSMANUS.** A god who presided over the lucky moment.

**MESSIE.** A Roman divinity who presided over harvests.

**FORCULUS, FORICULUS.** One of the three divinities who had the doors of houses under their protection.

**NYMPH.** This name, originally assigned to a newly-married woman, was also applied by the ancients to a variety of inferior deities, who were represented as young girls, and who, according to poetical fiction, abounded in great numbers throughout the universe.

They were divided into celestial and terrestrial ; the latter being subdivided into nymphs of the water, and of the earth. The following may be classed among the water nymphs : viz. the Oceanides (see page 225.), Nereides (see page 244.), and Meliades, whose habitation was the sea ; the Naiades (see page 250.), Creneides, and Pegæsides (see page 256.), who inhabited fountains ; the Potamides, who presided over rivers ; and the Limnades, over lakes and ponds. The nymphs of the earth were likewise of various kinds ; those of the mountains, called Oreades, Orestides, or Orodemniades ; those of valleys, Napeæ ; those of meadows, Limniades ; and those of forests, Dryades (see page 250.), and Hamadryades (see page 409.) There were likewise many other nymphs, who derived their name either from their native country, or from their parents ; as the Tyberiades, Heliades, &c. The epithet of nymph is applied by the poets to any young female remarkable for beauty, or for her adventures. Sacrifices of oil, honey, and milk, and sometimes a goat, were offered to these divinities ; and in Sicily an annual festival was celebrated in their honour. They were supposed to be mortal ; though their lives were prolonged to several thousand years. The worship of the nymphs is probably derived from the belief prevalent among the ancients, that the souls of the dead were accustomed still to hover around their tombs, or in those scenes they had loved during their lives ; and hence the most beautiful spots in gardens, forests, &c. were regarded with peculiar veneration, as being the favourite resort of nymphs and invisible spirits.

**EPIGIES.** Terrestrial nymphs.

**ZOLOTAYA BABA.** The mother of the gods, according to the Slavonians.

**GYNECIA.** A name given by the Greeks to the Bona Dea of the Romans. (See Bona Dea, page 111.)

**PATRIUMPHO.** A Prussian idol, to whom a serpent was consecrated.

**EA.** A nymph, after whom the island Ea is said to have been called.

**VALI.** A warlike divinity of the Scandinavians, the son of Odin and Rinda.

**ROBIGO, RUBIGO, or ROBIGUS.** A divinity invoked to preserve corn from mildew.

**TURTLEDOVE.** This bird was, among the ancients, the emblem of conjugal fidelity ; of friendship ; of the allegiance of subjects to their prince, and of an army to its general. The reverse of a medal of Heliogabalus represents a woman seated, with a dove upon her lap, and around her inscribed the words *Fides exercitus*. Among the Egyptians doves were the symbols of those who delighted in dancing and in the sound of the flute ; these birds being supposed to delight in such amusements.

**ECTENES.** A people of Greece, supposed to have been the original inhabitants of Boeotia.

**ANCULES.** Tutelary divinities of slaves.

**MUTINITINUS or MUTINUSTITINUS.** The god of silence. (See Silence, page 226.)

**EVEMERION.** A hero or demigod worshipped at Sicyon after sunset, and supposed by Pausanias to be the same as the TELESOPHORUS of Pergamus, and the ACESIUS of Epidaurus. He was classed among the gods of medicine.

**EVANTES.** One of the names of the Bacchantes, derived from *Evan*. (See Evan, page 181.)

**VALE.** A son of Loke, who being changed into a wild beast, devoured his brother Narfe.

**MOGON.** A god worshipped by the Cadæni, an ancient people of Northumberland.

**PARES.** A pastoral goddess of the Romans, probably the same as Pales. (See Pales, page 372.)

**AIUS LOCUTIUS.** God of speech among the Romans.

**PROMYLEUS.** A divinity who presided over mills.

**SESIÆ.** Goddesses invoked at the time of sowing seed ; of whom one presided over each kind of grain.

**POTNIADES.** Goddesses who were supposed to inspire with fury. They were worshipped at Potnia, in Boeotia, where sacrifices were offered to them. The Potniades were, according to some, the same as the Bacchantes. There were nymphs of this name. (See Nymphs.)

**NEMESSES.** Daughters of Erebus and Nox. They were particularly revered at Smyrna, that city having been founded by Alexander at the command of these deities, who appeared to him in a dream. Some consider them to be the same as the Eumenides. Hesiod mentions two Nemeses, who were invoked to ratify treaties and other solemn engagements; the one (Modesty) who has dwelt upon earth since the period of the golden age; the other (Vengeance) who punishes the wicked in hell. They are represented winged, standing upon a wheel, symbolical of the vicissitudes of human affairs, and frequently holding a curb to restrain the bad, or a spur to excite the good to virtuous actions.

**EUGENIA.** The term for nobleness of character and high birth among the Greeks: nobleness was never deified by them or by the Romans, but was depicted on several monuments, as a female standing, holding with her left hand a spear, and carrying in her right a small statue of Minerva.

**PYRAMIDS.** These were considered as emblematical of the glory of princes, and, among the Egyptians, of human life; the commencement of which was represented by the base, and the termination by the summit of the edifice. Some idolatrous nations ascribe a divine property to the pyramidal form.

**MUTINI TUTIVI, silent guardians.** A name applied to the Hermes placed in the entrance of palaces.

**ZOOGONOI.** Gods who presided over the preservation of animals.

**DRYAS.** A daughter of Fannus, revered as the goddess of modesty. This was deified by the ancients, and represented as a woman covering her face with a veil. Sometimes she appears with wings, to signify that she withdrew from the earth with Nemesis, when vice and corruption began to prevail among mankind.

**TIMORIA.** A goddess worshipped at Sparta.

**STRENIA.** Goddess of presents, and particularly of those made on the first day of the year, which were called from her, *strena*.

**PRODOMÆL.** Gods to whom Megareus offered sacrifices when he built Megara; they presided over the construction of edifices; and were invoked when the foundation of cities was laid.

**SYNIA.** A Celtic goddess, who presided over the act of denying upon oath.

**FLORA.** A goddess who presided over corn. (See Flora, page 191.)

**SOPOR, profound sleep**—is distinguished by some writers from Somnus. Virgil terms him the brother of Death, and assigns his abode in the entrance of hell. (See Somnus, page 226.)

**TITYRES.** They are introduced in the processions of Bacchus, and are represented half clothed with the skins of beasts, playing on flutes and dancing; or sometimes striking with their feet a kind of musical instrument called *scabilla* or *crupedia*.

**NAVIGATION.** This was represented by the ancients under the form of Isis, holding in her hands a veil filled with the wind. A dolphin was considered as a presage of a fortunate voyage; hence the custom of adorning ships with a figure of that animal.

**SIGILLA.** Small statues which the ancients placed as ornaments in the niches of their houses; and which, having consecrated, they worshipped as divinities.

**WODAN or GODAN,** a German divinity, by some identified with Mercury. (See Woden, page 578.)

**EUNICE.** One of the nymphs who, according to Theocritus, detained Hylas when sent on shore by Hercules during the argonautic expedition. (See page 328.)

**STATA.** A goddess invoked by the Romans to stop conflagrations.

**DEIPNUS.** A god to whom the Achæians attributed the institution of festive entertainments.

**NEITH.** A water goddess, to whom a rock in the Lake of Geneva was sacred, worshipped by the Gauls.

**TITIA.** A goddess adored by the Milesians, the same probably as Titais, the mother of the Titans. (See Titans, page 174.)

**DELIADES.** Priestesses of the temple of Apollo.

**NARFE.** The son of the Scandinavian divinity Loke; he was devoured by his brother Vale.

**SPHRAGITIDES.** The nymphs of Mount Citheron, who were so called from the cave *Sphragidium*, which was consecrated to them.

**EURYBIA.** A nymph, mother of Lucifer and the stars.

**MONKEYS.** These animals were held in great veneration by the Egyptians; while the Romans, on the contrary, regarded them as a presage of evil. They are the emblems of imitation, and therefore of comedy. A monkey, with a young one on its back, was the Egyptian symbol of a man who hates his son, as the inheritor of his fortune.

**PARTUNDA.** A Roman divinity, who presided over the birth of children.

**AQUATILES DEI.** Inferior gods, who presided over waters.

**VERJUCODUMNUS.** A Celtic divinity.

**HERMODA.** An ancient Scandinavian divinity, said to be the son of Odin.

**TYR.** A Celtic divinity, who presided over combats.

**ENOLMIS.** One of the names of the Pythia. (See Pytho, page 83.)

**EPIPYRGIDES.** A statue, the work of Alcámenes, composed of three bodies of extraordinary height, and resembling a tower; it was placed near the temple of Victory, and consecrated by the Athenians to Hecate. (See Hecate, page 427.)

**PORUS.** The god of plenty. He was son of Metis, goddess of Prudence, and, by his marriage with Penia, became, according to some, the father of Love. (See Penia, page 577, and Plenty, page 510.)

**SUBRUNCINATOR or SUBRUNCATOR.** A god of labourers.

**AUTHORITY.** A divinity, represented by the Romans holding axes and rods.

**ENGASTRIMYTHES.** Priestesses of Apollo, who delivered oracles without moving the lips.

**GEADA, GEDA, or GETA.** A Celtic divinity.

**PAVENTIA.** A Roman divinity, invoked by the Roman women to deliver themselves or their children from idle fears. Others suppose that her name was used by mothers to frighten their children into obedience. (See Fear, page 171.)

**VORA.** A Scandinavian divinity, the goddess of prudence and wisdom.

**BRAGER.** A Celtic divinity.

**ELECTRIDES.** Islands supposed by the ancients to be at the mouth of the Padus. It is said that Phaëton (see Phaëton) was precipitated from the chariot of the sun on one of these, and that the spot where he fell was converted into a lake.

**LUPERCA.** A goddess invoked by the Roman shepherds to defend their flocks from wolves.

**CURA.** The goddess of anxiety, who, according to Hyginus, fabricated a man out of clay, and prevailed on Jupiter to animate her work.

**POLELA.** The Hymen of the Slavonians; the son of Lada. (See Hymen, page 279.)

**SABBA.** An enchantress, supposed by some to be the Cumæan sibyl.

**PHILIA.** Goddess of friendship among the Greeks. (See Friendship, page 557.)

**SEMITALES.** The tutelary divinities of roads among the Romans. (See Via, page 370.)

**SEGETIA or SEGESTA.** A goddess of harvest.

**PORRIMA.** The sister or companion of Carmenta, the mother of Evander; she presided over past events. (See Carmenta, page 510.)

**VITELLIA.** A Roman goddess from whom the family of Vitellius deduced its origin.

**SUCULÆ.** A Latin name of the Hyades. (See Hyades, page 246.)

**PALESTINES.** Goddesses worshipped at Palæsto, in Epirus, and supposed to be the same as the Furies.

**CONDITOR.** A pastoral divinity.

**FAUNIGENÆ.** The Romans were so called, as being descended from *Faunus*. (See Faunus, page 489.)

**STORJUNKARE.** A Lapland divinity, to whom Thor entrusted the government of the world, and particularly of the inferior animals.

**GUTHEYL or GUTHYL.** The name under which the Germans worshipped the mistletoe. (See Mistletoe, page 444.)

**EULINOS, wool-spinner.** A name of Lucina. (See Lucina, pages 38 and 163.)

**ORBONA.** A tutelary goddess of children, and particularly of orphans. Her altar at Rome was placed near the temple of the Lares.

**LEDA.** The god of war among the Slavonians.

**TRIPOD.** On Roman medals a tripod, with a crow and a dolphin placed near it, represented the decemvirs, as guardians of the sibylline books. (See Tripods, page 200.)

**FADÆ, FATÆ, FATIDICÆ.** Names given by the Latians to the magicians of Gaul and Germany.

**SWETOWIA or SWIATOWITSCH.** God of war and of the sun among the Slavonians of the isle of Rugen.

**MANIADES.** Goddesses, said by Pausanias to be the same as the Furies; they had a temple in Arcadia, on the spot where Orestes lost his senses. (See Furies, page 148.)

**PRONO or PROWE.** A principal divinity of the Pomeranians, whose statue, placed under an oak, and surrounded by a variety of idols with several faces, represented him holding a plough in one hand, and a spear and a banner in the other. His name has been deduced, by some writers, from a Greek word signifying *foresight*.

**FANÆ or FATUÆ.** Nymphs of the class of divinities who were consulted on the future. (See Nymphs.)

**SALAMBO.** The goddess of trouble and anxiety. She was adored under this name at Babylon, and is supposed, by some, to be the same as Venus. Her festivals were celebrated with every demonstration of grief.

**SULEVES.** Three rural divinities, represented on an ancient marble as seated, and holding fruits and corn.

**GLOBE.** A globe was a symbol of the world, of power, and of eternity:—one presented by a god to an emperor, or by a prince to his subjects, denoted not only superior power, but also the distribution of benefits; hence it was sometimes an emblem of liberality; with a rudder, it denoted the sovereignty of the sea; surmounted by an eagle with displayed wings, sanctity; by a phoenix, eternity; placed on a tripod, it was the attribute of Urania; and surmounted by a winged Victory, holding a crown, it designated that, to victory, the prince owed the empire of the world. On a medal of Julius Cæsar is a celestial globe on the head of a Venus.

**NATURE.** This divinity is variously described by authors as the mother, wife, or daughter, of Jupiter. She was worshipped under the name of Belus by the Assyrians, of Moloch by the Phœnicians, of Ammon by the Egyptians, and of Pan by the Arcadians; and it is supposed that the Ephesian Diana also (see Ephesia, page 163.), under her numerous symbols, designated Nature and her productions. Some acknowledge a deity who presided over human nature, and who is believed to be the same as Genius. Nature is represented, in the apotheosis of Homer, as a little child, holding out its hand to Faith;

by the Egyptians as a veiled female ; and by the Romans as a woman holding a vulture on her hand, or merely as a terminal head.

**NIXI, NIXES, or NIXII DII.** Three deities who presided over the birth of children.

**SNOTRA.** The goddess of wisdom among the Scandinavians.

**PARTIALITY.** This was deified by the ancients, and said to be the daughter of Erebus and Nox.

**NONA.** A tutelary goddess of children.

**ELEPHANT.** This animal was the symbol of temperance, of eternity, of pity, of sovereign power, and of the public games ; and in Bengal the white elephant was honoured as a divinity.

**TYRIMNUS.** A god worshipped at Thyatira, in Lydia.

**NONDINA.** A goddess who presided over the purification of children ; a ceremony performed when they were nine days old.

**HESYCHIODES.** Priestesses of the Furies. (See Furies, page 148.)

**YAMALLA.** A divinity worshipped in Livonia.

**PERTUNDA.** A goddess who presided over marriages.

**ASKENOS.** One of the epithets of Deus Lunus. (See Deus Lunus, page 164.)

**TEMPEST.** This was personified by the Romans as a female, with an angry countenance, seated amid stormy clouds, surrounded by contrary winds, and scattering hail with her hands. Sacrifices were offered to this goddess, and a small temple dedicated to her at Rome by Marcellus, after his escape from a violent storm at sea.

**DEMON.** Demons did not, among the ancients, imply malevolent deities ; they were, in fact, much the same as the *genii*. (See Genius, page 433.)

**PENA.** A goddess who presided over the infliction of punishments. She was worshipped under this name in Italy and in Africa.

**TSCHOUR.** An agricultural divinity of the Slavonians.

**SALAMANDER.** A kind of lizard, supposed by the ancients to exist in the midst of flames, which it sometimes extinguished by its extreme coldness. Among the Egyptians it was the symbol of a person frozen to death.

**STERCULIUS, STERCUTIUS, STERCUTUS, STERQUILINUS.** Deities presiding over the manuring of land ; and, by some writers, identified either with Saturn, Terra, or Faunus.

**NUMERIA.** Goddess of arithmetic.

**VORACITY.** This was personified under the figure of a female, and a temple was dedicated to her honour in Sicily. Her symbols are an ostrich and a wolf ; and her dress is of the colour of rust, to denote her destructiveness.

**HYACINTHIDES.** Nymphs whose birth is variously ascribed to Hyacinthus, and to Erectheus. They are thus enumerated : Antheis, Egleis, Euthenis, Lyria, Pandora, Proeria, Creusa, Orithyia, Cluthenia, and Spartiantis.

**ZEERNEBOCH.** The black deity of the Germans ; the same as Tscherno Bog.

**EPIES.** A divinity, supposed to be the same as Osiris. (See Osiris, page 338.)

**LITTORALES.** Marine divinities.

**IDUNA.** A Celtic divinity.

**VARA.** The Scandinavian goddess of oaths.

**EUPHRADES.** A genius or divinity who presided over convivial meetings, and whose statue was placed upon the table at festivals.

**NERINA, NERITA, or NEVERITA.** Goddess of respect and reverence.

**NASTRANDE,** *the shore of the dead.* The infernal regions of the Scandinavians. They are represented as a vast edifice, in which the wicked are tormented by venomous serpents, a river of poison, and a ravenous wolf.

**SORODÆMONES.** A name of the Lemures. (See page 405.)

**PEACOCK.** Vanity was symbolised by the figure of this bird with expanded plumage. On medals, a peacock signifies the consecration of princesses, as an eagle does that of princes.

**EGA.** A nymph, the daughter of Olenus, and nurse of Jupiter, by whom, after death, she was placed among the constellations, under the name of Capricornus.

**NANNA.** In Celtic mythology, the wife of Balder (Apollo), who died of grief for the loss of her husband.

**VITRINEUS.** A tutelary deity of the Northumbrians.

**DENATES or PENATES.** (See Penates, page 404.)

**POTA, POTICA, or POTINA.** A tutelary goddess of children.

**HOSTILINA.** A goddess invoked by the Romans for fertility and abundant harvests.

**LIBERALITY.** An allegorical divinity, represented as a woman holding in one hand a cornucopia, and, with the other, distributing money. On some Roman medals she appears with a square tablet, upon which are marked a certain number of dots, indicating the quantity of grain, wine, or money, given by the emperors to the soldiers and people.

**CATIUS or CAUTIUS.** The tutelary deity of adults.

**INDIFFERENCE.** This is represented by the Egyptians as a woman seated in a melancholy attitude, with her arms crossed upon her bosom.

**CRABUS.** An Egyptian divinity.

**VITTOLFA.** The most ancient of the Celtic sibyls.

**PHORSA, PORRIMO, or PROSA.** A tutelary deity of infants.

**UNXIA.** Goddess of perfumes.

**NOVENSILES.** These gods, said to have been introduced at Rome by the Sabine king, Tatius, derived their name from the establishment of their worship being subsequent to that of other divinities. Some, however, suppose that the Novensiles were deities who presided over the renovation of things; others assert that the term Novensiles was applied to nine divinities, Hercoles, Romulus, Æsculapius, Bacchus, Vesta, Æneas, Health, Fortune, and Faith; to the Muses; and to some rural or foreign class of deities.

**SARONIDES.** An epithet given by Diodorus Siculus to the druids, from their dwelling among old oak-trees.

**NEPTUNES.** Genii who are represented nearly like the fauns and satyrs.

**NAGLEFAR.** A ship which, according to Celtic mythology, is to be built at the end of the world of dead men's nails, and which is then to convey the evil genii from the east.

**VERVACTOR.** A god of husbandmen.

**EPHYDATIA.** One of the Naiads who, according to Apollonius, detained Hylas, the favourite of Hercules, when sent on shore during the argonautic expedition. (See Hylas, page 328.)

**SCHENKNAK.** A name given by the Arabs to the chief of the demons.

**SEMARLE or SIMAERGLA.** A deity worshipped at Kiev.

**MELIADAS, MELIAS, MELIDES, EPIMELIDES.** Nymphs who protected flocks; daughters of Apollo and Melia. (See Nymphs, page 581.)

**VATICANUS.** A god who delivered oracles in a field near Rome. He is confounded with Vagitanus. (See Vagitanus, page 500.)

**SEIA.** A rural divinity, who protected the corn when first sown.

**SCOLITAS.** Under this name there was a small bronze statue erected to Pan at Megalopolis.

**PANTHÆ.** Images, worshipped by the ancients, in which were combined the attributes and symbols of many different divinities. Of this kind is an ancient representation of Fortune, who, besides the rudder and cornucopia, is adorned with a lotus, the emblem of Isis and Osiris; the quiver of Diana; the ægis of Minerva; the cock of Mercury;

and the crow of Apollo. Sometimes, instead of an entire figure, a head only is seen, surrounded by various characteristics; as that of Faustina, on a medal of Antoninus, which bears the united symbols of Serapis, Jupiter Ammon, the Sun, Pluto, Neptune, and Esculapios. (See *Lares and Penates*, page 404.)

**PECUNIA.** A Roman divinity who presided over money. (See *Moneta*, page 38.)

**PROFERA.** A goddess of whom nothing is known but the name.

**SARRITOR.** A god invoked by those who weeded the land, after harvest.

**EUMENES**, or the **PACIFIC HERO.** A demigod of the island of Chios.

**SUBJUGUS.** A god of marriage.

**MANIA.** A Roman goddess, according to some, the mother of the *Lares*; she was propitiated by offerings of garlick or poppies; and in the earliest ages, by the blood of infants. (See *Lares*, page 404.)

**PALAMNÆUS.** The evil spirit; also a name assigned to Jupiter.

**EPHYDRIADES.** Nymphs who presided over waters. (See *Nymphs*.)

**TRIUMPH.** The triumph of an emperor or general is expressed on Roman medals by the figure of the victor, seated in a chariot drawn by four horses, having a branch of laurel in one hand, and in the other an eagle (the ensign of the legions), on the top of a spear. Sometimes a Victory is placed on the back of the car.

**TRANQUILLITY.** This was deified by the Romans under the figure of a goddess; and a temple was raised to her honour near the *Portus Collatinus*.

**PYRENE.** Daughter of Behrycius, the king of Spain, whose court Hercules visited when he passed through that country, in the progress of his expedition against Geryon. She gave birth to a serpent, which so terrified her, that she fled into the woods, and was there torn to pieces by wild beasts. It is said in fable that the Pyrenean mountains were named after this princess.

**ODRYSUS.** A divinity from whom the Thracians deduced their origin. (See *Odrysia*, page 535.)

**SIGALION.** The Egyptian god of silence; the same as Harpocrates. His statue (representing him with his finger placed on his lips) was borne in the festivals of Isis and Serapis. (See *Harpocrates*, page 226.)

**NATURALES DII.** In this class of divinities were ranked the World, the Sun, Air, Water, Earth, Tempest, &c. (See *classification of gods*, page 344.)

**THUNDER.** This was worshipped by the ancients as a god. The Egyptians regarded it as the symbol of a distant voice.

**VIDUUS.** A Roman deity, who was supposed to separate the soul from the body.

**VICTA.** The goddess who presided over *vicinals*.

**PUDICITY.** This was personified by the Romans under the figure of a woman sitting, clothed with a *stola*, holding a lance in her left hand, and pointing with her right to her face: a tortoise, indicating that women should not wander from home, was the symbol of this virtue. The goddess of pudicity had two temples at Rome, one frequented by the patricians, the other by the plebeians.

**FISH.** The custom of paying divine honours to these animals, which prevailed among the Egyptians, Syrians, and Lydians, is supposed to have originated in the fable, that Venus assumed the form of a fish when she fled from the attacks of Typhon. (See *Typhon*, page 122.) The two fish which compose the constellation *Pisces*, are said by some to have been placed in the zodiac, as a reward for transporting Venus and Cupid across the Euphrates, or, according to others, for having conducted Amphitrite to Neptune. Ovid asserts that they were the offspring of a fish, who furnished Isis with water when she was thirsty. On medals, fish represent maritime towns; Byzantium, in particular, is signified by the figure of a tunny, a species of fish in which the Thracian Bosphorus abounds.



**POETRY.** The ancients expressed the charms of poetry by various symbols; viz. swans, which, adorned with flowers, were placed around the figure of Homer; nightingales, which were represented on the tomb of Orpheus; Pegasus; a head of Bacchus, &c. An inferior poet was characterised by a grasshopper or cricket.

**MOUNTAINS.** These, considered to be the daughters of Terra, were regarded with particular reverence, as sacred ground, and frequently worshipped as divinities. On ancient medals they are represented by genii, each being characterised by some production peculiar to the country in which the mountain is situated.

**VULTURE.** The flight of this bird was regarded by the augurs as among their most important omens. Vultures were particularly sacred to Juno and Mars, and among the Egyptians they were the symbol of mothers; of sight; of boundaries; of knowledge; of futurity; of the year; of the sky; of mercy; of Minerva; of Juno; and of the weight of two drachms; the most fanciful reasons being assigned for the symbol.

**TERRIGENÆ FRATRES**, *the earth-born brothers*. An epithet of the Titans.

**VILMODE.** A Scaodinauian sage.

**JODULTA.** A Saxon idol.

**THUSSES.** The Celtic satyrs. (See Satyrs, page 509.)

**ASYLEUS.** A Roman divinity who presided at the asylum established by Romulus.

**NUPTIALES.** Gods who presided over marriage, of whom Plutarch enumerates but five, viz. Jupiter, Jono, Soada, Diana, and Venus.

**TORPEDO.** Among the Egyptians the torpedo was supposed to assist those fish that were unable to swim; and it was therefore the symbol of a man who saves others from drowning.

**NENIA.** The goddess of obsequies and funeral songs. Her temple at Rome was situated near the gate Viminalis.

**FLIES.** These were held in great veneration in Acarnania, where, at Actium, a bull was sacrificed to their honour, in the temple of Apollo. The Greeks, however, worshipped a god named Myagrus (see Myagrus, page 107.), whose office it was to drive away these insects; and a similar function was ascribed by the inhabitants of Ekron to their deity Beelzebub or Achor. (See Achor, page 284.) It is said that flies were never seen at the celebration of the Olympic games.

**DYSER.** The name of certain Scaodinauian goddesses, who were supposed to conduct the souls of heroes to the palace of Odio.

**WALHALLA.** The heaven of the Scandinavians, in which the souls of those who fell in battle are said to dwell with Odin. Here they pursue the chase, and the warlike employments in which they delighted during their lives, and at night assemble at a banquet, and drink mead out of the skulls of their enemies.

**CONISALUS** or **CONISATTUS.** An Athenian divinity, supposed to be the same as the Priapus of Lampsacos. (See Priapus, page 138.)

**TOWNS.** The Greeks conferred divine honours on the founders of their towns.

**PALACER.** A god of the Romans, by some considered to preside over fruit trees.

**POLLENTIA.** Goddess of power among the Romans.

**PAREDRI**, Gr. Gods having their seats close to each other: so called, because worshipped at the same altar and in the same temple. These are also named **SYNODI**.

**VOLA.** A Scaodinauian prophetess, the author of the Voluspá, a work similar to the Edda. (See Edda.)

**MIMIS.** The Celtic god of wisdom, supposed by some to be the same as Minos.

**YAGA BABA.** An infernal divinity of the Slavonians, who is described as a hideous old woman.

**COMPLAINT.** One of the daughters of Night. (See Night, page 227.)

**CYRUS.** A name under which the Persians worshipped the sun.

**SARIBORAS.** A divinity worshipped at Palmyra.

**NIBBAS.** A Syrian god, supposed to be the same as Anubis, whose worship Julian, after his apostasy, attempted to establish. On the coins of that emperor he appears holding a caduceus and an Egyptian sceptre. (See Anubis, page 529.)

**SLEIPNER.** The horse of Odin, described in Scandinavian mythology as having eight feet.

**SIONA.** The goddess of love and pleasure among the Celts.

**EUGERIA.** A goddess who presided over women and old age. (See Age, page 445.)

**VAGITANUS.** A god who presided over the cries of infants.

**NODUTERUSA.** A divinity who presided over the threshing of corn.

**SERA.** A goddess who presided over the sowing of seed.

**VOLIANUS.** A Celtic divinity, the same as Belenus. (See Belenus, page 20.)

**AZONES.** An epithet for the gods whose worship was universal.

**LYMPHA.** A rural goddess of the Romans.

**FOWLS** (sacred). These were brought to Rome from Eubœa, and kept by the augurs, who consulted them on all important occasions: if the fowls ate with avidity the food which was placed before them, it was considered a favourable omen; and, on the contrary, their refusing to partake of it, was regarded as a presage of evil.

**GYNECOCRATUMENIANS.** A race of European Scythians, according to Pliny; but they are not generally supposed to have had an existence.

**SKIDNER.** The attendant of the Scandinavian god FRÏY.

**NODINUS, NODOTUS, NODUTIS, or NODUTUS.** A rural god of the Romans.

**MEDUSA.** The name of a daughter of Priam; also of a daughter of Sthenelus.

**ELPIS.** The goddess of hope. (See Hope, page 153.)

**PATELO.** An ancient Prussian divinity, represented by a death's head.

**PANDA.** A name for the goddess of peace among the Romans, who, according to Ælius, also worshipped Ceres under this name. (See Pax, page 234.)

**VAFTHRUDNIS.** A Scandinavian deity, renowned for his profound knowledge.

**HYPHIALTES.** Rural divinities among the Greeks; the **SUCCUBI** of the Romans.

**NOCTURINUS or NOCTURNUS.** A god who presided over darkness. The Romans sometimes assigned this name to the planet Venus, as the evening star.

**BIRTH DAYS.** These were observed by the Romans with great solemnity; presents were exchanged on these occasions, and the house being adorned with flowers was opened for the entertainment of guests. A lamb was usually sacrificed on an altar of turf; and the genius who was supposed to preside over the birth of mankind was invoked. The birth days of priests were particularly held sacred, while the anniversaries of those of tyrants or of proscribed persons were regarded as unlucky.

**MONOGRAMMI.** A title applied by Epicurus to the gods in general, as expressive of their having æthereal and impassive bodies. The word literally denotes *outlined*; thus the metaphor is borrowed from pictures not yet filled up with colours, &c.

**WORK.** The ancients expressed the completion of any work by a female with her hands open, holding in each of them an eye.

**TITHOREA.** One of a class of nymphs who sprang from trees, particularly oaks. She gave her name to the summit of Mount Parnassus, where she dwelt, and to the town of Neon in Phocis.

**CHASTITY.** This was personified by the Romans under the figure of a woman, either holding a sceptre, and having two doves at her feet, or veiled, leaning against a column, and holding a branch of the cinnamon tree and a sieve full of water.

**VIDAR.** A Scandinavian deity, remarkable for his strength, and for wearing shoes

that enabled him to pass through air and water. When, at the end of the world, Odin, according to Scandinavian mythology, shall be devoured by the wolf Fenris, his death will be avenged by Vidar.

**LIMES** (*limit*). A Roman deity.

**HIPPONA** or **EPONA**. A goddess who presided over horses.

**EPIDOTES**. A genius revered by the Lacedæmonians.

**PRUDENCE**. An allegorical divinity, represented by the ancients with two faces, denoting her knowledge of the past, and her anticipation of the future.

**TOUR**. The name of a god adored at Kiof.

**DOMASCHNIE DOUGHII** or **DOMOWYE**. The Lares of the Slavonians. (See Lares, page 404.)

**DOMICIUS**. One of the tutelary divinities of marriage.

**CAPPADOCIA**. This country was represented on medals under the figure of a woman bearing a standard, and having a turreted crown on her head.

**PSAPHO**. A Libyan, who received divine honours after death, in consequence of his having taught some birds to repeat the words, "Psapho is a god;" the people (ignorant of the stratagem he had employed) supposed that they were uttered by inspiration.

**SILNOY BOG** or **KREPKOY BOG**, *the strong god*. A Slavonian idol, representing a man holding a globe and a lance, and having the heads of a lion and a man at his feet.

**NASCIO** or **NATIO**. A Roman goddess who presided over the birth of children, and was particularly worshipped at Ardea.

**PERSIA**. The worship of the true God appears to have originally prevailed in this country; but that this pure faith soon degenerated into Zabaism, a system in which the heavenly bodies became objects of adoration, is evident from the most ancient ruins of Persian monuments still existing, particularly in the city of Istakhar, or Persepolis. Zabaism is said by some writers to have been introduced from India by Mshabad, who is probably the Menu (see Menn, p. 532.) of that country, as his ordinances appear analogous to the complicated polytheism of the Hindoos. It is uncertain at what time these doctrines were superseded by the more simple religion of the magi or wise men, who were remarkable for their extensive learning, and cultivated in an eminent degree the sciences of astronomy and oriental astrology. They rejected the worship of the planets, as divinities, and adored light and fire only as the emblems of the deity: they acknowledged two separate principles of good and evil, Yazman and Ahriman, called by the Greeks Oromasdes and Ahrimanius, between whom they supposed a perpetual conflict would be maintained 6000 years, when the former would triumph, and Ahriman with his followers be cast into a world of torment for a limited period, while the virtuous would be immediately and eternally happy with Yazman.

The magi were held in great reverence until the usurpation of the throne of Persia by Smerdis, one of their body, in whose cause many of them were slain; but their dignity was soon restored by Zoroaster or Zerdusht, a native of Balk. Several philosophers of this name have been enumerated, some of whom must have flourished at a very early period, as they have been identified, by different writers, with Adam, Noah, Abraham, Moses, &c.: it is conjectured, with some probability, that from one of these Zoroasters the magian system derived its origin, and that it was reformed by another, who lived in the reign of Darius Hystaspes. He inculcated the doctrine of one supreme being, the creator of all things, to whom Yazman and Ahriman were subordinate; he worshipped the sun as Mithras, the mediator between man and the deity, and acknowledged various orders of good and evil genii, who presided over the stars, elements, &c. which they inhabited. He considered fire as the emblem of the deity, and ordered that the sacred fire, which he pretended had been received from heaven, should be kept constantly burning in houses; also in small temples, called pyrea, where it was worshipped with the face turned towards the

west. The Persians offered their sacrifices on the summits of mountains, where the victim was slain and eaten by the magi, the material part of the animal being considered unacceptable to the divinity. No representations of the deity were allowed by the Persians; and Xerxes is said to have destroyed, upon this principle, all the images he found in the Grecian temples: in a later period of their history, however, they appear to have adopted the idolatry of the surrounding nations, as the worship of Venus Urania, and of other divinities, was introduced in some parts of their empire. The tenets of Zoroaster are contained in the *Zendavesta*, a sacred book, said to have been written by him, which treats of the moral and religious observances, of the astrological and other learning, and of the government of the magi. A sect of fire-worshippers, denominated *Gabres*, *Guebres*, or *Gaurs*, by the Mahometans, still survives at Surat, Bombay, and in the vicinity of those cities, in the *Persees*, the descendants of a colony of Persians, who took refuge in those parts of Hindostan when their own country was conquered by the Mahometan Arabs, in the eighth century of the Christian era.

**TIME.** An allegorical divinity, represented as an old man with long wings, resting his hands on a mattock, with irons and a chain to his feet, to indicate that the rapidity of time can be regulated by systematic rule. Macrobius asserts, that cords were fastened to the feet of Saturn when designating Time. The various divisions of time were also personified by male and female figures, according to the gender of their names; and their images were carried in religious processions. Among the moderns, Time is allegorised by a shrivelled old man, with a beard and grey hair, two large wings at his back, a scythe in one hand, and an hour-glass in the other; to these are sometimes added the zodiac, broken columns, and scattered sceptres: Time is also represented without wings, in a chariot drawn by two stags, which he is driving at their utmost speed.

**PAUSUS.** A god (mentioned by Arnobius) who seems to have been the adversary of Bellona, by bringing a *pause* (*pausa*), or rest, to the commotions of war.

**PATRII.** The gods presiding, with peculiar favour, over any one particular country. This epithet is constantly applied to the gods whom Æneas brought from Troy, and who were destined to favour Rome and Italy above any other country.

**DI PATELLARII.** Mentioned by Plautus: they seem to have been a lower sort of Lares or Penates, who were worshipped with the *patella*, a smaller kind of patera.



### ROMAN MEASURES OF LENGTH REDUCED TO

Digitus transversus		English paces, ft. inc. dec.													
1½	Uncia														
4	3	Palmus minor	.	.	.	.	.	.	.	.	.	0	0	0	725½
16	12	4	Pes	.	.	.	.	.	.	.	.	.	.	.	.
20	15	5	1½	Palmipes	.	.	.	.	.	.	.	.	.	.	.
24	18	6	1½	Cubitus	.	.	.	.	.	.	.	.	.	.	.
40	30	10	2½	1½	Gradus	.	.	.	.	.	.	.	.	.	.
80	60	20	5	4	2	Passus	.	.	.	.	.	.	.	.	.
10000	7500	2500	625	500	416½	250	125	Stadium	.	.	.	.	.	.	.
80000	60000	30000	5000	4000	3333½	2000	1000	8	Milliare	.	.	.	.	.	.

The Grecian square measures were the *plethron* or acre, containing 1444, as some say, or as others report, 10,000 square feet; the *aroura*, which was half the *plethron*. The *aroura* of the Egyptians was the square of 100 cubits.

The Roman square measure was the *jugerum*, which, like their *libra* and their *as*, was divided into twelve parts, called *uncie*, as the following table shows :

	Uncia.	Square feet.	Scrip- ples.	English roods.	Square poles.	Square feet.
1	As, or . 12	28800	288	2	18	250.05
$\frac{1}{2}$	Deunx . 11	26400	264	2	10	183.85
$\frac{1}{3}$	Dextans . 10	24000	240	2	2	117.64
$\frac{1}{4}$	Dodrans . 9	21600	216	1	34	51.42
$\frac{1}{5}$	Bees . . 8	19200	192	1	25	257.46
$\frac{1}{6}$	Septunx . 7	16800	168	1	17	191.25
$\frac{1}{7}$	Semis . 6	14400	144	1	9	125.03
$\frac{1}{8}$	Quincunx 5	12000	120	1	1	58.82
$\frac{1}{9}$	Triens . 4	9600	96	0	23	264.85
$\frac{1}{10}$	Quadrans 3	7200	72	0	24	198.64
$\frac{1}{12}$	Sextans . 2	4800	48	0	16	132.43
$\frac{1}{12}$	Uncia . 1	2400	24	0	8	66.21





## ATTIC MEASURES OF CAPACITY, FOR THINGS LIQUID, REDUCED TO THE ENGLISH WINE MEASURE.

Cochlearia												gals.		pta.		sol.		inch.		dec.			
2	Chem														0	76	0	0246	4				
2½	1½	Mystroa															0	0	0	0712	4		
5	2½	2	Conche															0	0	0	069	4	
10	5	4	2	Cyathus													0	0	0	178	4		
15	7½	6	3	1½	Oxybaphon													0	0	0	356	4	
60	30	24	12	6	4	Cotylos													0	0	0	335	4
180	90	48	24	12	8	Xestes													0	0	0	141	4
720	360	288	144	72	48	Chous													0	0	0	25	098
8640	4320	3456	1728	864	576	144	72	12	Metretes											10	2	19	026









## JEWISH WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

Shekel	lb.	oz.	dwt.	grs.	dec.
60 Maneh	0	0	9	2	$\frac{1}{4}$
3000 Talent	2	3	6	10	$\frac{1}{4}$

## THE MOST ANCIENT GRECIAN WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

Drachma	lb.	oz.	dwt.	grs.	dec.
100 Mina	0	0	6	2	$\frac{1}{16}$
6000 Talentum	1	1	0	4	$\frac{1}{16}$

## LESS ANCIENT GRECIAN AND ROMAN WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

Lentis											lbs. oz. dwts. grs. dec.	
											0	$\frac{1}{2}$
4	Siliquæ	.	.	.	.	.	.	.	.	.	0	0
12	3 Obolus	.	.	.	.	.	.	.	.	.	0	0
24	6	3	Scriptulum	.	.	.	.	.	.	.	0	0
72	18	6	3 Drachma	.	.	.	.	.	.	.	0	0
96	24	8	4	1½	Sextula	.	.	.	.	.	0	0
144	36	12	6	2	1½	Sicilius	.	.	.	.	0	0
192	48	16	8	2½	2	1½	Duella	.	.	.	0	0
376	144	48	24	8	6	4	3 Uncia	.	.	.	0	0
6912	1728	576	288	96	72	48	36	12	Libra	.	0	10

N.B. The Roman ounce is the English *anversdupois* ounce, which was anciently divided into seven *denarii*, and eight *drachmæ*, and as they weighed the *denarii* equal to an Attic *drachma*, the Attic weights were ½ heavier than the correspondent weights among the Romans.

## THE GREATER WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

Libra										
	lb.	oz.	dwt.		grs.					
	0	10	18	13½						
1½	0	11	7	16½						
Mina Attica communis										
1½	1	2	11	16½						
Mina Attica media										
62½	56	11	0	17½						
Talentum Atticum commune										

N.B. There was also another Attic talent which consisted of 80, or, according to some, of 100 *minae*. It must however be remembered, that every *mina* contains 100 *drachmae*, and every talent 60 *minae*. The talents differ according to the different standard of their *minae* and *drachmae*.



## THE VALUE AND PROPORTION OF THE GRECIAN COINS.

Lepton	Chalcus	Dichalcus	Hemiobolus	Obolus	Diobolus	Tetrobolus	Drachma	Didrachma	Tetradrachma	Stater	Pentadrachmon	l.	s.	d.	q.
7	2		2	4	8	16	32	48	96	112	384	0	0	0	$\frac{3}{4}$
14												0	0	0	$\frac{3}{4}$
28	4	2		2	4	8	16	24	48	96	192	0	0	0	$\frac{3}{4}$
56	8											0	0	0	$\frac{3}{4}$
112	16											0	0	0	$\frac{3}{4}$
224	32											0	0	0	$\frac{3}{4}$
336	48											0	0	0	$\frac{3}{4}$
602	96											0	0	0	$\frac{3}{4}$
1324	112											0	0	0	$\frac{3}{4}$
1660	384											0	0	0	$\frac{3}{4}$

N.B. The *drachma* and the *didrachmon* were silver, the others generally of brass. The *tridrachmon*, *triobolus*, &c. were sometimes coined. The *drachma* and the *denarius* are here supposed to be equal, though often the former exceeded in weight.

The gold coin among the Greeks was the *stater aureus*, which weighed two Attic *drachmas*, or half the *stater argenteus*, and was worth 25 Attic *drachmas*, of silver, or in English money

The *stater Cyzicenus* exchanged for 28 Attic *drachmas*, or The *stater Philippi* and *stater Alexandri* were of the same value.

The *stater Darius*, according to Josephus, was worth 50 Attic *drachmas*, or The *stater Cretæ* was of the same value.

## THE VALUE AND PROPORTION OF THE ROMAN COINS.

				<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
Teruncius . . . . .				0	0	0	$\frac{1}{16}$
Seniſibella or Sembella . . . . .				0	0	0	$1\frac{1}{2}$
2	2	Libella, or As					
4	5	2½	Sestertius	0	0	0	$3\frac{1}{16}$
10	10	5		0	0	0	$3\frac{1}{16}$
20	20	10	Quinarium, or Victoriatius . . . . .	0	0	0	$3\frac{1}{16}$
40	40	20	Denarius . . . . .	0	0	0	$7\frac{1}{16}$

N.B. The *denarius*, *victoriatius*, *sestertius*, and sometimes the *as*, were of silver, the others were of brass. The *triena*, *sexſtans*, *uncia*, *sextula*, and *dupondius*, were sometimes coined of brass.

## THE COMPUTATION OF MONEY AMONG THE GREEKS WAS BY DRACHMÆ, AS FOLLOWS :

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
1 Drachma . . . . .	0	0	7	3
10 Drachmæ . . . . .	0	0	6	5
100 Drachmæ equal to a Mina . . . . .	3	4	7	
10 Minæ . . . . .	32	5	10	
60 Minæ equal to a Talent . . . . .	193	15	0	
10 Talents . . . . .	1937	10	0	
100 Talents . . . . .	19375	0	0	





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THE END

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# CORRIGENDA.

- . Page 18 line 40 for *Thero* read *Thero*.
- . 47 for *see Evadne* read son of *Evadne*.
- 19 . ~~40~~ 10 for *Acanthus* read *Acantha*.
- 85 . 3 for *Branchiades* read *Branchides*.
- . 40 for *Euripas* read *Euripus*.
- 103 . 10 for *Ochalia* read *Echalia*.
- 107 . 4 for *see Myagrus* read *see Apomyios*.
- 120 . 12 for *Phenaus* read *Pheneus*.
- 162 . 5 for *Tricea* read *Tricca*.
- 165 . 14 for *Pharetrala Dea* read *Pharetrata Dea*.
- 185 . 41 for *Aegrus* read *Aleus*.
- 284 . 20 for *Myingrus* read *Myagrus*.
- 294 . 11 for *Auglauros* read *Aglauros*.
- 312 . 44 for *Dictæ* read *Dictæ*.
- 314 . 24 for *Hippodates* read *Hippotades*.
- 334 . 8 for *Rhinocura* read *Rhinocolura*.
- 399 . 29 for *transplanted* read *transported*.
- 437 . 11 for *Ruficade* read *Rusicade*.

All  
Corrected  
14 Mar 1836.

Am.  
T.M.

AUG 1 1934

